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Abstracts

A Cross-Cultural Study of the Positive and Negative Aspects of Being LGB

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The final aim is cross-cultural study on the positive and negative aspects of being gay, lesbian and bisexual in the United States and Spain. The authors seek to repudiate the tendency to study non-heterosexual sexual orientations from a marked pathological viewpoint and create a method which more adequately represents the everyday experiences of this population. 10 scales were selected, all which had been validated in English by other authors. All those not previously validated in Spanish were translated and validated through this study. Positive aspects are operationally defined as social support, self-esteem, social activism and justice, and sexual satisfaction. While negative aspects are defined as: violence, social stigma, homo/bi negativity, and depression (which was measured through subjective happiness). The validation of the New Sexual Satisfaction Scale in Spanish marks the first scale in this language to measure sexual satisfaction in the LGB population. While negative aspects, such as violent incidents, were suffered by nearly 15% of participants in both countries, almost 80% reported having been discriminated for their sexual orientation in the past year. Positive aspects including social support, self-esteem, and subjective happiness were quite high suggesting minority resilience.

A Cross-National Study Into the Processes of Gay Identification Through the Online Gay Scene

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There is growing literature and empirical work that is investigating if and how the Internet, as a new and revolutionary medium and space, is changing people's lives. There is particular interest on the potential of the Internet in (re)defining marginalised or stigmatised people's identities and/or actions. A survey study was conducted to investigate how men who have sex with men (MSM) use the Internet and particularly gay-themed websites (GTWs), and what are the effects that such use might have on aspects of their lives, from sexual behaviour to gay identification. The research took place in the capital cities of Greece and the United Kingdom, Athens and London respectively, two places with different levels of openness and acceptance of gay people. In particular, this survey, which was completed through the Internet by 151 MSM living in Athens and 225 MSM living in London, examined different

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patterns of use of the online gay scene, its evaluation and its contribution to explaining the participants' Internet-initiated sexual behaviour, and gay identification. Findings showed that the online, compared to the offline, gay scene appears to be more addictive and a space with less healthy intra-group behaviour that does not facilitate as much a sense of community. Then, there was some evidence that communicational use of GTWs, which is mainly linked to satisfying sexual needs, contributed to explaining gay collective identification in the case of MSM living in Athens. Also, more positive perceptions and experiences of the online scene, especially in terms of social capital, were found to relate to gay identification. The results are discussed in the light of the implications they may have for the way the Internet is seen to be changing stigmatised people's individual and collective identities, and in particular those of gay people and their communities.

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A Genealogical Approach of Brazil's Public Policies on Education Regarding LGTB Issues

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Public policies in Brazil directed at the promotion of equal rights for LGBT population, after a brief period of firm political support during president's Lula government, are now being attacked by Pentecostal's religious groups represented by deputes organized in a political religious front. This political moment highlights the fragility of contemporary psychological scientific statements that reviewed a century of psychopathological classification of sexual diversity, as well as human rights' ones, when they face religious dogma in the political arena. In this paper I will use Michel Foucault's archegenealogical approach to trace the diagram of power-knowledge relationships that characterizes the limits and possibilities of implementation of programs aimed at creating a safe environment for LGBT students in Brazilian public schools. Since 2006, the Government has financed NGOs and University centres to train educational personnel in LGBT issues and, although there are no official statistics, it is estimated that more than 150.000 teachers received some kind of training. Even so, there is a gap between the investment on training and the introduction of these subjects in curricula due, in part, to the lack of social legitimacy of LGBT rights in Brazilian culture. Moreover, policy formulation analysis indicates the fragility of strategies used by the mainstream LGBT movement to accelerate projects in this field and denounces its lack of political legitimacy when federal Government suspended pedagogic material destined to fight prejudice against LGBT population due to the pressure of religious groups.

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A Militância de Lésbicas Feministas: Visibilidade e Direitos nas Políticas Públicas no Brasil

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O presente estudo apresenta reflexões que integram a tese de doutoramento realizada na Pontifícia Universidade Católica do Rio Grande do Sul, Brasil. A proposta de análise é averiguar como as Conferências Nacionais de Políticas para as Mulheres representam as lésbicas e proporcionam a aquisição de seus direitos enquanto cidadãs brasileiras. A pesquisa foi desenvolvida a partir de um delineamento qualitativo, com a pretensão de investigar o fenômeno social da visibilidade de lésbicas nas políticas públicas, com base nos documentos legais produzidos na Primeira Conferência Nacional de Políticas para as Mulheres no Brasil. Os dados foram analisados através da análise do discurso e, para aprimorar o estudo do material, utilizamos uma ferramenta de informática para análise qualitativa de dados textuais, denominada Atlas/Ti. Através desse estudo foi possível identificar no âmbito das políticas públicas, que os avanços encontrados ocorreram devido à forte presença e às pressões exercidas pelos movimentos de lésbicas feministas na elaboração e constituição dessas políticas. Entre os resultados, as maiores expressões de atenção para as demandas das lésbicas foram encontradas, principalmente, nas áreas estratégicas de atuação que visam à autonomia, igualdade no mundo do trabalho, cidadania e educação inclusiva e não sexista. Verificamos também que as políticas públicas atuaram na lógica de enfrentamento das desigualdades entre homens e mulheres, privilegiando ações que garantam a igualdade de direitos, orientada no sentido de justiça, para compensar as desvantagens históricas ainda predominantes para as mulheres. No que se refere às especificidades das mulheres lésbicas, verificamos que a atenção e visibilidade de seus direitos ainda foram abordadas de forma incipiente e insuficiente. Tal evidencia denuncia que ainda persiste um árduo trabalho no campo das lutas de militantes lésbicas feministas na conquista de políticas que as representem enquanto cidadãs brasileiras.

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Capes – Brasil.

A Participação em Associações LGBT Como Forma de Terapia

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O Clube Safo é uma associação portuguesa para todas as pessoas que se identifiquem como lésbicas. Ao longo dos seus mais de 15 anos de existência promoveu diferentes tipos de atividades, desde as mais sociais às mais estritamente políticas. Nestas atividades participaram pessoas de todas as idades, estatuto familiar e contexto social. Partindo do quadro conceptual de Ann Cvetkovich, e usando a noção de trauma enquanto "(…) experiences

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of socially situated political violence (…)" propõe-se documentar a forma como a participação nas atividades do Clube Safo constitui uma forma de terapia política e pessoal com capacidade de ultrapassar situações traumáticas. Pretende-se, através da recolha e análise de entrevistas a pessoas que tenham participado nas atividades do Clube Safo, refletir sobre: quais os problemas que as pessoas trazem para as atividades do Clube Safo que pensam poderem evoluir positivamente lá; quais as evoluções pessoais que efetivamente sentiram acontecer; quais as atividades consideradas mais promotoras da mudança/evolução pessoal. O método foi entrevista. Os resultados encontrados foram a identificação de expectativas de cura e de contextos sociais que promovem a ultrapassagem do trauma. Podem ou não as associações LGBT ter um papel terapêutico? Em caso de resposta positiva quais as atividades que surgem como maiores potenciadoras de mudança/cura?

A Psychosocial Conceptualisation of Place in the Lived Experience of Gay Men in Australian Rural Communities

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Little is known of the lives of gay men living in rural areas across the world and place and space from the perspective of such men has been all but unexplored in Australia. This paper considers place and space from the perspective of rural gay men. The methods are Ethnographic Phenomenology and modified Grounded Theory. The men in the study from which this paper is taken were aware of their lack of place in the community and instead developed an empathy with the physical place in a far more tangible and accepting way than previous studies have reported. For them, the bush was the centre of their life despite it being generally regarded as peripheral and marginal to gay life and queer identity. Their place and the space they created for themselves in the bush was where these men's experience of life occurred and was, therefore, the site that gave worth and emotional significance to their lives. In knowing the bush as they did, these men were able to use the physical characteristics of place and space to complement and enhance their own lives. They were able to bring to their place part of themselves. It follows that it is mainly through that place that their life has meaning. The places that these gay men inhabited were influenced by and imbued with their identity. Not all gay men flee the bush and because these gay men stayed and did not leave, they imposed something of themselves on place. I would submit that it was their affinity with and sense of belonging to place that made staying bush possible. Place was the key to why they stayed and did not leave. They queered the bush precisely because they stayed and took control over their own lives and over the place where they lived.

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A Sex-analytic Constructivist Approach to Case Conceptualization of a Client's Sexual Orientation

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Affirmative approaches to psychological interventions with Gay clients put a strong emphasis on the expertise and sensitivity of mental health providers on the difficulties of growing up Gay and how information and disclosure about non mainstream sexual identities is managed. Classical affirmative approaches to sexual minorities have gone a long way towards educating mental health professionals on developmental challenges and lifestyles specific to the LGBT populations. However, in psychotherapeutic settings it is unclear how this information translates into a clinically relevant case formulation. Drawing on my experience of working as a psychologist in a Gay men's health clinic in Lausanne Switzerland, I will present a sex-analytical constructivist case conceptualization model that I find useful in working with non-heterosexual patients. The model is based on a systematic assessment of a client's sexual orientation through the interrelated but not necessarily overlapping dimensions of socio-sexual identity formation, interpersonal affective style, gender norms socialization and erotic preferences. Clinical vignettes will be used to illustrate the relevance of the model for counselling LGBT clients with mental health issues.

A Violência Normativa das Práticas Psi e o Dogma da Diferença Sexual

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Esse texto é fruto de algumas reflexões iniciais sobre as práticas e tecnologias terapêuticas utilizadas por profissionais da psicologia em serviços públicos de saúde e da assistência social voltados para a população de travestis e transexuais no Brasil (os centros de referência de combate à homofobia e o processo transexualizador). Tanto na minha pesquisa de campo para o mestrado como na que venho desenvolvendo no doutorado, a militância travesti e transexual vem sendo alvo de minha atenção. Na análise que realizei sobre as principais demandas desse movimento, é perceptível a mediação das ciências psi na maioria dos processos (alteração de nome e sexo no registro civil e o acesso às tecnologias de transformação corporal). O que pretendo é mostrar que os pressupostos psicológicos implicados nessa regulação psi afetam a atuação profissional em diversas situações que podem se configurar como uma silenciosa violência simbólica, e um problema ético. Partindo de estudos sobre o processo histórico da construção biomédica da ideia de dois sexos distintos e opostos é possível estabelecer a centralidade política da diferença sexual. Apesar de boa parte da psicologia se afastar de uma perspectiva biológica, tais pressupostos e ideologias, implicados na construção da idéia de dois sexos opostos e incomensuráveis, estão presentes em grande parte das teorias psicológicas e práticas clínicas. Certos conceitos e sistemas de funcionamento psíquico postulados por Freud são evidentes em outras abordagens que ultrapassam a psicanálise tradicional. Dentre tais conceitos destaco como mais preocupantes: o posicionamento frente às figuras paterna e materna no complexo de Édipo, "a anatomia como destino" e a noção de psicogênese. A partir da an-

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álise dos usos de tais conceitos, surge a proposta de uma intervenção clínico-política, que ao invés de colocar os processos de subjetivação relacionados à diferença sexual como problema, centraria sua atenção na face política do sofrimento psíquico.

Ações Políticas e Efeitos de Subjetivação: Segundas Trans-Tornadas - Quando a Pesquisa é Intervenção

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Desde 2010 o Núcleo de Pesquisa Margens da Universidade Federal de Santa Catarina, Brasil, trabalha com a ONG ADEH-Associação de Direitos Humanos com Enfoque na Sexualidade, fundada e coordenada por travestis. A parceria inclui: Trabalhos com a denominada clínica da diversidade, com o objetivo de produzir dispositivos clínicos para além dos já consolidados; oficinas temáticas semanais (Segundas TRANS-tornadas) nas quais discutem-se temas escolhidos pelo grupo, problematizando politicamente questões que, em geral, são tratadas como individuais e psicológicas; e ações políticas mais amplas, como campanhas e eventos de ordens distintas (enfrentamento da violência heterossexista, *advocacy* em políticas públicas voltadas para essa população, capacitações, seminários) e pesquisas conjuntas. O grupo de discussão que tomou o nome (por escolha do próprio grupo) de Segundas TRANS-tornadas tem problematizado acerca de género, sexualidades, direitos humanos, política, políticas públicas, controlo social, visibilidade, opressões, preconceitos e violência, entre outros temas. Este grupo tem tido um crescimento constante de participantes e se tornado uma referência em espaços políticos e educacionais, gerando novos campos de discussão, fomentando o crescimento da própria ONG, assim como construindo novas atividades de pesquisa e extensão. A instituição beneficia da intervenção que tem promovido maior participação, engajamento e politização dos seus membros, assim como motivado novas participações, novas parcerias e novos projetos de intervenção que propiciam a ampliação dos debates. A horizontalidade estabelecida pelo grupo ONG-Margens tem potencializado uma intensidade importante nos processos intersubjetivos em curso. Embora não se possa afirmar cabalmente que mudanças importantes são advindas unicamente dos trabalhos realizados, importa aqui a reflexão acerca de modalidades mais participativas de pesquisa nas quais as polaridades cartesianas como sujeito-objeto são colocadas em cheque. No caso dos sujeitos às margens do sistema de direitos, parece fundamental o trabalho que potencialize aquilo que já escapa, mas ainda não encontra referência mundana que o acolha.

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Adult Attachment Insecurity as a Moderator of the Relationship Between Childhood Trauma and Depression

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Research has shown that rates of trauma are higher among Men who have Sex with Men (MSM) than non-MSM, and that childhood trauma is associated with poor mental health outcomes in adulthood. Theoretical work has explored the relationship between childhood trauma and adult mental health; however, studies have not examined the role of emotional bond formation as a potential moderator of the relationship. The ability to develop strong emotional bonds with peers and romantic partners may inform our understanding of the relationship between childhood trauma and mental health. This study aims to understand how attachment insecurity, or the lack of an ability to develop emotional bonds with peers and romantic partners, moderates the relationship between childhood trauma and depression. The sample consisted of 227 Young Black Men who have Sex with Men (YBMSM). Participants completed a cross-sectional survey in which they were assessed on key constructs. Depression was assessed using the 10-item Kessler scale (K-10). Childhood trauma was measured using a modified version of the Traumatic Events Checklist (TEC). Adult attachment insecurity was assed using a modified version of the Experiences in Close Relationships Revised Scale (ECR-R), which consists of the attachment anxiety and avoidant subscales. Regression analysis was used to address the research aim. Thirty-six percent of participants experienced physical abuse, 31% sexual harassment, and 23% sexual abuse. Twenty-five percent of participants reported moderate to high attachment anxiety, while 26% reported high attachment avoidance. Findings from the regression analysis suggested that the relationship between childhood trauma and depression was stronger for those YBMSM who were high on attachment avoidance compared to those low on attachment avoidance. Attachment anxiety did not act as a moderator. The results highlight the importance of considering emotional bond formation in the development of interventions aimed at addressing trauma among YBMSM.

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Affirmative Therapy Facing the new Wave of Reparative Therapy

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Even if homosexuality has been removed from both DSM and ICD, the advocates of reparative therapy are still proposing, in many countries, treatments supposed to change sexual orientation from homosexual to heterosexual. Although explicit views of homosexuality as "pathology" are nowadays marginalized in the scientific debate (but still defended by several professionals), a few "Christian scientists" stick to the principle that the idea of homosexuality as a "sin" should be respected, and a client's request to change his or her homosexual orientation should be

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accepted. Through the study of a) several systematic literature reviews, b) the publications of the above-mentioned "scientists", and c) our clinical practice, we intend to show the epistemological, methodological and ethical issues of such clinical proposals. These researches, although cited in some scientific literature, have no internal, external or construct validity, and they confuse the concept of "sexual orientation" with the concept of "sexual orientation identity". An even more serious ethical problem arises when some clinicians theorise a gay-to-straight conversion on the "sexual orientation identity" level, with no exploration of the individuals' actual sexual orientation. Especially since these proposals are particularly appealing to those religious groups of LGB clients who do not feel recognized in their specific difficulties. Affirmative therapies traditionally did not intercept the requests of some groups left out from the mainstream (i.e. religious homosexual individuals). An updated affirmative approach needs to be more flexible towards socio-cultural differences within the LGB community, and focus more on an epistemological level, able to challenge the traditional concept of "normality" through a more inclusive and non-heterosexist representation.

Age, Spiritual Well-Being and Homonegativity: Religious Identity and Practices Among LGB Persons in Portugal

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Religion and spirituality play an important role in the lives of many people. Psychological research tends to demonstrate a positive relationship between religiosity, spirituality and physical and mental health. The present study explored the effects of age on spiritual well-being and internalized homonegativity among Portuguese Lesbian, Gay, and Bisexual (LGB) persons. A set of questionnaires were filled out by 471 LGB participants: The Lesbian, Gay, and Bisexual Identity Scale, the Spiritual Well-Being Scale, and the Multidimensional Measurement of Religiousness and Spirituality. While most participants had been raised Catholic, only 17% currently belonged to a religious denomination. Participants higher in religious well-being were more likely to have concerns in concealing their sexual identity. Existential well-being was related to higher identity affirmation. Older participants reported better spiritual well-being and lower homonegativity.

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Amor Parental (in)Condicional: Estudo Sobre a Influência da Perceção da Aceitação/Rejeição Parental em Gays, Lésbicas e Bissexuais

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Atualmente, em Portugal e no mundo, os temas relacionados com a orientação sexual têm-se apresentado com elevada frequência e polémica. Contudo, apesar das relações homossexuais serem tão antigas como a própria humanidade, continuam a estar envoltas em preconceitos e mitos sociais responsáveis pela marginalização de vários indivíduos, colocando-os frequentemente em desvantagem e potenciando a falta de segurança, equilíbrio e estabilidade. A família e as figuras parentais apresentam-se como o primeiro instrumento de socialização da maior parte dos sujeitos e têm um papel preponderante sobre a perspetiva com a qual cada indivíduo irá percecionar o tema da orientação sexual. Na verdade, é no próprio meio familiar que muitos/as não-heterossexuais encontram o primeiro ambiente hostil face à sua orientação sexual e identidade. O presente estudo tem como objetivo averiguar se a perceção que homossexuais, lésbicas e bissexuais têm da aceitação/rejeição parental durante a infância se relaciona com a perceção da aceitação/rejeição parental aquando do coming out. Também se pretende verificar se a rejeição parental da orientação sexual, aquando da descoberta da mesma, pode conduzir os indivíduos a manifestarem futuramente alterações nas disposições da personalidade associadas ao desajustamento psicológico. A amostra obtida continha 84 participantes de ambos os sexos que se percecionavam como homossexuais/lésbicas ou bissexuais. A partir dos resultados obtidos, foi possível concluir que a perceção de níveis elevados de rejeição parental durante a infância está relacionada com níveis igualmente altos de rejeição parental aquando do coming out. Verificou-se simultaneamente que as rejeições da figura paternal, perante a orientação sexual dos/as filhos/as não apresentam influência nas disposições da personalidade destes. Contudo, provou-se que a rejeição maternal na mesma situação acarreta graves consequências no desajustamento psicológico dos/as não-heterossexuais. Nomeadamente a nível da autoestima, da auto-adequação, da não-responsividade emocional e da instabilidade emocional.

An Experimental Survey: Homosexuality and Religiousness

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This contribution wants to connect three individual and social dimensions: religiosity, personal values and attitudes towards homosexuality. Allport identifies two opposed elements within people religiousness: the intrinsic and the extrinsic. The first one is related to the true faith: the individual truly believes and lives his religious life with firm belief. The second one is related to an utilitarian aspect of religion, which is "used" by the individual to gain advantages (even if it is not conscious). Starting from this theoretical premise, we propose to analyze how and in

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what manner these two components, related to personal values, influence the approach against gay and lesbian people. This work aims to investigate how personal values and religiosity can influence individual attitudes towards gay people. To reach our goal a questionnaire has been realized and distributed. It consists of two parts: a socio-anagraphic data-collection for the first part and three scales for the second part. The first one of these scales is meant to investigate the personal values (PVQ questionnaire); the second one examines the degree of extrinsic and intrinsic religiosity on the basis of the theory of Allport (I / ER scale), and finally the third scale evaluates individual opinions, considerations and attitudes about homosexuality (AO scale). Data analysis of the questionnaire was performed with SPSS software Analysis. The questionnaire was administered by way of web, through several channels: it was spread through the "Facebook" social network and the www.bullismoomofobico.it website and it was sent by post as well. Currently 296 questionnaires were collected, while the data collection will end on 20/05/2013. This not-fully procession of data shows how religiosity and personal values can influence the behaviors and the attitudes against LGBT population.

An International Survey on Bisexual Workplace Discrimination

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Bisexuals often get overlooked in research. For example, while workplace discrimination has been studied in lesbians and gays, it has yet to occur for bisexually-identified workers. The purpose of the research is to provide descriptive statistics on workplace discrimination experiences of individuals who label themselves as bisexual and/or experience both same and other gendered attractions. A descriptive survey was constructed drawing upon other workplace discrimination surveys (e.g., discrimination of employees with multiple sclerosis). After obtaining IRB approval, the survey was posted online at Survey Monkey. Participants were recruited originally in the United States, and then globally, by sending out the link to various electronic bisexual organizations (e.g., BiNet). A total of 187 completed surveys were gathered. Of them, 149 of the respondents reside in the United States; 19 were from England, 11 were from Australia, three from the Netherlands, three from Canada, and one from Germany. Discrimination rates were fairly similar across countries, ranging from 47 to 64%. Of the 111 respondents who specifically identified as bisexual, 51.4% (n = 57) reported having experienced discrimination in the workplace. Of the 57 participants who reported experiencing workplace discrimination, approximately 38% indicated the most recent experience occurred between one and five years ago; another 36% reported their most recent experience as having occurred five or more years ago. Promisingly, only 25% reported their most recent experience of discrimination as having occurred within the past year. Only five respondents (8.6%) reported filing any kind of complaint about the discrimination. Four of them filed an internal complaint in the organization, and only one person went to a local or state agency. Conclusion: Out bisexuals appear to be fairly frequent targets of employment discrimination; however, they seldom seek relief. More work needs to be done to reduce stigma against bisexuals.

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An Online Survey of Minority Stress and Health Among LGBT Young People in Ireland

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LGBT young people are becoming more visible, but have traditionally been stigmatized within Irish society. Within a minority stress conceptualization, experiences of prejudice and discrimination resulting from sexual stigmatization constitute unique stressors that can have negative health outcomes for LGBT persons. This study aimed to investigate minority stress and its relationship to psychological distress among LGBT young people in Ireland. The research is part of a mixed methods exploration of minority stress and health among LGBT young people, which aims to provide empirical findings that may be used to inform measures to challenge heterosexism and to develop appropriate supports for young people experiencing minority stress. Measures assessing three components of minority stress (internalized homonegativity, stigma consciousness and heterosexist experiences), and psychological distress were administered online to self-identified LGBT young people aged 16 to 24 years (n = 301) using convenience and snowball sampling. Bivariate associations and linear regression revealed that each minority stressor had a significant independent association with psychological distress. Multiple regression analysis identified the linear combination of the minority stressors as significantly predictive of psychological distress among the young people ($F(3,201) = 30.80$, $p =< .001$), accounting for 31.5% of the variance. Findings emphasize the importance of understanding the impact of sexual stigma on the health of LGBT young people, and thus have implications for health professionals and policy makers interested in improving conditions for young people who experience difficulties resulting from sexual minority status.

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Arguments Against Same-Sex Marriage in the British Press

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Debates over same-sex marriage are taking place around the world, including within the UK. These often take the form of two parallel debates; one between LGBT people about accommodation and resistance and another between liberals and conservatives, as 'publicly' played out in the mainstream media. The arguments used in the latter debate are often considered to be polarised between liberal arguments drawing on human rights discourses vs. conservative arguments drawing on moral discourses. This paper builds on and extends previous critical social psychological work on arguments against LGBT equality by critically exploring conservative arguments used to oppose same-sex marriage in the British press. Editorial/opinion/comment pieces (n = 105) and published letters to editors (n = 103) were sampled over a nine month period (October 2011 – June 2012) from just after the UK

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Government's announcement of a public consultation on extending civil marriage to same-sex couples, to the end of the consultation period. The data was analysed using thematic analysis, theoretically drawing on the tradition of rhetorical psychology. Seven arguments were identified: (1) Marriage is by definition and tradition a union between a man and a woman; (2) Marriage is designed as a framework for raising children; (3) If you allow gay marriage now, it will be polygamous and incestuous marriage next; (4) Same-sex marriage would threaten the right to religious freedom; (5) Same-sex couples already have equal rights; (6) Changing the law to allow same-sex marriage would be undemocratic; and (7) The Government should focus on bigger priorities. Many of the arguments used to oppose equal marriage were a reworking of arguments previously used to oppose LGBT equality, however, human rights discourses were also mobilised by opponents and there was a notable absence of arguments explicitly based on assertions that homosexuality is immoral. These arguments will be discussed in relation to their rhetorical context.

Assessing use and Impact of the Internet to Meet Sexual Partners Among Portuguese Gay/Bisexual Men

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The Internet is currently an important medium used by many to socialize and to find relationships and sex. Gay and bisexual men have been shown to be keen users of the Internet to meet sexual partners and several lines of research have focused on different aspects of that experience. Engaging with contemporary discussions around the impact of ubiquitous Internet use on the individual, this paper intends to increase our understanding of how eminently social and sexual experiences with other men facilitated by the Internet are evaluated and may have an impact on self-perception. On a previous phase of the study 36 gay and bi men were interviewed regarding their experiences of meeting other men online. Analysis of those interviews informed the development of a survey covering the main themes that came out of that process. This survey was available online and advertised for several months during 2009. In total, 317 men filled out the survey. Exploratory factor analysis allowed the identification of six dimensions that were in accordance with the theoretical principles that guided the design of the scale. These six dimensions cover both positive and less positive aspects of the online experience for men who use it to meet others for sex: 1) Positive impact of the Internet; 2) Negative Impact of the Internet; 3) Self-objectification online; 4) Internet as a sexual facilitator; 5) Mistrust of online contacts; 6) The Internet as preferential vehicle for sexual interactions. The scale we developed about men's online experiences presents statistical consistency and may be used to explore men's experiences online and how these affect them.

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"Babaeng Bakla": Friendships Between Women and Gay Men in the Philippines

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In Philippine culture, "babaeng bakla" (an indigenous concept that literally means 'women who are gay men') refers to women who associate with and develop close friendships with gay men and participate in gay cultural activities. This paper discusses four research studies that investigate friendships between straight women and gay men and explore the "babaeng bakla" phenomenon. Study 1 used focus groups, interviews, and questionnaire research to investigate the development and dynamics of friendships between straight women and gay men in an urban Manila-based university sample. In studies 2 and 3, we used both imported and indigenous personality measures to test the hypotheses (based on findings from Study 1) that women who are "babaeng bakla" might differ from other women along particular trait dimensions. Finally, study 4 used focus group data to examine other dimensions that comprise the Filipino "babaeng bakla" identity. Straight women identified benefits of friendship with gay men, including enhanced self-esteem and participation in Filipino gay culture, while gay men reported obtaining support for their sexual identity from friendships with women. Other aspects of these friendships, including costs and mutual influences, were also noted. Further, Filipina women with close gay friends were perceived to share particular traits such as being open-minded, assertive, and talkative. Dimensions of the "babaeng bakla" identity included: understanding and use of local gay slang, a large number of gay men in male social networks, a self-perceived shared mind-set and feelings of empathy with gay men, and labelling and identification by others as "babaeng bakla". Using our findings from Studies 1 through 4, we developed a model that suggests that Filipina women with certain personality characteristics form a reciprocal attraction with gay men. This leads them to develop close friendships with gay men and in turn fashion a "babaeng bakla" identity within Filipino gay culture.

Barebacking sex: Discursividades na Mídia Impressa Brasileira e na Internet

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Barebacking é um termo de origem Inglesa, que denomina um estilo de montar um cavalo sem o uso da sela e tem sido usado para descrever o envolvimento ntencional, deliberado e consciente em relações sexuais sem uso de preservativo. Este estudo teve como objetivo analisar os discursos sobre a prática do barebacking sex na mídia brasileira e na Internet. Ressalto que o objeto desta pesquisa não são necessariamente os Barebackers, mas os discursos sobre bareback no Brasil, ou seja, como têm se constituído as discursividades sobre esta prática no contexto social Brasileiro. O corpus da pesquisa é formado por artigos de pesquisas acadêmicas, artigos de revistas de grande circulação no Brasil (Veja, Época, Isto É) e outros documentos capturados na Internet, como jornais, sites e blogs, tendo como tema principal o barebacking sex. Com base nos documentos analisados, é possível afirmar que nestas discursividades predominam os discursos bio-médicos prevencionistas, em que

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os meios de comunicação, de modos muitas vezes sensacionalistas, cumprem o papel de trazer o tema ao grande público. Entretanto, quando o assunto é o praticante bareback, os discursos acabam contribuindo para a manutenção de estigmas que há séculos acompanham os indivíduos homossexuais, com críticas moralizantes, criminalizadoras e patologizadoras, produzindo o que pode ser chamado de homossexualização do barebacking sex.

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Belgian Heterosexuals' Attitudes Toward Homosexual Couples and Families

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In Belgium, marriage and adoption for gays and lesbians are legal since respectively 2003 and 2006. Despite the legalization, public opinion is still not unanimous and some heterosexuals continue to disapprove those families. This study aims at examining the correlated variables of positive and negative attitudes toward same-sex marriage and same-sex parenting. Attitudes were assessed through self-report questionnaires in a cohort of 1304 heterosexual participants that are resident in Belgium, 72% Females, 28% males aged from 18 to 40. It is hypothesized that correlates of positive attitudes toward SSM and GLP will be associated with female gender, lower religiosity, non-Protestant religions, liberal political ideology, and higher education and socioeconomic status. Results suggest that toward same-sex marriage females are significantly more favourable than males. People aged 18-25 are significantly more favourable than older age groups. Atheists/agnostics are significantly more favourable than all religious groups. Left-wing are significantly more favourable than right-wing. Females are significantly more favourable than males toward same-sex parents. These preliminary results seem to confirm our hypothesis and underline the interest of this study. Currently we are expanding the sample in order to balance the variable sex of participants because discrepancy is likely to be a significant bias.

Beliefs About Being HIV-Negative Among Gay and Bisexual Men

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The reliability of any communication about HIV serostatus between sex partners depends on their confidence in their own serostatus. The validity of gay and bisexual men's knowledge about HIV serostatus is often assessed in relation to testing history and risk behaviour. However, little is known about their own assessment of how reliable is their belief in being HIV-negative. We conducted an online survey of 2306 Australian gay and bisexual men.

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The 2076 men who believed they were HIV-negative were asked about how 'confident' they were in being HIV-negative. Most men were 'very confident' (45.0%) or 'certain' (37.2%) of being HIV-negative, regardless of their testing history. Being confident about being HIV-negative was independently associated with having fewer than 10 casual partners (*AOR* = 0.48; *CI* 0.36-0.64; $p < 0.001$), and not having engaged in UAIC in the previous six months (*AOR* = 0.49; *CI* 0.37-0.66; $p < 0.001$). Sexual position during UAIC made little difference. Confidence in being HIV-negative appears to be more closely tied to an assessment of the degree of risk involved than it is to testing history. Men's feelings about themselves also seem to be an important factor in assessing men's confidence in their own HIV status. Accurate communication about HIV status is critical and clear and practical guidance about relative risk for different sex practices and with specific partners, complemented by increased availability of easy to access strategically targeted testing, may be helpful.

Between Marriage and Murder: Homophobic Violence, Identity and Psychology in South Africa

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South Africa, the first country in Africa to recognise marriage between people of the same sex, is seized with the contradictions between the achievement of formal equality for gay and lesbian people on the one hand, and their murderous exclusion on the other. This marriage/murder nexus spotlights the cultural, material, social and political dynamics that shape, and are shaped by, gay/lesbian sexuality and citizenship. Moreover, public representations of homophobic violence in post-apartheid South Africa articulate something of the wider psychosocial context. What do these representations both expose and conceal about the intersectional operations of sexuality, gender and race in South Africa? What is the impact of dominant representations of violence on the advancement of social justice for gay and lesbian people and their citizenship? How do narratives on violence trouble notions of an empowered/disempowered lesbian and gay person? Through an engagement with post-structural theories and reading these against selected narratives on homophobic violence, the paper aims to consider key challenges and opportunities for psychology - as a site of activism - in advancing sexual and gender transformation, both in South Africa and beyond.

Bisexuality in Online Women-Seeking Women Personal Advertisements

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Our paper will present partial results of research project focused on on-line Women-Seeking-Women (WSW) personal advertisements, aimed to explore processes underlying the construction of Polish women's non-hetero-

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sexual identities. We will focus specifically on those advertisements that included any references to the category of bisexuality: advertisements written by bisexual women and advertisements seeking or excluding bisexual recipients. The general aim of this analysis is to reconstruct and discuss how category of bisexuality is used and constructed in WSW personal advertisements. Analysis included personal advertisements published within two months at www.kobiety-kobietom.com – the oldest and the biggest Polish website dedicated exclusively to non-heterosexual women. Among nearly 600 advertisements selected for further analysis 38 (6%) included references to bisexuality. All advertisements were carefully coded within three general categories of data identified: motives for publishing the advertisement expressed by the author, personal characteristics revealed by the author and characteristics expected from potential recipient. The process of coding was followed by both qualitative and quantitative data analysis. Analysis revealed significant differences in the use of category of bisexuality depending on the motives for publishing personal advertisement expressed by its author. For example bisexuality was sexual identity the least often disclosed spontaneously by the authors of advertisements seeking for intimate and stable relationship and at the same time most often excluded as an identity of potential intimate partner. Bisexual identity was spontaneously disclosed almost exclusively by women seeking only for sexual partners and at the same time most often expected by them as the identity of potential sexual partner. Above mentioned and other identified regularities reveal pervasive bi-phobic beliefs underlying the construction of bisexual subjectivities as described in WSW personal advertisements. Furthermore, described ways of using the category of bisexuality strengthens back the reproduction of harmful stereotypes.

Breaking a Taboo: the Psycho-Cultural Component of Homosexuals' "Gay" Life-Style

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Gay people usually grow up in a homophobic or heterosexist environment, hence, absorbing and partially identifying with one of western society's main taboos, the taboo on homosexuality practice. The Freudian concept of "Totem and Taboo" refers to that singular moment of the birth of human culture in time. In this sense, culture was created to fill the gap between the "desired" and the "forbidden". "Gay culture" involuntarily carries the "moral code" of its "parents" and ironically imposes upon its own self a highly stressful ambivalence. Absorbing a Taboo creates an extraordinarily powerful and mental inhibition: If one dares to contemplate doing the "forbidden", he or she in essence becomes the "forbidden". In the case of homosexuality, the very thought of committing the "sin" of homosexuality infuses the "sinner" with all the guilt, shame and fear of already having committed the sin, even when he/she abstains from actually "doing it". The young homosexual must learn to navigate many boundaries and barriers for a successful integration into the family and society. A connection is thus established between the crossing of the "Taboo Barrier" and the onset of the mental "closet". The actual practicing of homosexual sex may, therefore, be consciously perceived as crossing the Taboo, and unconsciously connected to the early "closet", which was created in response to paternal rejection. These two components combine to create the well familiar phenomenon of very fluid emotionless sexual boundaries, typical for many gay men. Once they "break the Taboo",

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then all “sexual barriers” may be torn asunder. There is a sense of total freedom without forgiveness. A pervasive aching need remains. A Clinical case is portrayed and implications for psychotherapy are discussed.

Bullying of Tongzhi Youth: A Qualitative Investigation in Hong Kong Chinese Society

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“Education for All Children” (有教無類) is the education principle of the Chinese traditional scholar Confucius. It means every student in school should be treated equally. However, the truth is far from this ideal in Hong Kong secondary schools. Tongzhi or sexual minority/LGBQ (lesbian, gay, bisexual, and questioning/queer) students were perceived as receiving the highest rate of discrimination in secondary schools. The general public’s view towards non-heterosexuality is “homophobic” with Kwok, Wu & Shardlow pointing out that discrimination and school bullying based on sexual orientation has not been prohibited by law. However, the great number of research on bullying does not address sexual orientation as a possible factor, especially in Hong Kong Chinese society where the emphasis of ‘Xiao’ (meaning filial piety) in Chinese Confucianism makes the risk of coming out for tongzhi students a greater threat than it is for Euro-Americans. The present study aims to generate themes, from service providers and youth social workers’ perspectives, to understand the bullying against lesbian and gay youth in Hong Kong, a society with a strong influence of Chinese Confucianism. We used grounded theory approach with individual and focus group interviews, to collect data with 25 informants. Interviews were recorded and transcribed verbatim. The qualitative data coding process was facilitated through a qualitative software programme, NVivo. Strategies to ensure the trustworthiness of this research were used in the research process. Several themes emerged: Pervasiveness of the bullying; Sites and perpetrators; Institutional heterosexism and bullying; Minority Stress as effects of bullying; Strategies to address bullying. Individual and institutional heterosexism should be targeted in bullying interventions through multi-level efforts, through professional training and policy change.

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Bullying y Adolescencia: El rol de la Masculinidad Hegemónica, el Sexismo y la Homophobia

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La tradición psicoeducativa de estudio del bullying se focalizó mayoritariamente en factores individuales de víctimas y agresores, obviando los factores socioculturales. Recientes investigaciones comienzan a interesarse por el estudio de la influencia de variables de género (estereotipos, actitudes sexistas y homófobas); no obstante, estos trabajos son escasos y han abordado separadamente la influencia de estas variables. El objetivo del estudio es evaluar la influencia conjunta de los estereotipos de género, las actitudes sexistas, homofóbicas y lesbofóbicas, sobre las actitudes hacia el bullying y el bullying. Una muestra representativa de 1.500 adolescentes españoles de entre 12 y 18 años (49.3% chicas) completaron un cuestionario en el que se incluyeron medidas de bullying, actitudes hacia el bullying, rasgos estereotipados por el género (instrumentalidad y expresividad), sexismo hostil y benevolente, y actitudes hacia homosexuales y lesbianas. Los chicos obtienen puntuaciones significativamente más elevadas en todas las variables evaluadas, excepto en sexismo benevolente. Se obtienen dos modelos similares para ambos sexos. Por un lado, el sexismo benevolente, y en el caso de los chicos las actitudes más positivas hacia homosexuales, predicen, cuando están siendo mediadas por unos rasgos de género más expresivos, unas actitudes más negativas hacia el bullying. Por otro lado, se observa un patrón inverso donde el sexismo hostil, mediado por unos rasgos de género instrumentales, predice unas actitudes más favorables hacia el bullying. Las actitudes hacia el bullying están fuertemente relacionadas con la conducta de maltrato entre iguales. Explicando las cinco variables un 58% de la varianza de la conducta de maltrato (modelo chicas) y un 37% (modelo chicos). Destaca el carácter fuertemente “generizado” del bullying y la necesidad de incluir componentes de género en los programas de prevención, orientados a reconocer el carácter construido del género, fomentar su flexibilización y promocionar actitudes positivas hacia la igualdad y la diversidad sexual.

"Can I Help you sir? Oh, Sorry ma'am!": On the Self-Initiated Self-Repair of 'Incorrect' Masculine Gender Categorisations in Everyday Interaction

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This paper presents a preliminary analysis of some instances of the self-initiated self-repair of gender categories in talk-in-interaction. Here, I am concerned with some instances of everyday talk where 'masculinity' is 'incorrectly' ascribed to a present party and then retracted and repaired to an alternative 'correct' gender category - and with the 'social trouble' that ensues. This trouble appears to be evident in either a) a swift apology for the patent ‘misidentification’ and for any potential offence caused to the person so categorised; or, less commonly, b) by 'taking offence' at the 'category-transgressor' and issuing a further, 'derogatory' categorisation (e.g. "dyke") to the person-mistakenly-categorised. I argue that attention to such 'troubled' exchanges represent one way to approach

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gender and (hetero)sexuality as intersubjectively produced and recognised in talk-in-interaction. The ethical limitations germane to the collection of such ecologically valid data that might permit the pursuit of further instances of gender miscategorisation and repair in everyday interaction are discussed.

Coming out, Coming Home or Leaving Home: Young Chinese Lesbians' Choices

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In contemporary China, "coming out" has become a controversial topic within LGBT communities and academia. It is considered an imported notion from the West and, therefore, less applicable in Chinese contexts. The local notion "coming home" has emerged recently, which means including same-sex partner as a familial member without explicit disclosure of the nature of the relationship. However, in my research I found that "leaving home" is becoming the most used strategy for lesbians in dealing with their natal family. During 2011-2012, I interviewed 12 young Chinese lesbians in Beijing. Based on these narratives, I analyse their relations with their natal families, negotiating between coming out, coming home and leaving home. 1. Coming home avoids labelling somebody with a stigmatized identity. It provides an ambiguous space, makes sexual minorities accepted gradually without direct conflicts, and accommodates tacit support. 2. However, coming home has its cost: only silent, de-politicized, de-sexualized, long-term monogamous relationships can be tolerated. 3. Eventually, most of my informants, including those who had explicitly come out to their families, chose the way of leaving home, rather than coming home, to pursue their same-sex identity and lifestyle. Behind the discourses of coming out and coming home, two important questions will be discussed: what is closet, and where is home? If both the closet and the home are constructed by heteronormativity, neither being "out" nor being "home" can put an end to inequality and violence based on sex, gender and sexuality.

Comparing Co-Parenting Among Gay- and Straight-Parented Triads

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Co-parenting concerns the ways in which mothers and fathers function together as parents, how they cooperate, support and/or undermine each other in their reciprocal presence or absence, and how they manage triadic processes. Very few researches have been conducted comparing lesbian and gay parented families with heterosexual parented families, on this particular family process. In this perspective, the aim of this study is to compare co-parenting among a sample of 16 lesbian headed families, and three groups of families' triads (30 heterosexual headed families with their first child, 30 heterosexual headed families with their first child born through alternative

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insemination) that refer to the validation study of FAAS. The lesbian parented sample was recruited by contacting LGBT parents associations. Participants had become mothers through alternative insemination, the biological mothers' mean age was 33.56 (*SD* = 5.03) and the non-biological mothers' mean age was 35.0 (*SD* = 6.48). The age of children was 21.5 months (*SD* = 19.81). We applied the Mann-Whitney U Test for the age of child and no significant difference was found. Socioeconomic status in both samples ranged from middle-class to upper middle-class. The Lausanne Triadic Play (LTP) was used to observe parental alliances, and the FAAS coding system was used to assess the following variables: participation, organisation, focalisation and affective contact. Results with t-test analysis showed that in terms of co-parenting behaviour (cooperation, direct and/or indirect parental support at instrumental or emotional levels, overt or covert conflicts) no significant difference was found between heterosexual parents and lesbian parents. On the contrary, we found a significant difference between lesbian parented families and heterosexual headed families, referred due to post-partum psychopathology in mothers. These results may be significant in our current longitudinal research and constitute an interesting basis to better understand co-parenting and some child development issues.

Comprensión de las Dinámicas de Relación de Parejas del Mismo Sexo a Partir de la Intervención Clínica Sistémica

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Este artículo surge de una investigación que pretendió comprender las dinámicas relacionales de parejas del mismo sexo que acuden a terapia y proponer un modelo de intervención clínica desde el enfoque sistémico. Se revisaron las premisas constructivistas y los conceptos de pareja, terapia de pareja y diversidad sexual. La metodología de investigación-intervención con diseño mixto incluyó la revisión de 98 historias clínicas y el análisis del proceso terapéutico con 6 parejas. Se definieron dos tipos de parejas con características distintas en cinco ejes asociados a la emergencia del conflicto conyugal. El modelo terapéutico desarrollado requiere una evaluación completa de la dinámica conyugal que conecte el motivo de consulta y proponga estrategias que faciliten el posicionamiento de los cónyuges frente a las posibilidades de la relación.

Constructing our Identities: Identities Amongst Lesbian Women Attending University

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Research on LGBTI groupings in psychology has often been considered from a pathological perspective, or the identity of these groups as being defined by the coming out process. Thus, this research focused on the process

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of negotiation of identity by lesbian women beyond the coming out process and how this is influenced by relationships encountered in the university environment. This research aimed to provide some insight into the lives of a group of young women, by focusing on how they identify according to “categories” of lesbianism, including those that have been prescribed historically as well as new forms or categories emerging in contemporary South Africa. Research in queer theory is relatively new in South Africa, thus, interpretive research was the best paradigm for addressing this research question. Focus groups provided a space for exploring the individual views as well as the ways in which identities are constructed in social relations and the context in which these young women are located. The sample consisted of 11 Lesbian-identified young women. The accounts that emerged from participants highlight the ways in which the negotiation and interpretation of sexuality and sexual orientation are dealt with in a South African context. A critical stance on the current situation for LBGTI people was adopted. Firstly, participants were aware of the limitations of the constitution, and the way it selectively privileges portions of the LGBTI community. The differential levels of “freedom of expression” experienced by these women depends on the intersectionality of their sexuality with other categories such as race and class. Secondly, the constitution does provide some freedoms, which if lost would be detrimental. Most importantly young lesbian women were aware of the various social markers, which affect how they create their identities, and these are not separate from the heteronormative rules of society.

Coping in Childhood, Adolescence and Adulthood of 19 Transgender Adults

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The aim of the present study was to investigate empowering experiences in the lives of transgender persons. In the present study, a life-span perspective was adopted, exploring the research participants’ experiences of supportive factors during childhood, adolescence and adulthood. A convenience sample of 19 Finnish self-identified transgender men and women were interviewed using a semi-structured interview. Data were analysed according to grounded theory principles. Twenty-five repeating ideas were identified. The repeating ideas were grouped together into seven themes. Three higher-order constructs were created to describe the themes. The higher order constructs were: social support, identity formation, and meaningful leisure time. Prior research on transgender issues have mostly focused on stressors and possible negative consequences. The present work aimed at identifying coping of transgender participants, identifying areas in which supportive activities in the lives of transgender persons can be developed.

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Coping Strategies of Lesbians in Hungarian Society Today - Research by the Hungarian Psychological Association

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During the first months of 2013 the Hungarian Psychological Association (HPA) founded its twentieth section – the Section for LGBTQ Psychology. The Association is the largest scientific organization liable for protection of professional interests, organizing scientific events, research and education. The founding of the section plays notable role in the history of Hungarian psychology. The founding was improved by psychologists committed to this field, engaged in representing LGBTQ issues in the scientific life, giving mental support to LGBTQ people, educating Hungarian psychologists in this field of science. The lecture makes a brief review of this forming process and the beginning of the professional work in the section in connection with various psychological areas. One of our first projects (in association with the Labrisz Lesbian Association) was a research focusing on the coping mechanisms, stress and anxiety connected to minority stress among lesbian and bisexual women – using online questionnaires. In our lecture we speak about the methods and the conclusion of the research. We plan to create a longitudinal study by this method – developing a database by which we can follow the effects of social changes in the mental health of these people.

Counselling Experience of Kwaa-Sing-Bit Youth: A Qualitative Investigation in Hong Kong Chinese Society

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Kwaa-sing-bit (跨性別人士) individual is a Chinese word that can be loosely translated to mean a transgender or gender variant individual. Western writings have documented that transgender people have experienced negative attitudes from social institutions, such as family, school, and counselling service. Hill & Willoughby conceptualize negative attitudes towards transgender people with the concepts of transphobia and genderism. Transphobia is the feeling of revulsion towards those who express non-normative expressions of gender identity while genderism is an ideology that reinforces the negative evaluation of gender non-conformity. To date, the school counselling literature regarding transgender students' experiences to navigate genderism and transphobia consists mostly of non-empirical essays. In the face of rising international concern over the counselling needs of transgender students, the school counselling profession that caters for the Hong Kong Chinese society has silenced the discussion regarding this issue. There is no systemic research on counselling experience with transgender or gender variant students and no mandated counselling or social work training curriculum on transgender issues. The existing body of knowledge generated from Euro-American societies may limit counselling practitioners' understanding of Chinese sexuality and gender expression through a culturally sensitive lens. Aim: This study aimed to generate themes, from transgender students' experiences, about counselling experiences in secondary schools while they

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were navigating school genderism and transphobia. We used individual and focus group interviews to collect data with 7 transgender/gender variant individuals. Interviews were recorded and transcribed verbatim. The data coding process was facilitated through a qualitative software programme, NVivo. Strategies to ensure the trustworthiness of this research were used in the research process. Several themes emerged: Pervasive discriminations in schools; Forms of discriminations; Impacts of discriminations, including their stress and coping strategies. The results inform 1) Code of Ethics for school counselling practitioners to provide discrimination free counselling service; 2) Culturally sensitive training curricula for school counsellors.

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Crossing Gender-Boundaries: How Transgressive is it, in What Ways, and why?

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Recent advances in theory have demonstrated that the mutual constitution of social identities should be considered when conducting empirical research. What can an intersectionally-informed approach teach us on understanding the transgressiveness of crossing gender-boundaries? Who perceives whose transgression in gender presentation how? According to which criteria do we judge the extent of transgressiveness of gender presentation? This study wants to find out how people who are experienced in LGBT research would conceptualise the research questions and aims to thereby further refine these questions. The long-term goal is to inform a dissertation project on the intersections of the disciplines of psychology, sociology and political theory building on practical knowledge psychological researchers have with LGBT populations. Choosing an oral communication slot of 15 minutes on a pioneer LGBT psychology conference the research participants are recruited on their interest in the oral communication abstract in the conference programme. The researcher leads a focus group through the oral communication, being aware of his position of authority in the situation. Participants' contributions will be recorded, if consented to, and thorough notes will be taken. Exact content of results cannot be predicted as it will be a highly complex, non-controlled field situation with a lot of dependent variables. The researcher is optimistic that the contributions of participants will lead to further refinement of the research question and design. Conclusions: The unusual approach to the submission of an abstract to an oral congresses communication may be rewarded by advancement of researcher's and participants' awareness of the complexity of the issue of transgressiveness in gender presentation.

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Dealing With Alternative Sexual Orientation in Schools and Homes in Nigeria

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Many African countries are not favourably disposed to alternative sexual orientation. Nigeria may take a concrete step in criminalizing same sex marriage and all such relationships following a bill passed by the Senate (the nation's highest law-making organ) stipulating a fourteen-year jail sentence to "offenders". While Christians abhor it, the "offence" can attract as much as a death penalty among the Muslim faithful. Thus, politically, religiously and culturally, Nigeria is highly homophobic. But globally there is an upsurge in the recognition of the increasing number of persons outside mainstream sexual orientation. As part of the global village, Nigeria obviously has persons with these tendencies, which also may be increasing, particularly among the more adventurous group – the adolescents; yet, not even as a starting point is sexual education taught either in school or at home to enable this group to handle their sexuality. This paper will try to make sense of Lesbians, Gay, Transgender and Bi-sexual (LGTB) rights *vis-à-vis* the government's apparent violation of these rights. An attempt will be made to find alternative approaches in dealing with homosexuals that will not blatantly impinge on their rights. In all, the importance of liberty must not be undermined, for without freedom there can be no room for equality.

Defective Communication in Transgender Psychosocial Readaptation: The Example of Verbal Nondisclosure of Gender Identity

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Therapeutic guidelines for transgender healthcare note that a variety of psychosocial disadaptation symptoms could arise as an epiphenomenon of transsexualism, such as failure to gain appropriate role in a situation and to acquire habits of communication and interaction, individuality smearing, discontent with one's position in the group, or low efficacy of the communication potential. Medical assistance aims at patient's readaptation in the assumed gender. To develop this on a broader scale, it would be reasonable to extrapolate from transsexualism to a wide-ranging transgender self-perception. Communication as a social medium plays a great role in the transgender individual's critical adaptation. The study focuses on the nondisclosure of actual gender identity as a factor inducing defective communication, e.g. in an early stage of gender reassignment, and worsening social integration, and aims to emphasize the role linguistic factors play in choosing an optimal adaptive strategy. To compare the levels of communicational and psychological (dis)comfort in cases of verbal nondisclosure of Gender Identity (GI), transgender interviewees were given an identity inducing questionnaire of 9 potentially problematic communicative situations (including outing, role confusion, official introduction etc.) to comment on, as well as Social Adaptation Inventory, by R. Diamond & C. Rogers, and the UCLA Loneliness Scale. High scores in SAI and LS scales, coupled with the quantity of mentioning communicational discomfort due to verbal nondisclosure of assumed gender identity revealed by content analysis of comments provided, index defective communication. Parallels drawn

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between test results and use of gender-neutral language to avoid both discomforting GI nondisclosure and objectionable GI outing provide a psycholinguistic base to transgender communication strategies during social readaptation.

Desert Blooms: Resilience in Rural Queers of the US Southwest

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Much of the research conducted on LGBT individuals explores their psychological challenges. Additionally, LGBT research in the United States often takes place in larger cities, especially on the east and west coasts, overlooking experiences of those in rural settings. The purpose of this research is to use a positive psychological approach to explore resiliency in rural queers living in the Southwest United States. Fifteen LGBT individuals (two-thirds identifying as Mexican American) living in the southern Colorado region were recruited for face-to-face interviews. Resilience was researched by asking questions of how rural queers identify themselves, how their various identities intertwine (e.g., ethnic, religious, and sexual identities), as well as how they find resources, social support, and others with whom to establish intimate relations. Individuals were also asked about their religious/spiritual beliefs; lastly, they were interviewed regarding their ability to effectively cope with, i.e., bounce back from, prejudicial comments and/or discriminatory experiences. Themes from their responses will be showcased. A common experience for LGBT individuals residing in small towns is to move away to a bigger city in order to feel safe or free to be their authentic selves. People of colour who are also sexual or gender-expressing minorities are multiply challenged to develop a positive self-identity. We explored how they managed their multiple selves and how and with whom they shared their authentic selves. This research highlights not only the challenges LGBT individuals face, particularly for those of Mexican descent and/or those living in a rural setting, but also ways in which resilience is experienced in spite of these challenges. This is especially important to report given the high percentages of queers who report suicidal ideation and/or attempts.

Determinants of Gay Affirmative Psychotherapy Among Therapists Practicing in the United States

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Evidence suggests that mental health interventions incorporating gay affirmative psychotherapy (GAP) techniques may improve psychotherapy outcomes for lesbian, gay, and bisexual (LGB) clients. However, research has yet to examine the determinants of GAP among mental health practitioners. The goal of this study was to test a

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model investigating the mechanisms through which hours of training and personal attitudes relate to practitioners' engagement in GAP. We recruited 443 heterosexual psychologists (*n* = 270), clinical social workers (*n* = 110), and marriage and family therapists (*n* = 63) living in the US. Participants completed on-line questionnaires examining hours of training; attitudes toward LGB individuals; counselling self-efficacy; and beliefs and engagement in GAP. A path analysis supported the proposed model in which counselling self-efficacy mediated the relationship between hours of training and engagement in GAP. Both counselling self-efficacy and beliefs in GAP partially mediated the relationship between attitudes toward LGB people and engagement in GAP. The proposed model provided better fit to the data than competing models. Results suggest that increasing training opportunities and improving attitudes toward LGB people may not be enough for practitioners to engage in GAP; it will be important to also increase practitioners' counselling self-efficacy and monitor their beliefs about gay affirmative practice. Implications for psychotherapy with LGB clients will be discussed.

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Developing a Sexual and Gender Diversity Position Statement for Psychology Professionals in South Africa

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The struggle against the dominance of patriarchy and heteronormativity in South Africa is a key issue and people from gender and sexually diverse backgrounds continue to be exposed to significant risks such as vulnerability to stigma, discrimination and victimisation. This is potentially reflected in practices in mainstream mental healthcare, which include a lack of an affirmative approach and at times instances of secondary victimisation. The situation is even direr in most other African countries where no legal protection exists. Against this background, the presentation reports on the development of an affirmative position statement on sexual- and gender diversity for psychology professionals in South Africa as a precursor to more extensive practice guidelines. It is part of a mainly Arcus Foundation funded collaboration between the International Network on Lesbian, Gay, and Bisexual Concerns and Transgender Issues in Psychology (INET) and the Psychological Society of South Africa (PsySSA), the 'PsySSA African LGBTI Human Rights Project'. The position statement - a first for the continent - is focused on South African psychology professionals and mental health service providers. The involvement of professionals from other African countries in this process, however, increases the future utility of the statement for associations in those regions, in their own process of developing similar context-specific statements. We outline the process of developing the statement and specifically attend to expressed concerns regarding relevance, negotiating the politics of representation and language, the inclusion of gender diversity in addition to sexuality, and possible implications of the position statement for the South African mental health context. The hope is that the work will both inspire others as well as provide a forum for comment, input and feedback to guide the continuing South African process of developing the position statement.

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Disclosure Decisions of Sexual Identity in Young Adult Males: Emergent Cross-Cultural Themes Utilizing Grounded Theory

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Disclosure decisions of sexual identity for gay males potentially impacts life trajectories and can be informed through the formulation of important sexual rights discourses in a context of universal human rights agendas and framed through a variety of socio-cultural constructs. The aims are to expand the extant research literature on disclosure decisions through a model of concealable stigmatized identities not previously inclusive of sexual identities and to develop a thematic outline of moderating factors used in future disclosure decisions. Two cultural cohorts of 24 gay males ranging from age18 to 21 years (12 for each) in Sao Paulo, SP, Brazil and Chicago, Illinois, U.S. voluntarily participated in in-depth interviews. Qualitative research using grounded theory cultivated meaningful data collection, permitting an iterative method of interviewing and informed the analysis process ensuring preliminary, focused coding which lead to emergent thematic descriptors. Thematic formulation framed through social constructivist and transformative psychological paradigms resulted in eight factors mediated internally, eight relationally processed and six outcomes effecting future disclosures. Unique cultural cohorts allowed for preliminary understanding in similarities and differences (collectivist culture, parental respect, and systems of bureaucracy in a developing country) and additionally formed a discourse concerning sexual rights, health and education through shared experiences assisting in developing best practice policies for intervention, mentoring and supporting young gay males.

Do Differences in age Between Sexual Partners Affect Sexual Risk Behaviour Among Australian Gay and Bisexual Men?

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Our objective is to describe the relationships between differences in age, between sex partners and sexual behaviour, among HIV-negative Australian gay men. An online anonymous cross-sectional survey was performed. We used multinomial logistic regression to examine factors associated with reported differences in partners' age (10 years older, within 10 years, and 10 years younger) among 1476 men. About half the men's sex partners were similar in age to themselves. Neither men's own age nor relative differences in age with their partners were associated with likelihood to engage in unprotected anal intercourse. Among men who reported sex with a regular partner, those with older partners tended to restrict themselves to the receptive position (*AOR* = 2.00; *CI* 1.02-3.92; *p* = 0.044). Among men who reported sex with a casual partner, those with younger partners tended to take the insertive position, both on occasions when a condom was used (*AOR* = 2.42; *CI* 1.39-4.20; *p* = 0.002) and

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on occasions when a condom was not used (*AOR* = 2.54; *CI* 1.04-6.20; *p* = 0.041). Age differences between gay men and their sex partners make little difference to the likelihood of engaging in sexual risk behaviour overall, with either regular or casual partners. Those whose partners are substantially older than themselves are more likely, however, to take the receptive position during anal intercourse. Where risk of HIV infection among younger men is elevated this could be due to differences in sexual position, rather than differences in unprotected anal intercourse per se, during sex with men who are substantially older than themselves.

Does Doctrinal Priming Affect the Implicit Social Attitudes of Christians and Atheists?

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Expressions of prejudice in society are complicated by religious beliefs; race-based attitudes are no longer ostensibly endorsed, while negative attitudes towards homosexuality are still condoned and sometimes institutionally encouraged. For example, biblical proclamations such as “love one another” are evidence of religion promoting tolerance. However, biblical injunctions such as “Thou shalt not lie with another man” may lead to a logical form of prejudice that is supported by religion. The current study explored the role of religion in implicit attitudes as a function of doctrinal priming. The study measured implicit race- and sexuality-attitudes of 127 Christian and Atheist participants, across three priming conditions using bible passages traditionally used to justify racism and homophobia to explore prejudice, and a ‘golden rule’ prime used to explore tolerance. Results revealed an interesting pattern of implicit biases, varying as a function of the doctrinal prime and the participants’ religious affiliation. Findings show support for differences in the proscription-tolerance paradox of prejudice demonstrated by Christian participants.

Drop-In Centre vs. Routine Care for LGBT Youth: Influences on Likelihood to Access Health Care

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The health care needs of lesbian, gay, bisexual and transgender (LGBT) youth are shaped by health disparities, lack of health care providers trained to serve this population, limited access to health insurance coverage, and discrimination and stigma surrounding sexual orientation and transgender identity. The quality and structure of health care service delivery can address many of the barriers and risk factors that make it more difficult for LGBT adolescents to access health services. This study explored patterns of use for two types of services: Drop-In and routine care. We focused on which service delivery system LGBT youth would be likely to use when youth had access to both routine-care appointments and a weekly Drop-In clinic for health care. The data used in this sec-

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ondary analysis were based on medical and psychosocial information obtained over a 12-month period during intake and follow-up visits. Exempt status was granted by the university institutional review board. Health centre staff removed identifiers before the researchers entered the data and conducted their analyses. Variables measured through self-report were race, gender identity, sexual orientation, education, insurance status, HIV status, and housing stability. Results reveal health disparities among LGBT youths consistent with previous research findings. Insurance status, housing stability, education, race and gender identity were most strongly associated with the type of clinic (Drop-In or routine-care) used. Our findings suggest that the two types of clinic structures attract youth with different characteristics. These findings show the need for choices for health care as well as reflecting different needs among LGBT youth. Access to both routine and Drop-In health-care as provided by the health care centre in this study, can serve as a model for minimizing barriers to care.

Ecological Factors and Psychological Distress Among LGBT Homeless Youth

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LGBT youth are at heightened risk for serious social problems and mental health disparities. LGBT youth also have disproportionately higher rates of homelessness, and once homeless, these youth face increased risk factors and subsequent psychosocial disparities. The purpose of this research presentation is to present findings from a comprehensive study of LGBT homeless youth (n = 89), by examining the following research questions: 1) What are the educational and psychosocial experiences of LGBT homeless?; 2) Does high school graduation (versus dropping out) impact psychological distress?; 3) How do negative and prejudicial home and school climates impact psychological distress? Participants ranged in age from 18 to 24 (M = 21.16, SD = 1.99) and were recruited from an LGBT homeless shelter in New York City. Participants primarily identified as ethnic minority (89.8%) males (71.9%). Youth were asked to complete a comprehensive demographic/educational survey and the Brief Symptom Inventory. Of the LGBT homeless surveyed, 39.3% reported dropping out of high school. Most participants did not seek support from school staff nor did they report attending a school with a Gay-Straight Alliance. Significantly higher levels of psychological distress were found among high school graduates and those reporting LGBT harassment at home; however, harassment experienced at school was not statistically related to psychological distress. Along with showing that LGBT homeless youth have elevated levels of psychological problems; results from this study shed a disquieting light on the educational experiences, needs, and accomplishments of LGBT homeless youth as well as how school, home, and high school completion intersect with psychological distress. Primary ecological systems such as schools, families, and mental healthcare are failing to provide support for the healthy development, educational success, and psychological wellbeing among LGBT youth that become homeless.

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Effective and Needs-Based HIV/STI Prevention Focusing on Men Who Have Sex With Men

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The purpose with the presentation is twofold. Firstly, to present results from three large quantitative studies on sexual risk taking and HIV preventive needs among Men who have Sex with Men (MSM). Secondly, to summarize international research reviews of effective HIV/STI prevention intervention. The results from the quantitative studies show that unprotected anal intercourse is quite common among MSM. The studies also show that sexual risk taking is not equally distributed among MSM. Younger MSM, MSM living with HIV, sexually adventurous men and men who are unemployed or on a long time sick leave are more vulnerable when it comes to sexual risk taking. The result of the international research reviews is based on an analysis of international research reviews on MSM and HIV preventive interventions. The reviews examined ways of designing effective, successful HIV prevention interventions for MSM. The results of the international research reviews may be summarised as follows: Group-level interventions are particularly effective; Multi-component interventions are more effective than single-component interventions; The inclusion of peer educators and popular opinion leaders is a successful component of HIV prevention intervention; Interventions containing a cognitive element generate favourable results; Skills training, such as role-play, lead to more effective interventions. A theoretical framework, especially diffusion of innovation and model of relapse prevention, contributes to more effective interventions. The effectiveness of HIV counselling and testing is unclear. The results are contradictory. Additional research and methodological development are needed. However, recent research indicates that Motivational Interviewing (MI) might be effective in relation to HIV/STI testing. Research on the needs of MSM is very important and can form the basis of effective HIV prevention interventions adapted to specific subgroups of MSM. To sum up, there is a great need for improved HIV prevention focusing on MSM based of the specific needs of certain sub-groups of MSM. There is evidence that there are methods that are effective. Social work can play an important role in HIV prevention focusing on MSM in order to make it more inclusive, needs-based and recognizing sexual rights.

El Encuentro Sexual Anónimo Entre Hombres: Clase, Etnicidad y Edad en la Actividad del Cruising

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Introducción: Este trabajo se centra en estudio de los sujetos que participan en la actividad del intercambio sexual anónimo entre hombres en el parque de Montjuïc de Barcelona. Se presenta desde una mirada positiva de la diversidad sexual y a partir del análisis de la existencia gay y sus aspectos económicos, sociales y culturales. La investigación parte de tres objetivos fundamentales: En primer lugar se trata de analizar las relaciones de clase, etnicidad y edad que se establecen en las zonas de intercambio sexual anónimo y su relación con la

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comunidad homosexual en general. En segundo lugar se pretende estudiar los conflictos que se generan en torno a la identidad sexual y a la práctica del sexo anónimo, así como las estrategias de conciliación. Y finalmente se persigue descubrir los discursos de los participantes respecto al amor y al deseo sexual. La metodología de este trabajo de investigación se ha centrado en dos técnicas básicas de la etnografía: La observación participante y la entrevista. Se confirma que existe un sesgo de clase, etnia y edad que hace que las personas que frecuentan el parque para participar en la actividad del sexo anónimo sean diferentes a las que utilizan otros escenarios para el ligue homosexual como discotecas, saunas o chats. Por otro lado, algunos de los participantes se consideran heterosexuales a pesar de que están envueltos en relaciones sexuales con otros hombres, este hecho provoca algunos conflictos de identidad que los sujetos pretenden resolver a partir de un uso particular de la masculinidad. Finalmente, los hombres que van al parque en búsqueda de sexo con otros hombres construyen una significación relativa al deseo y al amor que en algunas ocasiones reproduce los discursos de la sociedad madre en la que se desarrolla.

El Género Como Determinante Social de Salud en Mujeres Trans Puertorriqueñas

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El género y la sexualidad son determinantes sociales de la salud (DSS). Estos factores socio-estructurales conllevan consecuencias detrimentales para aquellas personas con construcciones de género alternas al binomio hombre-mujer. En el caso de las mujeres Trans (MT), su representación de género tiene implicaciones adversas para el acceso a escenarios educativos, laborales y de salud, exponiéndoles a desarrollar condiciones físicas y mentales. Objetivos: Identificar las maneras en que opera el género y la sexualidad como DSS, (2) Presentar la combinación de estos DSS con otros determinantes estructurales (Ej. pobreza, desempleo), y (3) reflexionar sobre los efectos nocivos de los DSS en la salud de MT. Utilizamos un método mixto que constó de observaciones etnográficas, entrevistas cualitativas semi-estructuradas y cuestionario cuantitativo utilizando Ipads. Exploramos asuntos relaciones a: geografías sociales, construcción de género y sexualidad, modificaciones corpóreas, vivencias como MT y condiciones de salud prevalentes. Se realizaron análisis cuantitativos y cualitativos. Participaron 96 MT puertorriqueñas. En un contexto donde impera la heteronormatividad y la concepción sobre los géneros está influencia por el discurso judeocristiano, las experiencias de las participantes develan los efectos nocivos del estigma y la marginación. La baja escolaridad, la extrema pobreza, el trabajo sexual, la ausencia de servicios médicos sensibles a sus necesidades, la falta de opciones laborales y educativas, conforman un escenario de gran vulnerabilidad para esta población. Las consecuencias en la salud no se hacen esperar (Ej. VIH/SIDA, adicciones, violencia, depresión, ideación suicida, ansiedad generalizada, estrés postraumático).

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Emanuela e Dulcinéia: as Curvas do Choque com o Poder e o Saber

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O choque dos sujeitos com “o poder” e “o saber” produz vidas infames. Sujeitos que têm sua voz controlada por um silêncio forçado devido às considerações do poder e do saber sobre seus modos de vida. O saber gerado sobre a sexualidade e o sexo no decorrer da história proporcionou a concepção da verdade do sexo. Isso gerou verdades sobre a sexualidade e as práticas sexuais e, consequentemente, reforçou o sistema binário, macho e fêmea, a heterossexualidade e os padrões de normalidade. A verdade do sexo foi evidenciada por Foucault e pelos estudos em gênero. Nesse sentido, o presente estudo tem como objetivo expor os conhecimentos sobre sexos, sexualidades e corpos no intuito de verificar como esses discursos atuam sobre sujeitos que não se enquadram nas ordens do sexo binário. Os sujeitos da pesquisa foram três travestis, Ana, Emanuela e Dulcinéia. Para compreender as intervenções dos discursos do saber em suas vidas foram feitas diversas entrevistas mediante o uso da história oral, como método. Ana, Emanuela e Dulcinéia desestabilizam as ordens do sexo binário, questionam por meio do corpo a naturalidade biológica e fisiológica, evidenciam as imposições do masculino sobre o feminino, do normal sobre o anormal e provocam a sociedade a repensar as limitações dadas pelo discurso do conhecimento, dos saberes e das ciências. Desse modo, todas as travestis entrevistadas utilizaram os recursos fornecidos pelas tecnociências médicas para construírem os corpos, mas esses corpos não são idênticos. Esses corpos são autênticos, corpos esculpidos e desenhados sob a ideia de perfeição e desejo. São subjetividades singulares, não padronizáveis e excepcionais. Assim, as curvas desses corpos se chocam com a padronização dos discursos de poder e saber.

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Emotional Intimacy, Sexual Desire, and Sexual Satisfaction Among Coupled Heterosexual and Non-heterosexual men

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Emotional intimacy cuts across a variety of contexts in sex research which range from sexual motivation and relationship satisfaction to sexual risk behaviour. The associations among intimacy, sexual desire, and sexual satisfaction have been studied mostly among women and heterosexual couples. As the experience of intimacy and its role in sex life may be gender and sexual orientation specific, this study investigates the structure of associations among emotional intimacy, desire, and sexual satisfaction in a sample of coupled heterosexual and non-heterosexual Croatian men. Heterosexual participants (n = 860; M = 36.4, SD = 9.09) were sampled online in 2011 and non-heterosexual participants (n = 250; M = 29.4, SD = 7.13) in 2013. The Emotional Intimacy Scale, the New

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Sexual Satisfaction Scale, and two items indicating the current level of sexual desire and interest were used to assess the key constructs. According to multi-group path analysis findings, sexual orientation, age, and the length of relationship did not moderate the structure of associations among emotional intimacy, sexual desire, and sexual satisfaction. In multivariate regression analysis, internalized homonegativity was a significant, albeit weak, correlate of emotional intimacy reported by non-heterosexual participants. The study suggests that emotional intimacy plays a similar role in the sex lives of coupled heterosexual and non-heterosexual men. In addition to its clinical implication, this finding contributes to the current understanding of male sexuality.

Es Posible el Aprendizaje de la Sexualidad en la Escuela? Una Lectura Desde la Perspectiva Histórico-Cultural.

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La sexualidad a lo largo de la historia ha sido objeto de tensiones y controles. Hoy la educación sexual podría inscribirse como una nueva forma de control y regulación sobre lo erótico y lo afectivo que imponen tanto las políticas internacionales como los Estados sobre los sujetos. Estas políticas han intentado desde las escuelas después de la mitad del siglo XX regular el número de embarazos en los adolescentes, prevenir las infecciones de transmisión sexual, generar una “buena vivencia de la sexualidad”, disminuir la homofobia. Por ello, la educación sexual se convierte en la punta de lanza de los gobiernos en sus políticas de regulación de la sexualidad. Ahora bien, esto que se ha denominado educación sexual en las escuelas genera algunos interrogantes. Es posible educar en lo sexual a los jóvenes? De qué clase de aprendizaje y enseñanza estamos hablando? Acaso la sexualidad no está inscrita en nuestra constitución subjetiva? La ponencia tiene como objetivos estos interrogantes, y pretende reflexionar alrededor de las teorías de aprendizaje desde un tema tan complejo y lleno de tensiones como lo es la sexualidad. Por lo tanto, analizar la ES implica en primer lugar, discernir los discursos políticos articulados en leyes que imponen lo que debe ser la sexualidad en la enseñanza sexual y la noción de aprendizaje que se espera. En segundo lugar, los escenarios llamados instituciones educativas que deben articular las políticas a sus programas educativos, en este punto encontramos una heterogeneidad de interpretaciones sobre lo que debe ser la educación sexual, la cual pasa por diferencias tales como si la institución es pública o privada, de orden laica o religiosa y dependiendo de su estratificación socio-económica. En tercer lugar, los actores, profesores y estudiantes los cuales deben materializar por medio de la enseñanza y el aprendizaje el deber ser de la ley a partir de la interpretación de sus instituciones, estos actores no son neutros, por el contrario, llegan al aula de clase con configuraciones subjetivas construidas a lo largo de su trayectoria de vida articuladas a contextos históricos y atravesadas por variables de género, edad y componente étnico-racial. Es en este punto donde la subjetividad para este proyecto juega un papel importante, pues la misma puede convertirse en un factor de apalancamiento a la posibilidad de socializar o de obstáculo para el aprendizaje en la ES, es decir, su aprendizaje y su educabilidad, radican en que desconocer la dimensión subjetiva es quizás desconocer una variable que podría ser facilitadora o exactamente una fuerza opositora de transmitir el saber y poder apropiarse de ella. Esta ponencia se basa en el proyecto “El aprendizaje de la sexualidad en la escuela: una perspectiva histórico –cultural” que se adelanta con la financiación de la Universidad Antonio Nariño.

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Estética da Existência, Tecnologias do Eu e Resistência Queer na Performance Artística Autobiográfica em Portugal

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As perspetivas críticas e construcionistas sociais sobre a identidade e os modos de subjectivação têm dado contributos significativos para o debate das questões identitárias LGBT. A Teoria Queer, por sua vez, denuncia as categorias identitárias como modos de subjectivação e manipulação existencial a partir da matriz heteronormativa, salientando a natureza construtiva e performativa da identidade. A ética foucaultiana e o conceito de performatividade de género de Butler podem articular-se complementarmente numa abordagem queer da subjectivação. A performance artística de características autobiográficas ou auto-referenciais revela-se auto-reflexiva, crítica e exploratória para as questões da subjectividade e da existência e seu contexto sociopolítico. Estes(as) criadores(as), por sua vez, envolvem-se em processos intencionais de negociação dos domínios público-privado e de construção dialógica de identidades possíveis. Partindo destes pressupostos, estudámos os posicionamentos e os processos de construção identitários junto de 12 artistas Portugueses(as), criadores(as) de performances artísticas com características autobiográficas ou auto-referenciais. No âmbito de uma abordagem etnometodológica, recorremos a técnicas de observação participante e entrevistas não-estruturadas para conhecer os posicionamentos d@s artistas relativamente à construção quotidiana da sua subjectividade e compreender os condicionantes psicossociais e político-culturais que organizam a forma como constroem e compreendem o seu self/identidade. Os dados foram analisados através de Análise Temática e Análise Crítica do Discurso. Os temas centrais remetem para uma forte consciência e questionamento em torno da diferença, como estratégia identitária primordial ("consciência da diferença") e para maneiras de resistir às formas de opressão através da arte, da autobiografia e da negociação público-privado ("formas de resistência"). Estes resultados são criticamente discutidos à luz dos conceitos foucaultianos de estética da existência, tecnologias do eu e resistência e articulados com a perspectiva queer e performativa da identidade de Butler.

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Examining Links Between Gay Identity, Community Connectedness, and Body Image Among Gay Men

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For more than a decade, studies have reported body image disturbances and associated poor mental health among gay men. These findings have often been attributed to gay men's preoccupation with their physical appearance, fuelled by supposed pressure from the gay media and community (or the "gay scene") to conform to an

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unrealistic body ideal. The aims are to examine whether satisfaction with and importance of physical appearance is associated with body image problems and mental health among young Australian gay men, and to investigate the roles of gay identity and community connectedness. Over 900 Australian gay men aged 18-39 completed an online survey containing measures of body image, mental health, gay identity, and community connectedness. Satisfaction with and importance of physical appearance had little impact on mental wellbeing outcomes; indices of gay identity were not associated with negative body attitudes once controlling for BMI and body ideal discrepancies; and men who reported greater connectedness with the gay community generally reported more positive mental health and body image. These findings suggest that the stereotype of gay men being preoccupied with their physical appearance, and experiencing poor body image and mental health through pressure from the gay community, is possibly untrue for young Australian gay male adults.

Experiences of Discrimination: The Case of Sexual Orientation

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To address the specific case of discrimination on grounds of sexual orientation we have to understand that sexuality is a process of power relations which mediates our everyday interactions, rather than a feature of private life. The public expression of non-normative identities, such as those of lesbians and gays, is one example of these power relations. The public visibility of these sexualities disrupts and therefore exposes the way in which “the street” is commonly produced as “naturally” or “normally” a heterosexual space. The power-laden spaces in and through which life is experienced are highly contingent on the way particular identities become salient or foregrounded at particular moments. Individuals maintain multiple identities in different spaces and in one space but at different times. Social identities are neither stable nor passively received understandings of social differences; therefore it is not possible to explain inequalities through a single framework. Intersectionality, as spatially constituted and experienced, supports the understanding of the intimate connections between the production of space and the systematic production of power. When based on the understanding that sexuality is a process of power relations, which mediates our everyday interactions, research on the experiences of lesbians and gays may contribute to better understand social exclusion and discriminatory processes. This paper starts by presenting relevant data on equality policies in the European Union, and based on original empirical research it reflects on the pervasive invisibility of lesbian and gay sexualities in public spaces. The presentation of a lived experience supports the analysis of the interrelations between the cycle of invisibility of sexual orientation and social discrimination. The emphasis then moves to highlight the implications of the specificities of sexual orientation for the design and implementation of equality policies.

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Experiences of Homophobia Among a Group of Gay Men in Cape Town

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Notwithstanding the advances that have been made to protect the right of sexual orientation post-1994, homophobia and hate crimes against the LGBTI community have been widely documented in South Africa. This paper draws on a qualitative study that investigated how a group of gay men construct a gay identity and negotiate their relationships within contemporary South African contexts of constitutional and legal reform. A qualitative study based on in-depth interviews with 15 participants, a sample of self-identified gay men, aged 20 to 46 years, drawn from a local university and through snow-balling in the larger Cape Town Metropolis, was conducted. Interviews were audio-recorded, transcribed verbatim and analysed through qualitative thematic and narrative analysis. The narratives that were shared by participants highlighted how homophobia continues to exist within different spheres of society (in the contexts of the home, school, community and tertiary level). Gay men, who do not conform to gender norms, are reportedly more at 'risk' of negative stigmatisation, particularly in contexts where rigid masculine/feminine binarism is assumed. On the other hand, gay men who pass as heterosexual and adhere to hegemonic forms of masculinity avoid the multiple rejections experienced by men and boys who prefer practices and roles of traditional femininity. The paper concludes that far more needs to be done at the realm of social institutions to challenge both homophobia and heteronormativity to facilitate the realization of policy at the material level. For example, life-skills at school that embrace diversity within sexualities and deconstruct the binaries of masculine/feminine that facilitate a privileging of the 'masculine' should be prioritized. Interventions at the level of higher education are similarly important given their role in the shaping of future leadership and the next generation.

Experiencias de Violencia Sexual en Personas Transexuales

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Uno de los hallazgos más consistentes en la literatura científica sobre violencia sexual es la asociación existente entre el hecho de haber sido objeto de abusos sexuales en la infancia y sufrir agresiones sexuales en la adolescencia y/o vida adulta. Por otro lado, los trabajos con personas transexuales muestran cómo esta población sufre con frecuencia situaciones de violencia física o verbal en diferentes contextos, especialmente las mujeres transexuales. Sin embargo, hasta el momento, no contamos con estudios que aborden la victimización y revictimización en relación a la violencia sexual con esta población. El presente estudio, parte de un estudio más amplio de corte transversal y exploratorio (n = 120), se centra en describir las experiencias de violencia sexual sufrida por parte de las personas transexuales durante su infancia, adolescencia y/o vida adulta, así como la posible existencia de revictimización y sus posibles características específicas en esta población. Contamos con 33 personas transexuales (la muestra del estudio que ha sido víctima de abuso sexual y/o de agresiones sexuales), de las

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cuales 25 son mujeres transexuales y 8 varones transexuales, con edades comprendidas entre los 18 y los 52 años, y una media de 36.5 años. Analizamos estas experiencias, así como las posibles diferencias entre varones y mujeres transexuales. Los resultados sobre la presencia de revictimización, así como las diferencias en su vivencia para unos y otras, muestran una mayor incidencia en mujeres transexuales, de forma contraria a los resultados encontrados con otras poblaciones, pero en la línea de lo encontrado por otros autores con esta población con respecto a otros tipos de violencia. Este trabajo resalta la importancia de abordar esta problemática en personas transexuales de forma específica.

Exploring and Addressing Dating Violence Among Sexual Minority Youth: Unique Challenges and Suggestions for Intervention

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There exists an alarming prevalence of dating violence among youth, with research supporting sexual minority youth at increased risk for experiencing this violence. Dating violence is associated with numerous negative mental and physical health consequences and risk behaviours including increased depression, eating disorders, sleep disturbances, suicidal ideation, substance use, and unprotected sex/inconsistent condom use. In addition, sexual minority youth experience increased vulnerability "coming out" at younger ages in a homophobic/heterosexist society. To date, there is limited published research on sexual minority youth's experiences and perceptions of dating violence. This study was designed to address this gap in the research literature. The study aims were: Define & identify prevalence of youth dating violence; Identify health consequences of youth dating violence; Describe and present results of a recent dating violence study; Present conclusions and implications for work with sexual minority youth. A mixed-methods study utilizing focus groups and survey questionnaires was designed to: 1) explore dating violence (past and current) in a sample of college aged sexual minority youth; 2) assess whether experiences of dating violence (DV) are associated with poor mental health outcomes among this population; and, 3) determine whether experiences of dating violence as an adolescent are correlated with experiences of DV as a college student among this population. Qualitative results reveal four themes youth identify as contributing to dating violence in same-sex youth relationship (homophobia, negotiating socially prescribed gender roles, assumed female connection, and other relationship issues). Quantitative results identify high rates of dating violence experiences, depression, and PTSD and a relationship between adolescent and future victimization. Dating violence prevalence is especially high among sexual minority youth with detrimental mental health consequences. Services for sexual minority youth need to address this issue and dating violence prevention curricula need to inclusive of the reality of same-sex dating among youth.

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Exploring Self-Compassion and Coming-Out on the Development of a Lesbian, Gay, and Bisexual Identity

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Lesbian, gay, and bisexual individuals are tasked with developing an identity that runs counter to the dominant heterosexually-centred socialized culture. This paper posits that the use of self-compassion may reduce the possible difficulties and struggles as one develops a LGB identity. Self-compassion helps promote a mindful approach to emotional balance, kindness to self and others, and the building and connection to a community rooted in compassion. This paper aims to show that an established identity is formed through a strong sense of internal and external unity, a sense of continuity within the self, the capacity for the individual to use self-reflection, and an awareness of the self. This study investigated the role of self-compassion of lesbian, gay, and bisexual identity development in 215 LGB adults, ages 18-70, in the United States, who were recruited through an online survey. Data were gathered on demographics, the Self-Compassion Scale, and the Lesbian, Gay, and Bisexual Identity Scale. Multivariate analyses (Structural Equation Modelling and Hierarchical Regression) demonstrated that both being out and self-compassion have a positive impact on LGB identity development. Self-Compassion explained 17% of the total variance regarding LGB identity scale scores; additionally, one's level of being out explained 30% of the total variance in LGB identity scale scores. The results suggest that mental health professionals need to be sensitive to LGB-specific identity development issues, especially that of coming-out/one's level of being out. The results also suggest that social supports and connections are important to empower LGB identity development. This study revealed that self-compassion does have a positive impact on gay, lesbian, and bisexual identity development. This study confirmed the significance of self-compassion on LGB identity development. The findings also supported that the higher one’s self-compassion, the lower the negative LGB identity development.

Expression of Internalized Homophobia in Defining Masculinities Among Gay Men in Turkey

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Homophobia, in the broadest sense, is defined as the fear and/or hatred of homosexual people. It is expressed through negative attitudes and behaviours towards homosexuals. Homophobia is regarded as the main organizing principle to define manhood in American culture. Men tend to describe masculinity and manhood as anti-homosexuality and by denying the identity features related to homosexuality. The present study particularly sought to investigate how gay men in Turkey experience internalized homophobia, which is characterized by homophobia experienced among people with same-sex attraction. The thematic analysis of in-depth interviews with 10 self-identified gay men revealed that (1) gay men shared commonalities with the heterosexual male society, in that they are also afraid of being identified as “gays” who lack certain manly qualities; (2) gay men were found to show

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homophobic attitudes while defining masculinities or describing what a real man should be like; (3) gay men were found to be homophobic towards other gay men whom they thought degraded the homosexuals' status in the society by being fully visible (like activists) or conversely being fully hidden in the closet (like successful and not-out gay men). In short, gay men were mostly found to reaffirm the heteronormative cultural beliefs, prejudices, and attitudes in their experience of internalized homophobia by rejecting to be associated with societal perceptions of gay identity and gay masculinities.

Familia de Origen, Religión y Hombres Gay Chilenos Desde la Perspectiva del Curso de Vida

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Esta investigación exploró la influencia de los valores y la religiosidad de la familia de origen sobre la identidad sexual de jóvenes gay chilenos. El estudio se centró en el curso de vida de los participantes a fin de comprender cómo las influencias familiares y sociales moldearon el desarrollo de la identidad sexual. El objetivo es explorar el impacto del contexto familiar en la identidad sexual de hombres jóvenes chilenos gay. Los participantes fueron reclutados a través de invitaciones publicadas por dos organizaciones GLBTQ con sede en Santiago. Seis hombres chilenos atraídos por el mismo sexo entre 18 a 24 años fueron entrevistados. El análisis de discurso foucauldiano se utilizó para explorar cómo los discursos sobre el desarrollo de su identidad sexual fueron construidos, incluyendo las implicaciones para la subjetividad y la ubicación de estas compresiones dentro de un contexto social e histórico. Los participantes experimentaron rechazo hacia su propia identidad sexual a través del curso de sus vidas lo cual estuvo relacionado principalmente con el contexto familiar y socio-histórico en el que ellos se desarrollaron. En particular, las creencias religiosas de sus padres acerca de la anormalidad y anti-naturalidad de la "homosexualidad" moldeada por las Iglesias Católica y Evangélica jugaron un papel crucial en la falta de aceptación durante su desarrollo. El estudio reveló la lucha interna que enfrentan los hombres atraídos por el mismo sexo para alcanzar su auto-aceptación y la percepción de normalidad de su orientación sexual en un contexto cultural predominantemente cristiano y en países latinos. Las creencias religiosas de los padres y sus actitudes tradicionales de roles de género estuvieron estrechamente relacionadas con las expectativas de comportamiento heterosexual, las cuales se expresaron a través de la estigmatización que los participantes experimentaron.

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Famílias Homoafetivas e Escola: Visão de Professoras em Formação

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Pesquisa de natureza qualitativa e exploratória realizada em uma Universidade Pública no interiorda Bahia/Brasil. O objetivo da investigação foi conhecer a visão de estudantes concluintes do Curso de licenciatura em Pedagogia sobre o relacionamento da escola com famílias homoafetivas, como objetivos específicos foram definidos: Identificar as contribuições do Curso, voltadas para a prática docente e famílias homoafetivas; Verificar se foram fornecidos a essas(es) discentes componentes curriculares que abordassem o tema em questão; se houve acesso a documentos produzidos sobre questões concernentes ao tema em estudo e apresentar a opinião das(os) discentes voltada para contribuição ao Curso de Licenciatura, no que se refere a subsidiar a formação para lidar com famílias homoafetivas no espaço escolar. Amostra constituída de cinco formandas(os) com idades entre 20 e 50 anos. A coleta de dados baseou-se em entrevistas semi-estruturadas, Os dados foram analisados considerando a técnica de análise de conteúdo de onde emergiram categorias e subcategorias através das quais foi possível apresentar os resultados. No que se refere à visão das(os) discentes sobre a relação escola e famílias homoafetivas, destacou-se a existência do preconceito velado e/ou explicito da escola bem como o despreparo das(os) professoras(es). Observou-se que o curso em questão pouco ou nada contribuiu para a prática profissional na lida com famílias homoafetivas na escola pois não contemplam a discussão do tema durante a formação universitária havendo uma espécie de “negação” dessa abordagem através da invisibilidade. A superficialidade da abordagem dos documentos oficiais que tratam da questão durante o Curso foi notadamente declarada pelas(os) discentes. Como contribuição para que o Curso possa efetivamente contribuir para a prática profissional (as)formandas(os) ressaltam a inclusão de componentes curriculares que contemplem a discussão da homoparentalidade/homoafetividade, visto que a complexidade do tema exige a interface com variadas áreas do conhecimento.

Family law Protection of Same-Sex Partners: Comparative Overview

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Until recently homosexuality had not been recognized as a part of natural human sexual behaviour and even talk about legal recognition of the rights of homosexuals was not acceptable. Moreover, in the most European, as well as in non-European countries, homosexual relations were persecuted and punished as a criminal act. The same was in Serbia until 1994, when homosexual relations were abolished by amended Criminal code. Nowadays legal situation is completely changed and more and more countries worldwide recognize some rights of homosexual people or equalize them with heterosexuals. This paper deals with the comparative analyses of the family law rights of homosexuals recognized in contemporary countries, such as right to marry including religious celebration of marriage, then rights deriving from cohabitation, registered partnership as well a right to adopt child. The author

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also considers the rights guaranteed by European Convention for the Protection of Human Rights and Fundamental Freedoms, Charter of Fundamental Rights of the EU as well as case law of the European Court of Human Rights regarding protection of the rights of LGBT`s. Author emphasize that very significant shift toward legal regulation of the rights of the LGBT occurred trough the case law of the European court of human rights, whose authority also extends to numerous non-European countries.

Feminine Subjugation: The Experiences of Femme-Identified Individuals

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The experiences of femme-identified individuals and those who express femininely within LGBTQ communities are topics frequently overlooked by researchers, especially when examining sexuality and gender-based discrimination. Femmephobia, defined as the cultural and societal devaluation of femininity, is a pervasive and often unnamed method of policing gender and sexual identity. This study seeks to lay the groundwork for studying femmephobia by providing preliminary data on the experiences of femme-identified individuals. Participants ($N = 400$) completed an online survey that was open to any individual over the age of 18 regardless of gender or sexual identity. The study consisted of questionnaires concerning experiences of femmephobia, modern homonegativity, relationship marginalization, and reports of relationship well-being and self-esteem. This study highlights that the 'femme identity' is far from homogeneous, with individuals of all sexual identities and genders self-identifying as femme. Furthermore, experiences of femmephobia were not limited to femme-identified lesbians, but were also reported by individuals of other genders and sexual identities. Femme-identified sexual minorities were more likely than non-femme sexual minorities to report experiences of having to come out as both a sexual minority and as a femme-identified individual and were more likely to report experiences of femmephobia. In particular, many of the femme-identified queer women in the sample reported experiences of invisibility, gender policing, and having their sexuality questioned, diminished, or treated as inauthentic. It is hoped that the results of this study will shed light on the phenomenon of femmephobia as a construct to be viewed as unique and separate from other forms of gender-based discrimination, such as sexism or misogyny. The results of this study highlight the widespread experiences of femmephobia across gender and sexual identity and will hopefully serve as a catalyst for future research.

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Femme/Phobia: Theorizing Femininities and Inclusive Research

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This paper theorizes femme identities and femmephobia as terms applicable to diversely positioned bodies and experienced across lines of difference. Providing an overview of how femme and femininity have been conceptualized, this paper seeks to dismantle dominant constructions of the feminine subject and develop a theory of subversive femininities. Outlining oppressive phenomena based on one's perceived feminine embodiments, this paper will address the four key manifestations of femmephobia. By re-conceptualizing femme identity and femmephobia, the objective of this paper is to generate Feminist and Queer theories inclusive of feminine expressions, and tools to unpack embedded femmephobia within research. A systematic review of the content of feminist theory courses and literature has primarily informed this theory. Narratives and autobiographical accounts of femme identified subjects acted as secondary resources. After reviewing the systematic devaluation by virtue of perceived femininity, four main types of femmephobia were identified: Structural/Covert, Overt, Femme Mystification and Pious Femmephobia. The purpose of understanding femme identities and femmephobia is to promote research inclusivity and expose naturalized feminine devaluation embedded within feminist pedagogical frameworks.

Filipino Lesbians, Bisexuals, Tomboys and Trans (LBTT) Struggles as Sexual and Urban Marginals

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Bgy. Pansol, Balara, Quezon City, is an informal settlers' community. Because of its strategic location, the area has attracted thousands of migrants from the provinces. Most of the residents belong to "urban marginal", which include the following categories of people: the unemployed; partially employed; engaged in casual labour; street-subsistence workers; street children; and members of the 'underworld.' Pansol is home for many Lesbian, Bisexual and Trans (LBT) women. Bgy. Pansol is a community of informal settlers who is always in danger of demolition and eviction, and have limited access to basic amenities and public utilities such as legitimate supply of water and electricity. These conditions of everyday life are integral to the struggles of the LBT residents of Bgy. Pansol. Some of the relevant social constructs employed in this research include the following: (a) intersectionality, which involves a multidimensional conceptualization of oppression that includes race, ethnicity, class, gender, etc.; (b) urban marginals; (c) social movement concepts such as identity politics, assimilationist and liberation movements; (d) 'social nonmovement' and "quiet encroachment of the ordinary'. Cross-gender behaviour of LBTs can be considered gender transgressive and part of the "quiet encroachment of the ordinary." This paper will explore the living situation and struggles of LBT women as "urban and sexual marginals." Focus group discussions (FGDs), key informant interviews and participant observation were employed to come up with an ethnography of LBTs in Bgy. Pansol, Balara, Quezon City.

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Former Supplicants of History: Neuroscience and the Healing Profession for Trans-Youth

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Canadian clinical practice with Latino trans-youth involves an exploration of complex identity formulation in relation to the incorporation of indigenous healing. How colonial and post-colonial constructs the self, identity, healing and knowledge are still present in therapy are key issues in the process of supporting an individual in a clinical encounter. These elements of selfhood intersect in critical ways, particularly as youth mature into adulthood, as demonstrated in the case study.

Fostering With Pride: Two Australian NGO's' Experience in Recruiting and Retaining LGBT Foster Carers

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In response to the current shortfall in the number of registered foster carers in Australia, several alternative care agencies are now recruiting lesbians and gay men. However, only a very small number of these agencies have come out about recruiting directly from that community and promoting to the broader community the fact that they are doing it. The aims of this study are threefold: to describe the organisational 'journey' of two of Australia's largest and oldest child and family welfare agencies in embracing gay and lesbian fostering; to describe and understand the effectiveness of marketing strategies utilised in the recruitment of gay and lesbian foster carers; and to understand what barriers they anticipated or actually experienced as carers and the enabling support they received. A mixed methods study was undertaken, including: a structured national survey of gay and lesbian foster carers; in-depth interviews with key agency leaders, recruited gay and lesbian carers, and foster care program staff; a staff workshop to further explore emerging themes in practice; and case studies of carers. The study identifies a range of marketing strategies that are effective in carers' decisions to proceed with recruitment. It also identifies various negative aspects of foster care provision experienced by lesbians and gay men, but also the positive ways in which they continue to create families and resist or rework social norms. Sensitive, highly targeted marketing is required to reach this sexual minority most effectively and successfully recruit lesbian and gay men into foster caring. It also requires professional and practice development within agencies to avoid heterosexism and homophobia by social workers and birth families, and to maximise support and concomitant retention. Implications for practice and advocacy are drawn with specific reference to challenging such norms amongst social workers and the general community.

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Fronteras Difusas: La Realidad de los Hombres Trans y las Masculinidades Femeninas en Puerto Rico

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Existe un debate sobre las diferencias y similitudes entre hombres Trans (HT) y “buchas” nombrado “Border wars”. Esto se debe a que ambas categorías son similares en su expresión de género y su ambivalencia hacia el cuerpo femenino. En Puerto Rico se ha identificado que la comunidad de HT se ha diluido en la comunidad de mujeres “Buchas”. Esto debido a que las investigaciones realizadas en la Isla enfocan en identificar las necesidades de mujeres Trans, no así la de HT. Objetivos: Documentar la construcción identitaria de HT mujeres “buchas” y examinar de forma crítica el efecto de dichas construcciones en sus prácticas corpóreas. Además compararemos dichas manifestaciones en HT vis-a-vis “buchas”. Se desarrolló un estudio exploratorio cualitativo con 40 participantes basado en: observación etnográfica, grupos focales y entrevistas a profundidad. Se realizó una triangulación de datos y análisis crítico de discurso. Los hallazgos reflejan diversos aspectos de su proceso identitario como: (1) la representación que hacen de su cuerpo y sus prácticas, basado en nociones culturalmente atribuidas a la masculinidad, (2) la configuración del deseo en los márgenes de la heteronormatividad y (3) la desvinculación con el transgénero como propuesta identitaria. El desfase existente en la literatura sobre el tema Trans pone en evidencia la necesidad aunar la brecha en el desarrollo de un cúmulo de información dirigido a aumentar el conocimiento y reducir las inequidades experimentadas por esta población. Por ello, la psicología en Puerto Rico debe asumir un rol protagónico en la divulgación de información basada en ciencia sobre el tema Trans, y en el desarrollo de un campo de conocimiento que responda a las necesidades particulares de esta población. De esta manera contribuiremos a facilitar sus experiencias de transición y mejorar su calidad de vida.

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Gay Men’s Struggle for Masculinity and Intimacy: Psychoanalytic Reflections

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Working psychoanalytically with young gay men over the past decade, Alan noticed something striking: They were not focused on coming out, the personal impact of the AIDS pandemic or social homophobia. Instead, paralleling the political and social shift in American society to gay marriage, their chief concerns were interpersonal: More effective communication and problem-solving, questioning whether monogamy was a necessary conduit to a more solid relationship, sustaining a vital sexual connection, navigating socio-economic differences, raising children in a multi-ethnic household, and important for most, struggling with how masculinity informed their personal identities and intimate lives. In this presentation, the authors will explore ways that young urban gay men are today struggling

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to establish same sex intimacies. We consider the impact of ethnicity and class, the challenge of homophobia, heteronormativity and, in particular, the role and meanings of masculinity - and femininity - in navigating intimacies. We rely primarily on psychoanalytic case studies over the past decade. In particular, we focus on men who identify as gay and bisexual, and on men who have sex with men. We also draw heavily on a larger archive of psychological and sociological research. Drawing on recent sociological and psychoanalytical revisionist views that underscore the multiple masculinities and femininities that shape men's internal lives, we sketch perspectives on gay men's intimacies that capture dimensions of their internal and interpersonal lives that are often not recognized by themselves or by society.

Gender Identity Disorder, Pre and Post-Surgery Changes – Personality Profile, Psychopathology and Social Adjustment: A Comparative Study

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Gender Identity Disorder (GID) is still a complex and poorly understood condition. The perception that transsexuality does not emerge as an isolated entity has been discussed for the past few decades, and its experience remits us to an inherent co-morbidity. Following Sexual Reassignment Surgery (SRS), changes at the psychopathology clinical symptoms and social adaptation level become evident, but regarding the personality profile, no solid evidence has ever been granted that could prove its modification. This gap in scientific data on this important subject led the researcher to conduct the present study, aiming that these orientations might contribute for a better acuity in this area of clinical care. The objective was to identify the characteristics of the personality profile and structure, clinical psychopathological symptoms, and the level of social adaptation at the Moment of Clinical Evaluation for diagnosis confirmation. Following the analysis of the former results, and comparing them in a similar way with those at a different Moment, following the SRS, provided evidence of changes at the Personality Profile level, Psychopathology and Social Adaptation, in this group of Transsexuals, before and after SRS. Initially a prospective and descriptive study of a group of transsexuals at the Moment of Clinical Evaluation was conducted. A posterior comparative study was performed, with the same group of transsexuals, before and after SRS, using a non-randomized sample of twenty-two individuals with the diagnosis of Gender Identity Disorder. Besides a semi-structured interview, other self-assessment instruments were used: Symptom-Check – List-90 Revised (SCL-90), Socio-family Life Questionnaire, Millon Multiaxial Clinical Inventory - II (MCMI-II), Minnesota Multiphasic Personality Inventory – 2 (MMPI-2). The statistical procedures were done using the Statistical Package for Social Sciences – PASW 18 software. At the Moment of Clinical Evaluation, Gender Identity Disorder does not emerge as an isolated clinical entity. After SRS, we observed clinically significant changes at various levels: psychopathological symptoms, clinical and personality disorders, and also in social adaptation, referring to a positive evolution, with an equilibrium and stability in various dimensions. We have also found changes at the personality profile level, in GID, after SRS. Therefore, significant changes are exhibited when compared to the initial phase of the Sexual Reassignment Process, not only at a psychopathological level, but also at the structure and basic personality pattern. Existence of a better balance, at various levels, when these individuals are envisaged, and evaluated,

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according to their gender identity; and, a total consistency of their gender role consistent with their gender identity were observed.

Gênero, (Homo)Sexualidades e Envelhecimento: Problematizando Vulnerabilidade Social e o Viver com HIV e AIDS em Homens Gays

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Este trabalho é o resultado parcial de um estudo amplo que objetiva analisar especificidades do/no envelhecimento da população de homens gays e de outros Homens que fazem Sexo com Homens (HSH), residentes na região Nordeste do Brasil - na cidade de Fortaleza e em sua região metropolitana. Os dados desta apresentação oferecem uma análise dos discursos que se encontram em negociação nas experimentações da sexualidade de homens idosos e quais são as representações sobre corpo, gênero e saúde que cercam/regulam suas práticas. O estudo tem caráter qualitativo e é constituído a partir de uma abordagem etnográfica, tendo como interlocutores privilegiados: a) homens idosos com 60 anos ou mais, sujeitos principais do estudo; e b) interlocutores institucionais – representantes de organizações da sociedade civil e gestores/técnicos de serviços públicos. Os resultados preliminares deste estudo apontam para os processos de vulnerabilidade social na experiência do heterossexismo. Ao considerarmos que o envelhecimento (da população brasileira) é acompanhado de demandas que apresentam desafios específicos para as políticas públicas, nossos resultados indicam as principais formas de interpelações dos discursos habilitantes e debilitantes em relação às experimentações da sexualidade, na sua intrincada relação com o marcador de gênero, acionando vulnerabilidades interseccionadas e específicas; de onde depreende-se dos dados iniciais elementos para a compreensão sobre dos agravos em saúde - para DST, HIV e AIDS – na relação com as práticas e experimentações que se constituem nas tramas da hétero e da homonormatividade.

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Género e Vulnerabilidade: Intervenção com População Transgénero em Contexto de Prostituição de rua

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Pessoas cujas identidades não se enquadram nas conceções tradicionais de género e sexualidade são sistematicamente marginalizadas nos discursos, instituições e políticas que privilegiam identidades não-transgénero,

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sendo estas remetidas para condições de maior vulnerabilidade. A investigação pretendeu conhecer vulnerabilidades, em termos de saúde, por parte das pessoas transgénero, em contextos de prostituição de rua. Procurou-se observar conhecimentos, atitudes e práticas de exposição e controlo do risco, bem como as dificuldades e barreiras sentidas no acesso a cuidados de saúde. Utilizou-se a etnografia e a observação direta na zona envolvente do "Conde de Redondo", em Lisboa, pelas suas características de maior visibilidade da prostituição de rua transgénero. A acessibilidade foi facilitada pela integração no projeto "Trans-Porta" da Associação para o Planeamento da Família, durante 12 meses (Fev. 2012 - Fev. 2013). Verificou-se que, apesar do uso de preservativo ser prática presente na prestação dos serviços sexuais, existe desconhecimento sobre formas de transmissão do VIH/SIDA e outras ISTs, e crenças enraizadas quanto à sua prevenção. A vulnerabilidade socioeconómica, a necessidade de angariação de clientes e a perspetiva de tornar as relações sexuais mais prazerosas conduzem, algumas pessoas, à adoção de práticas de risco. No acesso aos cuidados de saúde verificou-se desconhecimento dos recursos existentes e da forma de lhes aceder. Existem barreiras a nível organizacional, particularmente preocupantes pelas necessidades de acompanhamento clínico no processo de transexualidade. Estas barreiras podem acarretar riscos acrescidos (ex.: aplicação de silicone industrial com vista à modificação corporal). Esta população apresenta necessidades específicas ao nível da saúde, requerendo-se a implementação de políticas não heterossexistas e com valores normativos universalizantes. Estas políticas, e a consequente intervenção, deverão ser compatíveis com a lógica social que preside a sua organização. Para a população que exerce trabalho sexual justifica-se a necessidade de uma intervenção multidisciplinar de proximidade que permita verdadeiramente uma abordagem holística e integradora.

Heterosexism and Political Discourse

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Since 2002, prominent politicians in France have frequently been questioned by the media about their opinions and positions concerning homosexual unions and gay parent families – adoption and medically assisted procreation. The positions expressed by these politicians generally keep to their party line, with an opposition between the left-wing which is usually in favour of homosexual marriage and filiation, and the right-wing which is usually against. These positions are developed from social representations of homosexuality, marriage and family, which differ according to the social group membership. However, social representations are grounded in *themata* defined as systems of opposition, which, according to Bourdieu, allow the production of a shared and meaningful world. Our aim is, therefore, to reveal these shared primitive forms which are at the origin of the various positions, so that we can have a better understanding of homonegative and heterosexist discourses and the social environment of French society, particularly for LGBT people. Fifty-one media interviews were selected from the periods of the French presidential elections of 2007 and 2012, including 27 interviews with left-wing, 17 right-wing, and 7 centre politicians. The texts were analysed using the software Alceste, which revealed 4 classes for the 2007 data and 5 for 2012. Comparison of the classes concerning marriage and gay parent families, shows that politicians, whether heterosexist or not, used, in 2007, a normative discourse grounded in the themata of nature and biology,

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and in 2012, a legal discourse grounded in the themata of equality between citizens. Political discourse has, thus, changed to become part of the current debate on the new law in France, opening marriage to all: it seems that heterosexism must be considered in terms of strategy rather than content.

Homo/Transphobia in Vietnam: Recognize the 'Invisible Wound'

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Except for same-sex marriage, homosexuality and same-sex sex are not criminalized through most of the history in Vietnam. However, the dominance of Confucianism ideology in Vietnam society which privilege man, hegemony masculinity, and heterosexual marriage has created high level of stigma and discrimination toward transgender and sexual minority women and men in Vietnam. Most of these violence and discriminations are often not recognized. The paper aims to describe the magnitude and consequences of violence toward LGBT people in Vietnam and indicate the gaps in current social support for LGBT and research on LGBT issues. The paper is based on an online survey with 581 people who identify themselves Lesbian, Gay, Bisexual, and Transgender (LGBT), and a series of group discussions and in-depth interviews with 16 young gay and transgender people in Vietnam. Family and school are the two common places of violence toward LGBT in Vietnam. Violence caused by health service providers and policemen are also popular among LGBT people. Violence and discriminations often start at a young age and include physical, sexual, emotional and economic violence. Violence in the family and at school is often at, or even before, puberty. The violence and discriminations make almost 50% of the victims hate themselves and about 33% of them attempted suicide. Post-Trauma Disorder Syndrome (PTDS) including re-experience, arousal and avoidance are prevailed but often does not get attention of both LGBT people and current services and programs for them. Violence and discrimination cause long-term psychological consequences for LGBT people. However, most of services and programs for LGBT people are still very much focused on physical, sexual, and short-term impact of violence. 'Invisible' violence and its consequences such as emotional violence and PTDS are not adequately recognized and responded to in the support services for LGBT people and advocacy for LGBT rights.

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Homomaternidade: Visibilizando As Famílias Lésbicas No Brasil

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O advento do feminismo e dos movimentos LGBT consolidou a existência de famílias constituídas por identidades plurais, apresentando outras maneiras de ser família em nossa contemporaneidade, tanto no Brasil, como no mundo. Dentre elas, destacamos as constituídas por duas mulheres que se identificam como lésbicas e suas filhas e filhos, sendo que o presente estudo tem como principal objetivo conhecer então, a Homomaternidade e suas implicações. Sob a ótica dos estudos de gênero, pretendemos compreender como as lésbicas estão vivenciando a maternidade nas suas relações de conjugalidade. Para tanto, analisamos as vivências no processo da maternidade, as dinâmicas familiares e a conjugalidade lésbica associada à maternidade. De cunho qualitativo, foram ouvidas, para a realização da pesquisa, oito mulheres, através de entrevistas narrativas. Após as entrevistas serem gravadas (mediante assinatura do Termo de Consentimento Livre e Esclarecido- TCLE), o conteúdo foi submetido a análise de discurso levando em consideração as teorias feministas de gênero. Os resultados apontaram para a existência de uma dinâmica familiar muito semelhante à heteressexual, chamando a atenção para papéis de gênero bem definidos em masculino e feminino, mesmo em um par de iguais. Além disso, verificamos que as famílias homomaternais estão vivendo satisfatoriamente suas relações de maternidade lésbica, mas que apesar dos avanços dos direitos humanos na busca por uma sociedade com mais respeito e justiça, ainda percebem que a heteronormatividade compulsória é algo fortemente presente. Por fim, podemos pensar em uma ampliação na maneira de ser e pensar as famílias, porém, muitos caminhos ainda deverão ser percorridos.

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Homophobic Bullying and Risk of Suicide Among Gay, Lesbian and Bisexual Spanish Youth

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Researchers have found that suicide among lesbian, gay, bisexual, and transgender (LGBT) youth is comparatively higher than among the general population. Bullying of LGBT youth has been shown to be a contributing factor in the risk of suicide behaviour. There are no Spanish data regarding suicidal ideation or suicide rates among LGB Spanish youth population. As it was our LGB youth right responsibility, this study was carried out by volunteers from LGBT organizations (FEGTB and COGAM) without any public or private funding support. The purpose of this report was to study how gay stress related (homophobic bullying) impact suicide behaviour in Spanish LGB teens. The secondary goal was to combat bullying based on sexual orientation in Spanish adolescents and youth.

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Quantitative data and qualitative analyses the key symptoms of depression (sadness and hopelessness) and suicidal behaviour (attempts and ideation) through questionnaires and life stories. The sample was composed by lesbian (20%), gay (34%) and bisexual (21%) youth under 25 years who have suffered homophobic harassment in their schools. We advertised the study around LGB youth websites and networks. Finally, *n* = 653 participated in our study (boys 64% and girls 34%) from all over Spain. Analyses were showed that 49% have experienced homophobic bullying daily or frequently from boys (90%) and teachers (11%). Only 19% of them reported support from teachers. Spanish youth did not inform of the homophobic bullying to their families (82%). Those who experience bullying, harassment or hate are at risk of experiencing feelings of humiliation (63%), impotence (60%), anger (59%), sadness (59%), lack of understanding (57%), loneliness (53%), vulnerability (50%) and isolation (50%). Emotions are closely related with a sense of hopelessness. Data showed that Spanish youth victims of bullying homophobic had a significant prevalence of suicide behaviour (ideation 43%) planification (35%), and suicide attempt (17%). We consider homophobic bullying as a serious dimension, however, almost completely disregarded. All this occurred in a context where the families have very little knowledge of the child suffering. Bullying of LGBT Spanish youth has been shown to be a contributing factor in the risk of suicide behaviour.

Homosexuality and Islam – A Contemporary Psychosocial Perspective From Rural Indonesia

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Explorations of rural men' queer selves and movements across, and between, identity/ies and religion have not previously been explored in an Indonesian setting and this paper is an attempt to contribute to emerging contemporary perspectives on sexual identities and the diverse community realities in which LGBT people live. This paper sets out to explore the stories of rural *waria* and men in Indonesia who acknowledged that they have sex with men. It aims to discover the meaning that these men give to their experience of seeking and having sex with other men, mindful of the Muslim world in which they lived and the social conventions that exist there. The methods are Ethnographic Phenomenology and modified Grounded Theory. The findings show that these waria and men who have sex with men (MSM) have, by choice, not fled to the cities and they have decided to live where they feel most comfortable – in a village environment. The paper will argue that, for these waria and men, religion was an integral and important part of their lives. They saw it as important, socially and individually, to fulfil their religious obligations and they saw their faith as having something to say about how they should behave as citizens in a civil society. This paper explores these men's everyday lives and their descriptions of those everyday experiences. It surveys how the intersections between identity, sexuality, sexual practice and religion are played out in their lives. Their testimonies indicate that rural waria and MSM redefine the way they think about religion in their lives and uncover some psychosocial mechanisms and intellectual strategies they used to allow them to continue to live in their village.

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How Sexuality Education Affects Attitudes Towards Same-Sex Adoption: A Turkish Classroom Analysis

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The Turkish Prime Minister, on a recent visit to Netherlands, gave a statement that adoption of second- and/or third-generation Turkish children by same-sex couples was contrary to the Muslim moral fabric and that it was upsetting to the Muslim sensitivities among the Turkish population. This statement has generated considerable media traffic with public commentators, in line with their political and religious leanings, discussing same-sex adoption - currently not practiced in Turkey - in newspaper stories, television news programs and online blogs. It is the author's conviction that formal psychology education is an important means to challenge students' political and religious beliefs shaped in their households of origin and give them the opportunity to freely shape their own attitudes towards what may be considered as controversial issues in society, sexuality being one example. This study has been designed as one of many tools to test this conviction. Ninety first-year undergraduate psychology students were asked to write down their opinions on the Prime Minister's statements regarding adoption by same-sex couples. One week later, as part of their course obligations, they attended a presentation on gender identity and sexual orientation by a clinical psychologist specializing on gender and sexuality issues. The week following the presentation, the participants were asked to re-write their opinions on same-sex adoption. The analysis will focus on comparisons of before and after opinions on same-sex adoption. The written opinions will primarily be thematically analysed, generating the main themes of the participants' attitudes towards same-sex adoption.

Human Spectrum Project

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I choose the issue of gender reassignment surgery as my research topic, and see how government regulates the issue of gender transitioning in order to understand how people considering sexual reassignment surgery are affected by the regulation and how these systems or control over gender affect overall culture at large. I want to find out that how technology be used to make visible some of the range of experiences of gender that normally go unseen or discussed. Inspired by Judith Butler's 'Undoing Gender,' she addresses that what a fantasy and possibility brought by advancing in technology to human body, however, that must cause conflict when definition

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of human body is not applied to our modern society. Take new photo ID law for example. This new law already affects 15,000 gender nonconforming people, and they couldn't vote their ideal candidate in president election 2012. Because taking hormone and receive sexual reassignment surgery will definitely make change on their facial and physically body, and they cannot update new photo ID or convince crew of poll who they are. Also, I consider that if we are all under the same control of power system, there must be a relationship between gender nonconforming people and the rest of people. Inspired by Michel Foucault in 'The history of sexuality,' he explains every individual has strong connection with each people by means of actions to win out other; however, everyone is self-central at the same time. As a student from Parsons, after slides, I would like to introduce my Human Spectrum project to explain how I use my design and technology ability, how I use cinema theory the gaze to twist the experience of film watching, each of which is my method to make people get better understanding about this issue. I expect the audience to challenge that although we think we are just passively receiving the story, we are often actively reconstructing and reinforcing stereotypes. For me, as an international student who came from Taiwan and is native disabled person, doing this research in New York City enables me to have abundant personal and unique perspectives to share.

Identities Under Scrutiny: From Pederasty to Sodomy to Homosexuality to LGBTQ Sexual Subjectivities

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Drawing on the seminal works of Michel Foucault, David Halperin, and queer theorists Eve Kosofsky Sedgwick and Judith Butler, this paper basically sustains that the theorizing of queer sexualities from the standpoint of contemporary Western sexual realities, identities and forms of experience, has produced strongly biased analytical models, thus, having obscured the role of historical forces in shaping both pre-modern and modern queer sexualities. Largely left unexamined by Psychology and the Social and Human Sciences in general, such models have consistently distorted, if not outright dismissed, the evolving of past forms of sexual experience into modern ones, based on the assumption that the latter simply erased and replaced the former. The close scrutiny of known historical forms of sexed subjectivity – pederasty, sodomy, homosexuality – reveals that, far from being mere archaic, residual or defunct modes of eroticism, dismissed by the biased contemporary historiography that relegates to pre-modernity the subjects that do not conform to established definitions of sexual modernity, have lingered as structural Gestalts underlying contemporary LGBTQ identities. Each Gestalt was constructed around an identitary question – pederasty / "How do I do this (i.e., sex)?"; sodomy / "Why do I do this?"; homosexuality / "Why am I like this?"; LGBT / "How can I become this?"; and queer / "What can I do with this that was done to me?" – that should all be productively addressed in their historically sequential (but not necessarily causal) relation as layers that build upon its predecessor. The pederastic, the sodomitic and the homosexual Gestalts still play a considerable role in determining either adherence and/or resistance to the construction of contemporary sexualities as superimposed historical layers, which are performatively retrieved, built upon, revised, re-appropriated and re-shaped by evolving LGBTQ identities, but certainly not abandoned to historical oblivion.

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Identity Differentialism and Education and Health Policies: Political Challenges of a Segmented Institutionalization

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This research investigates the relationship between social movements and the Brazilian State, focusing on ways in which governmental discourse has affected the collective identities of social movements and political actors. To understand our topic, we investigated social interactions between governmental and nongovernmental actors along three analytical axes: 1) equality/difference, 2) change/stability, and 3) conflict/consensus. We analyse the process of institutionalization of these movements during the Lula Government, through political and discursive mechanisms. Our methodology of analysis investigated official documents and semi-structured interviews with militants directly or indirectly involved in government. The "identity differentialism" discourse maps the field of identifications that positioned actors in the political arena, engendering negotiations and discursive strategies related to processes of (in)differentiation. This discourse offer tools for analysing the social interactions among collective actors in participatory institutional spaces and the political forms that comes to printing in LGBT and youth movements. It will examine some uses of the "identity difference", taking as an analytical example education and health policies.

Identity Formation and Conflict in Older Irish Gay Men

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Gay Irish men approaching older age have experienced considerable social and cultural shifts in their lifetimes. However, the situation for these men was markedly different in earlier years, where being gay in Ireland was imbued with stigma and shame. The unquestioned dominance of the Catholic Church meant that people aged 55 and over grew up in a society where a gay identity was deemed abnormal, and sinful. These negative attitudes at that time would suggest that an individual with both gay and Catholic identities could have experienced identity conflict, as they may have struggled to integrate their multiple identities: gay, Irish, Catholic. Our aim was to explore how older gay Irish men understand and construct their sexual identity. In-depth semi-structured interviews were conducted with seven older gay men to explore their experiences, perceptions and understanding of being an older gay person in Ireland and the UK (where some migrated to). Thematic analysis identified three themes: i) development of experiences of sexual awareness and identity conflict; ii) the dilemma of 'staying in' vs. 'coming out'; iii) dealing with identity conflict. The results suggested that many men faced challenges and barriers to constructing a stable identity. Religious and cultural experiences played a central role in Irish men's sexual identity acquisition and how they made sense of it. The results demonstrated ways in which identity conflicts were created and how the men developed strategies to minimise these conflicts. The study has implications for professionals working therapeutically with sexual minority clients. Recommendations are provided for improved understanding of issues

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concerning sexuality minority clients within therapeutic work. Health practitioners need to be willing to engage in discussing the effect that religious and cultural influences have on a client's wellbeing, as this will help support patients, reduce psychological distress and improve therapy outcomes.

Identity Politics When Studying Abroad - Negotiating Sexual Orientation, Gender Identity, Ethnicity, SES, and Health Status

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When students go on international academic exchanges (i.e., semester or year-long study abroad), they must quickly adapt to cultural differences in language, daily living, and academic practices of their new temporary home community. This process and potential "culture shock" carry extra significance for individuals of marginalized, disenfranchised, or vulnerable societal groups. For LGBTQ students, there is the added challenge of managing sexual and/or gender identity in a community where individual and national values may vary from one's home country/home university. In this presentation, we hope to draw attention to these issues as we describe our research on international exchange programs and to offer solutions regarding the paucity of information provided by organizations, colleges, and universities to LGBTQ students. The websites (n = 60) of top ranked public/private universities and for-profit agencies offering study abroad programs were coded for 1) the frequency of explicit outreach to several marginalized populations (based on ethnicity, social class, sexual orientation, gender identity, and age), and 2) the nature/type of support offered to LGBTQ students considering study abroad. These websites focused on generic culture shock issues, rather than on the special concerns of marginalized groups. Programs were most likely to reach out to students based on ethnicity, followed by health status, and sexual orientation, with little or no attention to gender identity, social class, or age. The most common types of LGBTQ support resources provided were 1) links to external websites (about safety, resources, and social venues), 2) explicit advice (typically suggesting identity concealing or safety considerations), and 3) statistics on the values of particular destinations. Private universities did the best job attending to LGBTQ students, followed by public universities, and then for-profit programs. For LGBTQ students, one major omission was advice for "allies." In addition, students with diverse gender identities require more attention from these organizations concerning the international context. Websites that most thoroughly address LGBTQ issues and those that discuss ways in which universities can be more accommodating to LGBTQ individuals abroad may be valuable springboards for future development in this area.

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If Singularity is the Problem, Could Intersectionality be the Solution? Exploring the Mediation of Sexuality on Masculinity

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Masculinity has largely been conceptualised as a homogenous and monolithic construct, often identified by what it is not (i.e. femininity), thereby creating essentialist narratives of a singular way of being masculine, and ultimately creating a hegemonic masculinity. Intersectionality attempts to understand how multiple identities interact and are negotiated in intrapsychic and relational spaces. Our aims were to demonstrate how the tropes of masculinity are mediated through identity markers or signifiers, such as ethnicity and sexuality, and how using the framework of intersectionality, we are able to delineate multiple masculinities. Data from an open access, publically available web-blog, exploring Indian masculinities, were extracted and analysed using (textual) discursive analysis. The intersections of the gender/sexuality nexus influence how masculinities are experienced and exhibited in socio-cultural landscapes. The specific challenges faced by Indian men who identify as being non-heterosexual in claiming their masculinity (within the context of Indian culture and Orientalist Western perspectives of Indian men), suggested that people assessed sexuality by reading others' masculinity and at the same time assessed sexuality by reading ethnic masculinities. There were challenges in deciphering male-male physical contact in homosocial spaces, and there were questions of the authenticity of the 'real gay/bi man'. Indian masculinities (in India and the diaspora in the West), and the way in which these are framed through the lens of sexuality, were identified. Masculinity, in the singular, is a limited construct that only serves to essentialise gender, without taking into account the multiplicity of its experience and expression. In defining personhood, it only serves as a single strand in a complex weave of multiple identities. The complexities of asserting a male identity in the context of a globalised 'gay' identity can be understood by interrogating how masculinity is displayed in 'talk', accessed through web-blogs and Internet dating sites.

Immaculate Re-Conceptions: The Ghostly-Doubling of a Queer Childhood

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Across cultures, a special aura is often attributed to the notion of childhood; an aura of innocence that adults, for whatever reason, may feel the need to protect. In everyday conversation, the adult experience of reality is frequently portrayed as a realm of harsh truths that finds sharp contrast in expressions of nostalgia for that mystified golden age of carefree play where imagination made us free. But did we ever really inhabit that golden age? Was I ever a child uninhibited by restraints such as sexual shame? How far back in time and space must I travel in my quixotic search for an uncompromised, authentic self? As a father, I have recently become interested in how the fictional retellings of childhood obstruct a fuller understanding of self-development, especially if that self was as a once-upon-a-time queer child. In this paper, I draw from scholarly discussions about proto-gay children and the

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self-ghosting measures they adopt, spatially, to mirror traditional standards of growing “up”. I also rely on queer theories of temporality to gain greater insight into the experience of queer children who consciously deviate from a time continuum punctuated by hetero-normative rites and rituals. Via unorthodox means, my paper queers the aura of innocence that pervades childhood by memorializing an audio text that I recorded at the age of seven: a personal journal I stored on “secret” cassette tapes. In short, these texts provide the musings of a small boy who confides a stuttering sense of awareness of otherness; the early realization that his / my sexual difference requires secrecy, duplicity, even cunning. To consider, now, that my intellect was crafted to occult queer erotic longings is a personal realization that impacts the direction of my recent work: To challenge conventional discourses surrounding the taboo coupling of two terms, queer childhood.

Institutional and Familial Sources of Minority Stress for U.S. Gays and Lesbians: From Oppression to Resiliency?

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Previous minority stress research has focused on a single type of institution - for example, work, school, churches, media, families - that leads gays and lesbians to reject their sexuality and to feel socially isolated. This study advances the analysis of minority stress by incorporating a wide range of macro and mezzo contexts to explain people’s sense of connection to the gay and lesbian community as well as their struggle with internalized homophobia. By using a sample of 285 self-identified gay and lesbian participants in the United States, recruited from online surveys and listserv, our regressions found that negative homophobic statements by strangers and “felt community hostility” consistently predicted sexual identity concealment and internalized homophobia. However, verbal and physical hate crimes as well as forms of economic discrimination surprisingly never predicted any version of minority stress. The study also found that the passage of pro-LGBT laws and membership in LGBT groups routinely lessened minority stress, while support from heterosexual peers and their family of origin only occasionally buffered people from minority stress. Implications for conceptualizing minority stress in more complicated ways, lessening homonegativity both on an individual and on a sociocultural level, and the potential resiliency of the gay and lesbian community are discussed. Ultimately, these findings stress the importance of passing laws to ensure more egalitarian treatment of LGBTs as well as connecting sexual minorities to community organizations that support gay and lesbian rights.

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Internal/External Stigma and Sexual Minorities' Romantic Relationships: A Meta-Analytic Review

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Research is beginning to reveal that social stigma can negatively affect romantic relationships for members of devalued groups. The purpose of the current review was to synthesize extant research examining the relationship between internal stigma (e.g., internalized homophobia)/external stigma (e.g., perceived discrimination) and romantic relationship quality among sexual minority individuals currently involved in same-sex couples. Meta-analytic procedures were utilized to examine fixed-effects models across 35 identified studies from both published (e.g., journal articles, book chapters) and unpublished (e.g., conference posters, unpublished data) sources. Furthermore, potential study-level moderators were coded and tested, including sample type (i.e., samples composed of only gay men, only lesbian women, or both gay men and lesbian women), average relationship duration and study quality. A moderate effect of internal stigma on relationship quality (r = -.17, 95% *CI*: -.19, -.15) and a small effect of external stigma on relationship quality (r = -.12, 95% *CI*: -.15, -.08), were identified across all studies, indicating a general deleterious association between social stigma and romantic relationship quality for sexual minorities. Furthermore, this association differed based upon sample type, with a stronger association evident among samples composed only of lesbian women compared to samples composed only of gay men. Although average relationship duration did not significantly moderate the observed effects, studies coded as higher quality (i.e., greater internal and external validity) revealed slightly larger effect sizes relative to studies coded as lower quality. The observed results are discussed in the context of both individual and systemic prejudice and discrimination against sexual minorities. Implications for public policy and therapeutic interventions for same-sex couples and individuals are discussed.

Internalized Representation of Father, Gender Identity, and Well-being Among Gay Men in Israel

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Current literature suggests that among gay men the disparity between biological sex and sexual desire, along with internalized representations of 'masculinity' and 'femininity', could act as a source for much psychological tension and low well-being. According to the Object-relations theory and Relational psychoanalysis, the ability to realize the potential of human bisexuality-androgyny is often limited due to father that, at least from the end of the oedipal stage, could not be regarded as an object-subject combined with desire and emasculation. The purpose of this study was to explore the influence of internalized representation of father and gender identity on psychological well-being among gay men. The hypothesis was that gay men with 'androgynous' gender identity will be evaluated on higher level of 'father representation' and, hence, with a higher level of psychological well-being,

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when compared to 'masculine', 'feminine' or 'non-classified' gender identities. Ninety-four Israeli gay men were sampled. Results revealed that aloof the representation of the father could explain low well-being among gay men. Still, unlike our hypothesis, participants with 'androgynous' gender identity achieved low levels of 'father representation', much like participants with 'feminine' gender identity, and significantly lower than participants with 'masculine' gender identity. That is to say, a higher level of femininity could reduce identification with 'father-masculinity' and constrain the relationship with him. Still, gay men with 'androgynous' gender identity had a significantly higher level of psychological well-being than all other gender identities. However, among Israeli gay men, 'androgynous' gender identity is less favoured than the 'masculine' gender identity. Although, in the study a high occurrence of gender difficulties amongst sex-typed and 'unclassified' gender identities was found. These results promote the acknowledgment in the need for further studies and development of intervention programs for advancing the psychological well-being of gay men.

Is There an Emotional Cost of Completing High School? Ecological Factors and Psychological Distress Among LGBT Homeless Youth

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LGBT youth are at heightened risk for serious social problems and mental health disparities. LGBT youth also have disproportionately higher rates of homelessness, and once homeless, these youth face increased risk factors and subsequent psychosocial disparities. The purpose of this research presentation is to present findings from a comprehensive study of LGBT homeless youth (n = 89), by examining the following research questions: 1) What are the educational and psychosocial experiences of LGBT homeless; 2) Does high school graduation (versus dropping out) impact psychological distress; 3) How do negative and prejudicial home and school climates impact psychological distress? Participants ranged in age from 18 to 24 (M = 21.16, SD = 1.99) and were recruited from an LGBT homeless shelter in New York City. Participants primarily identified as ethnic minority (89.8%) males (71.9%). Youth were asked to complete a comprehensive demographic/educational survey and the Brief Symptom Inventory. Of the LGBT homeless surveyed, 39.3% reported dropping out of high school. Most participants did not seek support from school staff nor did they report attending a school with a Gay-Straight Alliance. Significantly higher levels of psychological distress were found among high school graduates and those reporting LGBT harassment at home; however, harassment experienced at school was not statistically related to psychological distress. Along with showing that LGBT homeless youth have elevated levels of psychological problems; results from this study shed a disquieting light on the educational experiences, needs, and accomplishments of LGBT homeless youth as well as how school, home, and high school completion intersect with psychological distress. Primary ecological systems such as schools, families, and mental heathcare are failing to provide support for the healthy development, educational success, and psychological wellbeing among LGBT youth that become homeless.

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Knowledge and Attitudes Related To HIV Among Men Who Have Sex With Men in Portugal

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Stigma related to HIV is still common and represents an obstacle to adequate prevention and care of people living with HIV/AIDS (PLWHA). Assessments of HIV knowledge and attitudes associated with stigma may support efforts to remove barriers on HIV prevention. This study aims to describe HIV-related knowledge and attitudes among men who have sex with men in Portugal. A participatory cross-sectional study was conducted with a snowball sample of 1046 men who reported having sex with men (69.5% 18-35 years; 87.6% Portuguese; 80.3% sexual orientation described as homosexual). LGBT community associations participated actively in the research process. A structured questionnaire was used. The magnitude of associations between variables was estimated by means of odds ratios with 95% confidence intervals. Overall, higher proportion of correct answers was found regarding HIV transmission through contact with infected blood (99.8%), injection material sharing (99.2%) and unprotected sex with an infected partner (98.9%). However, only 74.2% referred that HIV could be transmitted through unprotected oral sex; 74.6% referred that HIV transmission could not occur through insect bite, 87.8% through a kiss and 88.7% through cough/sneeze. Multivariate analysis showed that knowledge about HIV transmission was higher among younger participants, with higher education, nationals, employed, with higher income and homosexual/bisexual orientation. Overall, 12.9% claimed they could identify a person infected with HIV; multiple regression analysis showed that those older and with lower education were more likely to affirm it. HIV Knowledge was significantly associated with attitudes toward PLWHA: participants having misconceptions on HIV transmission reported more often they could identify a person infected with HIV. Socioeconomic differences in HIV knowledge and attitudes reinforce the importance of designing interventions targeting those socially disadvantaged. Sexual orientation disclosure was found as a significant predictor of HIV-related knowledge. Involvement of LGBT community partners in research improved participants' adherence to the study.

Lesbian and Gay Parenting in Portugal: Analysing the Perceptions of a Sample of Psychologists

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Lesbian and gay parenting has attracted attention and interest in public opinion and in the scientific community. In Portugal, this is a recent investment which is not indifferent to the legal dispositions in this matter. Regardless of the limitations that have been pointed to the studies conducted in this area to date (e.g., the use of small, non-random samples), the results are relatively consistent about the adjustment of lesbian and gay parents and their

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children. In this sequence, it is especially important understand how psychologists, as professionals that have a fundamental role in parenting matters, analyse and understand lesbian and gay parenting. This study aims to identify the perceptions and attitudes of psychologists about lesbian and gay parenting. For that purpose, we conducted two focus groups, each one with four psychologists (with a total of eight participants), having as resource a semi-structured interview that has been constructed based on the literature review. An inductive and systematic process of categorization has been used in the content analysis. The emergent categories and subcategories revealed a match between the perceptions of the professionals and the results obtained in research, but also with some of the social concerns raised around these families. Also, the need for further studies in this area was referred by some participants. In the lack of information about the results of research, the participants answers were based on their personal position on the subject and on clinical experience with other family arrangements. Considering the involvement of psychologists in (lesbian and gay)parenting matters, these results should be taken into account both in research in this field in Portugal as in the academic preparation of the professionals.

Lesbian Stepfamilies: State of Knowledge and Research Perspectives

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The face of parenthood is constantly evolving in the province of Québec, Canada. Lesbian stepfamilies are diverse: Some are composed of mothers who self-identified as lesbian from the outset of their family project, while others are composed of parents whose children were born into previous heterosexual unions. The trajectory of this second group is distinguished by the disclosure of their sexual orientation to their family and friends. After a breakup, lesbian mothers may get partial or full custody of their children. Some children will live in a single-parent family with their lesbian mother, while others grow up in a stepfamily with their mother and her same-sex partner. The latter may assume, to varying extents, a parental role, although the law does not recognize any parental authority for step-parents, regardless of their commitment to the education and mentoring of the children. These families face homophobia and heterosexism in addition to living the social stigma attached to their stepfamily status. In the context of this paper, we will present the preliminary results of an exploratory study, which documents the experience of lesbian-mother stepfamilies where the spouse assumes the role of stepparent. More specifically, we are interested in the difficulties encountered by these women, especially those due to stigmatization. The strengths of these families as well as the strategies they use to overcome problems will be identified. Finally, the needs of these families in terms of support and clinical intervention, as well as the implication for future research will be discussed.

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Lesbians and Mental Health: Stress, Oppression and Internalized Lesbophobia

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Based on the results of current studies, social stigmatization of LGBT people has, as a result, the invisibility of 'alternative' sexualities in the public space and their transformation in a strictly private issue. This invisibility develops a sense of oppression and low self-esteem. LGBT mental health issues are integrated in the agenda of movements for the LGBT rights and constitute a major affair of psychosocial research. The aims were to identify the psychosocial factors that influence the self-image of Greek lesbians, and to record the main difficulties they are facing in three representative public sectors: Education, employment and health services. The survey took place in Athens and Thessaloniki, during May and June 2011. The method used was semi-structured interviews. The sample involved 11 women with same-sex sexual orientation, identified as lesbians, aged 26-53 years old, residents of Athens and Thessaloniki. The results were analysed conductively. Lesbian interviewees mentioned that they had to be constantly 'careful' both in social (workplace, school, leisure, etc.) and private life (family, friends, and relatives). The concealment of sexual orientation leads to social invisibility. This invisibility increases the sentiment of loneliness and has an impact on self-esteem. They referred to the consequences of lesbophobia in their daily life. Specifically, they mentioned that they were obliged to hide their sexual orientation during the school life and later on in their workplace. Some of them declared that they were forced to leave school or the workplace due to their stigmatized identity. They also mentioned severe problems concerning the accessibility in public services, as those of health sector (hospital, private doctors, etc.). Having the feeling of a 'second-class' citizen, the majority of them had the belief that their life isn't as worthy as other people's and they were cautious towards the medical/nursing staff. These results could be indicative of the dominant sociocultural framework of the Greek society. LGBT people continue to be stigmatized, disadvantaged and marginalized. This oppressive environment increases emotional and social insecurity of LGBT people and constitutes a basic handicap for their personal and social growth.

LGBT Psychology for Human Rights in a Developing, non-Western Context: Initiatives in the Philippines

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LGBT psychology in developing, non-Western countries is in its nascent phase, though initiatives have begun in some parts of the world as psychologists are being called upon - or called to task on - how they weigh in on discrimination and pathologization. This paper presents a narrative on the progress in organizing psychology as a means of advancing LGBT rights and well-being in the case of the Philippines, a developing, post-colonial, predominantly Roman Catholic, democratic nation in Southeast Asia. Using data from documentary sources, as well

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as our standpoint experiences in coordinating capacity-building efforts in Filipino LGBT psychology, we analyzed continuing efforts in organizing, research, advocacy, and LGBT-affirmative practice in the Philippines. We identified three critical incidents in Philippine society that led to mobilization among Filipino psychologists: (1) the state's refusal of an LGBT political party to participate in the elections, (2) a nationally broadcast television interview of a psychologist espousing conversion therapy, and (3) a nationally circulated newspaper article wherein a psychologist advised parents to intervene against 'early signs' of homosexuality among children. These events led to an official policy statement by the Psychological Association of the Philippines (PAP) against anti-LGBT stigma, pathologization, and discrimination, the first of its kind in Southeast Asia. Using a framework of mainstreaming, we also examined developments in research, such as regular visible LGBT programming in national conferences and a forthcoming LGBT issue of the Philippine Journal of Psychology. Advocacy, on the other hand, has focused on collaborating with local activists and supporting local antidiscrimination legislation. Finally, professional practice and outreach have been begun on training counselors on LGBT issues and engaging new media. Though relatively recent and perhaps an exception in Southeast Asia, organized efforts in the Philippines have resulted in initial gains for advancing psychology in the public interest toward promoting LGBT rights and well-being.

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LGBT Rights in Islamic-Based Legal Systems

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The writer of this paper is trying to analyse the LGBTs' most important difficulties through explaining the crucial legal deficiencies whether in domestic or international law. The main purpose of this article will remain on configuring the LGBTs' rights and privileges in religious society generally and Islamic legal regimes in particular. A comparative comparison among religious-based rules and international rights related to this group of people will be made in order to give a general perspective regarding LGBTs' restrictions in society according to law. In this line, the conflicting laws of domestic rules in religious legal systems which in turn, in some cases result in mandatory immigration for LGBTs is another significant topic to be analysed. What is more, another aspect which will be considered is the lack of an international treaty and international body with supervision power as well as obvious ambiguities in current international contexts regarding LGBT rights; the purpose of mentioning this issue is to emphasize on lack of support of LGBT from international society against domestic violence specifically in religious societies (not the secular one which is more flexible in this regard). As to conclusion, some practical solutions will be suggested in order to make Islamic-based laws as well as international treaties compatible with LGBTs' concrete needs.

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LGBT Rights Socialization in the EU: A Comparative Analysis of Poland and the Czech Republic

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This paper examines factors influencing the promotion and protection of LGBT rights in the context of EU eastern enlargement. Socialization factors such as external incentives, power, political salience, social learning and persuasion will be examined. Additionally, mediating factors such as the influence of the church, public opinion, and strength of civil society will also be included in this analysis. This research aims to address questions surrounding influences on LGBT rights socialization processes. This research is qualitative in nature, in order to develop a deeper understanding of complex political processes relating to the socialization of LGBT rights. Primarily, it utilizes comparative case studies and process tracing methodologies. Case studies include Poland and the Czech Republic; both acceded the EU in 2004 and represent different outcomes of LGBT rights socialization. Main sources of information include EU documents, NGO reports, domestic law and policy, and news articles. Results suggest that socialization processes of LGBT rights in Poland and the Czech Republic questions the EU's capacity to transfer policy, values, and norms consistently and effectively, especially post-accession when external incentives are weaker. The Czech Republic demonstrated stronger promotion and protection of LGBT rights in practice with slower legal transposition, while Poland had stronger legal transposition with weaker implementation outcomes. The results suggest that domestic mediating factors (e.g., religion) and degree of existing national correspondence with EU values pre-accession may serve especially important roles in the socialization of LGBT rights in the context of EU accession. Some of the main conclusions are that the EU may not attach enough political salience to LGBT rights so as to influence accession states to adopt comprehensive protections; that the EU applies conditionality rather selectively and fails to enforce decisions; and that domestic influence remains invaluable to LGBT rights socialization.

Living With Discrimination and Stigmatization: Minority Stress and Coping Among Gay Men

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Gay, lesbian, and bisexual (GLB) individuals belonging to an ethnoracial group, experience minority stress due to their doubly stigmatized identities. They face heterosexism within their cultural communities and racism in the GLB community. These social stressors can have negative impact on health-related conditions, such as mental and physical disorders. Although some research has documented how GLB people of colour cope with cultural heterosexism, few studies have explored strategies used to self-regulate racial stressors within predominately White GLB communities. This study aimed to identify context-specific coping strategies used by Black, East Asian, South Asian, and Middle Eastern/Arab gay men to manage race-related stressors within the GLB community of

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Ottawa, Canada. This phenomenological study utilized a cross-sectional qualitative research design, with data collected using in-depth interviews and focus groups. Eleven gay-identified men of colour shared their experiences of racism and coping. Minority stress theory, critical race theory, and interpretive phenomenological analysis formed the theoretical and analytical frameworks for the study. Preliminary findings underscored important social processes that can lead to negative psychosocial outcomes among gay men of colour. Racism is shown to be pervasive in the GLB community and to contribute to the experience of stigma and discrimination due to race. Appraisal-, problem-, and emotion-focused coping techniques were used to moderate the impact of racial discrimination. Despite sharing a common experience of racism, participants were not homogenous in their management of this hardship. Results showed both between- and within-group differences on coping strategies; however, these strategies may be spatially differentiated across social situations. There is a lack of knowledge about how gay men of colour in Canada negotiate, manage and cope with the social discrimination of racism. This research is the first to explore stigma management strategies among the four ethnoracial groups under study. Understanding of stress and coping among gay men of colour can have health promoting effects, including behaviour change support. Further research is needed to better understand the relationship between racism-coping strategies and their effects on psychosocial well-being.

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Long-term Effects of Genital Surgery on Psychosexual Function of Individuals Born with Ambiguous Genitalia: A Cuban Study

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Current clinical practices favour surgical intervention during infancy to reconfigure ambiguous genitalia with the goal to support sexual and reproductive health later in life. We aimed to assess the impact of early genital surgery on psychosexual function among individuals born with congenital ambiguous genitalia from the patient perspective. This cross-sectional study was conducted at the National Institute of Endocrinology (INEM) in Cuba with 18 adult individuals who were recruited during outpatient consultation. Two questionnaires were employed to assess sexual behaviours and sexual identity/preference. Hospital records were also examined to assess clinical diagnoses and standards of care for each case. Fifteen patients were assigned to the female sex during infancy and all of them self-identified as females. Ten of them were sexually abstinent or never had coitus. Three cases assigned to the male sex self-identified as males, two of them reported having a sexual partner. Vaginal reconstruction led to vaginal atresia in all cases. The most frequent surgical complications after clitoridectomy were urinary sepsis and fistulae. Ten patients required surgical revisions mostly during adolescence. Self-eroticism is absent in most patients. Seven individuals reported unsatisfactory sexual life. Our data show that intersexed individuals, especially women who have undergone surgery are sexually impaired. Given the degree of sexual dysfunction identified, a moratorium on surgery should be considered until a control group can be identified and studied or, if not possible, then a prospective study should be designed to address this issue.

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"Lorsqu'aimer n'est pas Toujours Gai": Social Representations of Domestic Violence Among Gay Men in Belgium

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Scientific literature devoted to domestic violence among gay men are rare and come mostly from the United States, Australia and Canada, while French writings that linger to this question are almost non-existent. The situation in Belgium seems paradoxical. On one hand, this European country has developed since the 1990s social policies and various programs for prevention and intervention in domestic violence. Despite the recognition of sexual minorities as populations at particular risk of domestic violence, little attention is devoted to violence among same-sex couples. Moreover, Belgium is known for its progressive policies of equality for sexual minorities. But violence among homosexuals there is as little regarded. Thus, as in the field of domestic violence in the area of sexual diversity, violence among gay male couples seems to receive little scientific and social attention. In fact, one study documented the phenomenon and, to our knowledge, there is no service in Belgium to meet the specific needs of these clients. The presence of homophobia, real or perceived, within health and social services could explain the limited efforts to better understand violence among gay male couples. Since the understanding of this phenomenon and its consequences has a direct influence on social responses to develop, it is important to identify the views of stakeholders in this issue. As part of this paper, we present the results of a qualitative study conducted in Belgium in fall 2012. A dozen semi-structured interviews (n = 12) were conducted with volunteers and activists involved in the gay community, to document the representations on domestic violence of these social actors and to identify differences and consensus. The results of this research lead to proposing areas of inclusive intervention and future research.

Male-to-Female Transgender sex Workers in Portugal: Sexual Health Behaviours

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Previous data on health of transgender communities indicate that this group is disproportionally affected by HIV. HIV seropositivity is especially high among transgender persons who engage in sex work. There is lack of data on HIV sexual behaviours among transgender sex workers (TSW) in Portugal. Therefore, this study aims to describe HIV sexual behaviours of male-to-female TSW in Portugal. Within a participatory project, a cross-sectional study was conducted with a snowball sample of SW. This paper focuses on the transgender sample (n = 81; 65.4% 18-35 years old; 32.1% non-nationals – 96% Brazilian). Data was collected using a questionnaire. Descriptive analysis of data was performed. Chi-square test was used to compare proportions. Of the total sample, mean age at the first sexual experience was 13.8±3.3 years. Approximately 62% did full-time sex work; 48% worked only in

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indoor settings, the remaining 52% worked in outdoor. Outdoor sex work was more frequent among Portuguese participants (63.6% vs. 28% of non-nationals; p = 0.003). Most TSW (64.5%) had 2-4 clients during their last working day and 27.6% $^{3}5$. All participants used condom with the most recent client and 81.5% consistently used condom with clients in the last month. About 43% of TSW had one non-client partner in the last year and 36.5% had $^{3}2$; 37.9% currently lived with a partner. Around 27% didn't use a condom in the last sexual relation with a non-client partner, the main reasons being: "it reduces pleasure" (22.2%), "didn't think it was necessary" (22.2%), "condoms are expensive" (16.7%) and "doesn't like to use it" (11.1%). About 11% reported dating or sexual violence with a partner or a client in the last year. Integrative strategies to promote sexual health among TSW should comprise the improvement of consistent condom use and prevention of sexual violence, targeting SW and partners.

Mapeamento das Vítimas de Homofobia Atendidas em Clínica Escola de Psicologia

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A homofobia é um dispositivo de controlo social e cultural caracterizado pelo "medo ou rejeição da homossexualidade" com vistas à manutenção da heteronormatividade. Esse receio é "um fenômeno cultural que está longe de ser universal, e que assume diferentes formas e significações segundo o contexto". A homofobia também pode ser entendida como um princípio ideológico, uma atitude, um sistema de crenças e valores que provoca dor a milhões de pessoas por ter orientação sexual diferente da maioria e quer se manifestar em seu ambiente para a vida pessoal, familiar e social. Nesse sentido, é relevante compreender os modos pelos quais a homofobia molda a vida das pessoas bem como os modos de sua desconstrução. Para tal, empreendemos uma pesquisa que busca caracterizar o público atendido em psicoterapia no Centro de Psicologia e Pesquisa, na Unesp-Campus de Assis, SP. Os atendimentos foram executados por estagiários de Psicologia como atividades do Projeto de Extensão Clinicarte. Tratam-se de pessoas LGBT, vítimas de homofobia na família, na escola, no trabalho, estabelecimentos comerciais ou espaços públicos. A amostra da pesquisa abrangeu 15 prontuários de pacientes que passaram pelo atendimento na clínica-escola de 2006 a 2011. Metodologicamente o trabalho está apoiado na pesquisa quantitativa. A coleta de dados foi realizada por meio da análise dos prontuários. Observou-se que os efeitos são variados e dependem do contexto de ocorrência das manifestações homofóbicas e vulnerabilidades dos envolvidos.

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Masculinity Definitions of Gay Men in Turkey and Construction of Gay Self-Identities

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The present study investigates how gay men in Turkey define masculinities in general, and their masculinities in particular. Various studies have so far been conducted to explore the construction of different forms of masculinities, yet the scope has mostly been on heterosexual masculinities, and little is known about the masculinity construction of gay men in Turkey. This project is designed accordingly to fill this gap in the literature. For this purpose, in-depth interviews were conducted with nine Turkish gay men from various backgrounds, and questions related to the core issues of the perception of masculinity were addressed. Our findings revealed that gay men do not exclude themselves from masculinity at all, and their perception proposes multiple masculinities. One definition of masculinity, shared by most participants, is a biological masculinity. Another type of masculinity is where they define traditionally existing hegemonic masculinities, like being a father, begetting children, being a “macho man”, and having a certain male power within the society. They further define societally negated masculinities, like bearing feminine characteristics or having a gay masculine self-identity. The results also revealed an alternative form of masculinity where these men negotiate the previously mentioned conflicting masculinities. These findings, by bridging the gap in the existing literature, are expected to contribute to masculinities’ studies and other related disciplines.

Memória Travestida: Lugares e Movimentações a Partir da Escrita Publicada

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Este artigo objetiva suscitar a produção acadêmica acerca do conceito de travesti e seu envelhecimento, especificamente no site Scielo, como proposta para análise e reflexão da produção relacionada a esses grandes eixos. As travestis permeiam os espaços, sobretudo os urbanos, onde percorrem, se relacionam, se modificam, se ressignificam, sentem e são sentidas, contudo, sua invisibilidade parece ser potencializada com a chegada do envelhecimento, que aparenta ser natural, a priori, revelando-se sociocultural a posteriori no contanto com o outro. A proposta é analisar o cenário de produção acadêmica em relação às travestis, quais as conexões propostas pelos autores, ou resenhas de obras, ou ainda colaborações políticas como subsídio para positivar a travestilidade, além de traçar teoricamente os conceitos de travestilidade e envelhecimento. Utilizar as análises no processo de escrita da dissertação de mestrado. O período da pesquisa se deu no intervalo das duas primeiras quinzenas de Janeiro de 2012, entre 02 e 16 de Janeiro de 2012, e as categorias dispostas, a princípio, para a análise foram: corpo, violências, prostituição, política, saúde e envelhecimento. Os 44 (quarenta e quatro) artigos encontrados foram separados em quatro países: Argentina, Brasil, Chile e Portugal. O que o cruzamento do ser travesti e do envelhecer resulta em processos mais envoltos em políticas sanitárias, de questões infecto-

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contagiosas, rechaçando as cargas próprias da pessoa que deveria ser assistida, ouvida, compreendida. A categoria travesti, ainda que não possa ser estanque revelam que seu nomadismo não sugere, vale salientar, que migrem até o desaparecimento, mas forçosamente suas fronteiras corporais envelhecidas são destituídas de visibilidade, ou ainda agregadas num todo que não traduza o que são.

Men, Meth and Meaning: Psychotherapy and Harm Reduction in the Treatment of a Crystal-Meth User

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Harm Reduction, a behavioural and therapeutic approach to problematic substance use and other high-risk behaviours, increased in visibility in the 80s and 90s as it became recognized as a compassionate and effective response to the HIV crisis. Already well-established in Europe, Harm Reduction remained in the margins of the U.S. discourse about drug use until the last decade, largely due to the hegemony of the abstinence-only philosophy. Today, even Harm Reduction advocates can become uncomfortable applying the approach to the use of certain drugs, such as crack or crystal methamphetamine, which are perceived to be more rapidly addictive and more psychologically damaging than other drugs. With this as a backdrop, this clinical presentation looks at the history of a 36-year-old HIV-positive gay man and his struggles with crystal meth use, seen through his progress in a psychodynamic harm-reduction psychotherapy. Along with a discussion of the interventions utilized and the psychologist's own perceptions and reactions to the risks involved, this presentation examines the patient's patterns of use, as well as the emotional and psychological meanings behind these patterns. As no single form of intervention works for all individuals, drug use, including crystal meth use, has particular and personal meanings that need to be explored in order for change to occur. Such an exploration can also teach us about our own prejudices, assumptions and anxieties about drug use.

Mental Health Challenges of LGBT Asylum Seekers and Refugees

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LGBT refugees and asylum seekers face a unique constellation of mental health challenges. LGBT refugees and asylum seekers are distinct from other persecuted groups in that their families of origin often contribute to the abuse. They report a history of relentless traumatic events at the hands of multiple perpetrators across the lifespan. The deleterious psychological impact of these events is shaped by the cumulative nature of these traumas: each new traumatic event has the effect of re-activating and amplifying the impact of the previous ones. This presentation will demonstrate the challenges that LGBT forced migrants face in their application for asylum. Applicants' challenges

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include persuading immigration officials that they are “truly” LGBT, explaining how coming out as LGBT is delayed in countries where sexual minorities face relentless persecution, and documenting how the psychological effects of anti LGBT persecution can cause delays in the application for asylum. The observations presented in this paper are based on clinical, forensic, and research interviews with dozens of LGBT forced migrants from 26 countries. Video clips will be used to allow LGBT asylum seekers’ voices to be heard. LGBT forced migrants present with histories of cumulative traumatic events that can cause mental health challenges and impact their ability to navigate through the asylum process. Psychologists can conduct forensic assessments that dramatically increase the chances of obtaining asylum. LGBT forced migrants face unique challenges in obtaining asylum. Psychologists can play an important role in educating immigration officials about the psychological needs of LGBT forced migrants and how these impact the asylum seeking process. Participants in this session will become familiar with the ways in which they can become involved in helping LGBT asylum seekers.

Microaggressions and Mental Health Among Bisexual Women

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Bisexual women in the United States experience extraordinarily high rates of mental health problems. We posit that such findings are, in part, the result of the particularly unique experience of identifying as bisexual, and the corresponding cultural and social context that casts bisexuality as ephemeral and unintelligible, or at worst, dishonest and deceitful. These cultural stereotypes are manifested through microaggressions, or commonplace slights, related to bisexuality. The aim was to discuss bisexual-specific microaggressions among bisexual women and mechanisms used to cope with these microagressions. In addition, to describe how such slights and insults may affect health and health behaviours. Data come from two separate studies conducting by the first author. Study 1 was a predominantly qualitative project, using focus groups with bisexual women. Study 2 was an e-diary study, collecting daily measures over a 14-day period among bisexual, lesbian and heterosexual women, assessing how slights and insults affect mood. A number of unique themes emerged from Study 1, pertaining to commonplace insults, slights and derogatory comments related specifically to women’s bisexual identity/bisexuality. We identified at least seven specific “microaggressions” (Denial/Dismissal, Dating Hostility, Hostility, Hypersexuality, LGBT Legitimacy, Pressure to Change, Proof of Existence, Unintelligibility) as well as seven corresponding strategies to cope with such microaggressions. Study 2 provides some evidence that such interactions are associated with both negative mood and poor health outcomes. Bisexual women’s experiences of being bisexual include routine interactions with others, including friends and family, wherein their sexual orientation is questioned, challenged, invisibilized, disregarded or otherwise denigrated. We suggest that these day-to-day slights are a likely contributor to poor mental health among bisexual women.

Funding

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Mothers, Madness and Meaning: A Qualitative Study of Lesbian Daughters

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This study explored the childhood and adolescent experiences of lesbians whose mothers were diagnosed with severe mental illnesses (SMIs). Ten adult daughters (ages 26 to 76), from the east and west coasts of the United States were interviewed regarding the management of their dual identities as daughters of SMI mothers and as sexual minorities over the span of decades. Participants were recruited through advertisements posted on electronic mailing lists. Eligibility requirements included being 21 years of age or older, self-identifying as “lesbian” or “queer,” and residing with a biological mother who had been diagnosed with a SMI. Interviews were approximately one hour in duration. A consensual qualitative research (CQR) approach was used in which themes were identified through consensus. Feelings of shame were predominate as most interviewees recognized early on that something was fundamentally “wrong” with their mothers and were fearful and anxious about becoming mentally ill themselves. Participants described their biological fathers as supportive, detached, or emotionally, physically and sexually abusive. Others outside the immediate family almost always knew about their mothers’ SMIs, but only a small number provided support. A variety of coping responses were implemented by participants including becoming “parentified children” by caring for siblings and managing mothers’ SMIs and engaging in maladaptive coping behaviours such as eating disorders, addictions and self-cutting. Most sought psychotherapy for themselves and/or became helpers and activists for others. Interviewees’ characterized themselves as “perpetually self-reflective”. For many the realization of same-sex sexual orientation was less challenging than dealing with their mothers’ SMIs. Some said that mothers’ SMIs made it more difficult to come out to others, especially family members. Participants uniformly rejected the notion of a causal relationship between their mothers’ SMI and lesbian/queer identities and perceived these aspects to be complexly interwoven with other variables like immigrant status, ethnicity, nationality, and disability as is consistent with intersectionality theory.

Moving Beyond Heterosexism? Interrogating Others’ Reactions to Important Life Events

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In recent years the psychology of sexualities has diversified. There has been increased engagement with queer theory and a heightened focus on sexual practices, alongside continued interrogation of heteronormativity via analyses of talk-in-interaction. I offer an argument for juxtaposing the incongruent in order to further interrogate manifestations of heterosexism in lesbian, gay, bisexual, trans and queer (LGBTQ) people’s lives. In this case, accounts of others’ reactions to a happy event and to a sad experience. I draw on two contrasting data corpuses – 124 people planning or in a civil partnership and 60 women who had experienced pregnancy loss. These data were collected from LGBT participants in the UK, the USA, Canada and Australia (2005-2009) via interviews and

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questionnaires. I explore the ways that the issues of muted reactions and displays of heteronormativity are manifest in these data. In considering these issues with respect to accounts of these two very different forms of experience (civil partnership and pregnancy loss) I demonstrate how a sense of being treated differently is produced as problematic. But also, in the case of pregnancy loss, being treated the same (as the implied heterosexual norm) is similarly produced as troublesome. I argue that it is in the nuances of the presentation of other's reactions that we can see the continued operation of heteronormativity. I suggest that, despite significant legal and structural gains for LGBTQ communities in a number of Western countries in recent years, and lively internal debates within the psychology of sexualities field, critical examination of manifestations of heterosexism should remain a central focus. I also argue that there is increased potential for understanding variation in 'normative' and/or heteronormative interpretations of LGBTQ lives when data-sets on disparate topics are interrogated.

Funding

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Neither Marginalisation nor Incorporation: Gay and Lesbian Caregivers as a Case for Anti-Assimilationist Citizenship

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Care is a fundamental component of people's life, with significant implications in terms of status and power dimensions, social justice, equality and citizenship. Nevertheless, care related policies tend to be defined in neutral terms, reinforcing inequalities based on gender, class, race/ethnicity, age, able-bodiness, and sexual orientation. Moreover, the literature on care tends to be focused on its costs and responsibilities, while less attention is paid to the right to care and its consequences in terms of status inclusion or exclusion. The study here presented aimed at rethinking the phenomenon of care in a broader perspective, by offering a qualitative analysis that also includes non-conventional caregivers. It builds on the findings of an empirical research on informal care conducted in the USA between 2005 and 2007. The theoretical framework draws on those aspects of the psycho-sociology of emotions that, in explaining how feelings motivate conformity and social stratification, connect micro- and macro-levels, making care, emotion and sexual orientation central to understand how situated interactions reproduce social structure. The sub-sample of gay and lesbian caregivers who are examined in this paper is part of a larger purposive sample of 80 informal caregivers, 40 men and 40 women, involved in childcare or elderly care (or, sometimes, both). The research was based on a multi-method approach, including semi-structured in-depth interviews, participant observation, diaries, online discussion forums between members of carers' associations, key-informants interviews, secondary sources on informal care collected from local associations, journal and newspaper articles and the web. The phenomenological analysis of the different meanings and implications of Care discussed in this paper sheds light into important and yet less visible and still unexplored aspects of Care concerning status and power dimensions. If such status and power dimensions are relevant for all caregivers, regardless of their sexual orientation, the public dimension of LGBT care activities (particularly when parenthood is involved) is also quintessentially political. Western culture incorporates aspects of same-sex parenthood that fit with neoliberal,

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capitalist and individualist agendas while excluding the rest. Whether LGBT caregivers/parents are interested in embracing such political agendas is questionable. The implications of more inclusive approaches to Care are crucially important for current debates within social sciences, but also in terms of social policy and LGBT citizenship. Situating the debate of LGBT citizenship within the context of care allows us to reframe the discourse on Care and to reduce the inequalities traditionally connected to this fundamental activity, but it also allows overcoming the artificial and misleading dualism between marginalisation and incorporation and to look for anti-assimilationist strategies of inclusion.

Ni Histéricas, Ni Paranoicas, Ni Mañosas, Ni regadas: Transgeneristas

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En la ciudad de Medellín – "¿la ciudad más innovadora del mundo?"- las mujeres transgeneristas somos las víctimas predilectas de una estructura superior y que busca a toda costa superarnos. Una estructura machista, patriarcal, misógina, feminófoba, endofóbica y transfóbica. Una estructura invisible que opera y abarca todos los ámbitos de nuestras vidas. Una estructura que como un "techo de cristal" - difícil de traspasar- nos ha impedido e impide en la mayoría de los casos seguir avanzando. Esta estructura de opresión y exclusión, esta norma no escrita que opera como una barrera de acceso es invisible pero efectiva y está construida sobre la base de rasgos que, por invisibles, son difíciles de detectar, modificar y denunciar sin correr el riesgo de ser tachada de histérica, paranoica, mañosa o regada. Precisamente, este techo de cristal nos sigue relegando a la prostitución en la calle y al trabajo mal pagado en peluquerías. Se da por sentado que en el mundo laboral esas deben ser nuestras máximas aspiraciones laborales, olvidando que las trans no somos prostitutas sino personas prostituidas por el Estado y la sociedad. Además, se piensa que las mujeres transgeneristas nos inventamos la discriminación y que para nosotras la victimización es estratégica, que es una maña nuestra y que hace parte de lo que somos, es decir, nos estructura como personas. Con esta ponencia-performance hago una denuncia pública, me declaro potencialmente apta para múltiples disciplinas, artes y oficios, entre ellos la prostitución que no es propiedad exclusiva de las mujeres, ni de las mujeres trans. La prostitución es el resultado de una sociedad deshumanizada, retrógrada y clasista. También, le digo no más a la opresión por parte de la sociedad heterosexual, machista, misógina, excluyente, discriminadora y marginalizadora. Especialmente, le digo no a esa población llamada LGBTI, de la cual – se supone hago parte- pero que me excluye, me rechaza, me margina, me odia y me mata tal como lo haría cualquier hombre o mujer heterosexual que me odie por ser diferente, por no encajar. Desde este mi cuerpo desobediente, desde mi condición siempre disidente que se ha resistido a la prostitución – sin dejar de ser puta- construyo un lugar sin techos – ni visibles, ni invisibles. Soy mi propio techo, no conozco más barreras que las que comparto con todo ser humano.

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O “Armário Trans”: Entre Regimes de Visibilidade e Lutas por Reconhecimento

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Este trabalho é resultado parcial da pesquisa que venho realizando no âmbito do Doutorado em Saúde Coletiva no IMS-UERJ. A partir de observação participante em espaços militantes, meu objetivo central é investigar os usos da “visibilidade” pelo ativismo de travestis e transexuais como ferramenta política na luta por reconhecimento social. No campo, repetia-se a ideia de que travestis e transexuais, ao contrário de gays e lésbicas, não teriam como ocultar o estigma e consequentemente sofreriam mais preconceito. Mas seria o estigma das experiências trans automaticamente visível? Podemos falar em um “armário trans”? Creio que o melhor caminho para se explorar o “armário trans” é pelas situações de “sair do armário” ou de “outing”, termos utilizados por meus/minhas informantes. “Sair do armário”, para essas pessoas, teria dois sentidos distintos: (i) iniciar as transformações corporais e (ii) revelar-se “trans” durante uma interação social. Além dessas situações, algumas cenas de atos públicos do “movimento trans” sugerem que a evidência do estigma trans não é imediata. Nesse sentido, proponho uma discussão em torno dos sentidos desse “armário trans”. Passando pelas respostas de diversas instituições modernas envolvidas na manutenção/produção da “incomensurabilidade dos sexos”, para usar um termo de Thomas Laqueur, forja-se um jogo de tensões entre sistemas de visibilidade, de conhecimento e de poder. Revisitando as considerações de Sedgwick, em sua “Epistemologia do Armário”, percebemos que conjuntamente com as díades segredo/revelação e privado/público, mais claramente condensadas nas metáforas do “armário”, uma crise de definição marca outras díades fundamentais para a organização cultural moderna: masculino/feminino, maioria/minoria, inocência/iniciação, natural/artificial, novo/velho, crescimento/decadência, urbano/provinciano, saúde/doença, igual/diferente, cognição/paranoia, arte/kitsch, sinceridade/sentimentalidade e voluntarismo/dependência. Nesse sentido, instituições como a medicina, a religião, a justiça, o sistema educacional, entre outras, se apresentam ativamente na carpintaria do armário, dando sentido às diferentes díades da crise epistemológica da modernidade. Mas não sem resistência.

On the Just and Accurate Representation of Transgender Persons in Research

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Transgender people deserve representation in population-based research, particularly health research, whether the research is programmatic or academic. Unfortunately, the existing academic literature includes very little about the particular health burdens and risks experienced by transgender people, such as institutional or interpersonal anti-transgender discrimination. While several anti-transgender biases are manifest in the published literature,

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one deserving particular attention by researcher is that transgender individuals seldom have an opportunity to self-identify as such both because sex and gender are typically collapsed into a single question in interviews and on surveys (e.g. 'Sex: male or female.'), and because change in the individual's sex or gender is typically not represented. This talk presents the results of the collaborative efforts of four queer and transgender health professionals who seek just and accurate representation of transgender individuals in research, and brings attention to the special challenges facing researchers because gender variation and the language used to describe it are occasionally labile and often contested. In doing so, we emphasize special difficulties in identifying transgender children and youth. We outline six principles to guide the solicitation of gender identity during research in a manner that is inclusive of transgender identity, and also we give examples of the problematic misrepresentations that can arise when violating these principles in research. Because we understand that questions equal money in survey research, this presentation concludes by building from our outlined principles with our recommendations for a minimal set of questions pertaining to gender identity, prioritized according to the number of questions about transgender permitted on a survey. It is our desire to see population researchers engage in more inclusive and respectful research relating to transgender persons, that the health experiences of specifically transgender individuals and populations may be better known, understood, and improved.

Orientación del Deseo y Conocimientos Sobre Sexualidad en una Muestra de Adolescentes Españoles

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Las investigaciones sobre conocimientos sexuales en la adolescencia suelen estar vinculados a algún programa de educación afectivo-sexual, de salud sexual o de prevención de riesgos sexuales. Sin embargo, desconocemos si estos conocimientos sexuales varían en función de la orientación sexual o el sexo de los individuos. En este trabajo, que forma parte de un estudio más amplio (n = 3853), analizamos de forma descriptiva qué conocimientos tienen los y las adolescentes sobre diferentes cuestiones relativas a la sexualidad, especialmente en lo relacionado a la diversidad sexual y los roles de género. Además, analizamos en qué medida el sexo y tener una determinada orientación sexual se relacionan con los conocimientos en materia de sexualidad. Para esto, se aplicó un cuestionario elaborado para este estudio a 211 adolescentes de Castilla y León, de los cuales 103 eran chicos y 108 chicas, con edades comprendidas entre 12 y 19 años y una media de 14.6 años (esta muestra, con respecto a la total, fue equiparada en las variables sexo, orientación del deseo, edad y curso escolar). El estudio encuentra diferencias en los conocimientos analizados, para unos aspectos en relación al sexo y, para otros, en relación a la orientación sexual, no encontrando diferencias estadísticamente significativas entre grupos en una buena parte de las preguntas sobre conocimientos en este ámbito. De este estudio se deduce la necesidad de seguir formando a los/as adolescentes, independientemente de su orientación sexual y su sexo, en materia de sexualidad, no sólo en la prevención y riesgos, sino también en lo relativo a la promoción de una sexualidad saludable.

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Funding

Junta de Castilla y León.

Out of Many one People: Telling the Stories of Jamaican Gay men in Canada

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In 2001 Canadians of Jamaican origin made up 1% of Canada's population with the majority residing in Ontario. In addition, as a result of an extremely homophobic environment, many gay Jamaican men seek resettlement in Canada. Despite such a significant presence, there is limited research that speaks to the experiences of gay Jamaican men residing in Canada. Through the ethnographic process and compilation of data into digital stories, the work will offer images and narratives that have the power to enhance the transitioning process of gay immigrants. Audiences such as settlement organizations will greatly benefit from understanding more about the experiences that this group faces in transitioning to Canadian culture along with the identity challenges associated with the marginalizing forces of homophobia and racism of their home culture.

"Outside Belonging": Women in Relationships With Bisexual Men

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This presentation will report on the findings of an Australian qualitative project with 78 culturally, geographically and sexually diverse women from ages 19-65 who are in monogamous and non-monogamous relationships with bisexual-identifying and/or bisexual-behaving men. To date, health service providers, as well as the neoliberal "self-help" genre, are predominantly misrecognizing these MOREs (Mixed-Orientation Relationships) by defining them only as "straight/gay marriages" according to dichotomous constructions of sexuality, or denying or denigrating them. I will provide an overview into the research methods, participants' demographic data, the themes and issues that recognize the border existences, boundary demarcations, devastating oppressions, exhilarating affirmations, and innovative negotiations of the women and their partners as they relinquish destructive relationships, or "design", maintain and/or regain healthy sexual, emotional and social relationships. These journeys also entailed navigating a route through sometimes converging, sometimes conflicting external codes, such as those of heterosexual families, friendships and workplaces; gay communities; ethnic and religious communities. Many women discussed their own femininities and sexualities in relation to their partner's masculinities and sexualities, and how either "bi-misogyny" constrained their own gender and sexual expressions, or "bi-masculinity" encouraged and enhanced their own resistances to normative femininity and heteropatriarchal sexuality.

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Peculiar Ways of Masturbation as Predictive Aspects in Adolescent With Gender Identity Disorder (GID)

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Masturbation in young children begins with awareness and subsequent exploration of the genitals; it then becomes more about comfort and pleasure-seeking. Childhood masturbation is known as an important phase for the development of the connection of self. There are not a lot of studies about the modality of masturbation in boys and girls, and all the attention in literature is connected to compulsive masturbation related to behavioural problems or sex abuse. When we speak about masturbatory modality we mean some common behaviours such as holding the penis in the hand and go back and forth or, for girls, touching or rubbing the clitoris. In our research we want to investigate if in the story of transsexual patients we can find some differences in masturbatory behaviour that can lead to some predictive aspects. In three years of research we examined 30 cases of transsexual and in all cases we found patterns of peculiar masturbatory behaviours. We noticed a significant number of peculiar actions in transsexual patients that we do not come across in our control sample: Some males during adolescence used to masturbate pushing their penis in the intern (in the same way that a woman masturbates by using fingers in the vagina), and ejaculating because of the rhythmical movement. Other ones rubbed their penis against the sheet or other surfaces (as pillows) without direct contact with the hands, frequently masturbation was carried out without gland exposition. Our study established the bases to investigate if and how masturbation, that emerges spontaneously and lays beyond the spectrum of the self, could be related to the perception of oneself as male or female and in this sense can serve as a predictive value for diagnosis of GID.

Políticas de Identidade e Performatividade Queer nas Criações Artísticas de Três Performers PortuguÊs

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As políticas e modos contemporâneos de subjectivação são temas centrais de criação na performance artística, particularmente a que usa material autobiográfico ou auto-referencial. Esta prática artística tende a explorar, de forma auto-reflexiva, a dimensão política daquilo que é pessoal e a analisar criticamente a dialéctica público/privado. Neste contexto evidencia-se o carácter de constante construção e performatividade da identidade, sobretudo no que respeita às questões do género e da sexualidade. A rejeição das categorias identitárias defendida pela abordagem queer tem motivado importantes reflexões e controvérsias sobre as políticas de identidade LGBT. Os trabalhos artísticos de características autobiográficas de 3 performers PortuguesÊs que abordam a identidade de género e a sexualidade fornecem contributos significativos para estas reflexões. Numa estratégia etnometodológica, recorremos a técnicas de entrevista não-estruturada e à análise das criações artísticas de 3 performers

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PortuguesÊs. Tratámos e analisámos os dados usando a Análise Temática e a Análise Crítica do Discurso. O estudo permite-nos compreender os posicionamentos, reflexões e explorações construcionistas destÊs performers em torno das políticas de subjectivação e da performatividade identitária. As criações analisadas revelam posicionamentos Queer e uma intencionalidade de resistência e desconstrução da cultura heteronormativa e heterossexista dominante, bem como um desafio ao monopólio de visibilidade desta cultura. A discussão permite-nos reflectir sobre o significado e impacto políticos destes trabalhos e sobre os seus contributos específicos no debate relativo aos modos de subjetivação e as identidades LGBT.

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Politics of Desire: Exploring the Ethnicity/Sexuality Intersectionality in South Asian and East Asian Men who Have Sex with Men

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Black and Minority Ethnic Men who have Sex with Men (BME-MSM) individuals in the UK are minorities of both sexuality and race/ethnicity, living in a predominantly White and heterosexual area. Therefore, they experience multiple prejudices: homophobia and heterosexism, from the society in general, and the BME society in particular; and racism, from the society in general, and the majority-LGB community. 'Intersectionality' has been used to interrupt dominant discourse surrounding LGB experiences, and has exposed their heterogeneity. Complexities of negotiating desire within a matrix of race/ethnicity and sexuality in South and East Asian MSM has been underexplored in BME-LGB research. Our aim was to explore the experiences and desires of South and East Asian MSM related to seeking and meeting other MSM in England. We used an Internet-based questionnaire; and included English-speaking South Asian or East Asian MSM, living in England, and over 16 years of age. Ninety-five people agreed to take part in the survey. We found discordance between sexual identities and sexual practices amongst Asian MSM. Many did not access LGB physical (26%) and cyberspaces (19%) and some experienced abuse attributed to their race/ethnicity. Over a third did not feel desired because of their race/ethnicity, half did not feel desired by men from other BME groups, and under a quarter did not feel desired by men from their own ethnic group. Feeling undesired was read as a function of racism, but racism from Asian MSM, manifesting as dispreference for certain races/ethnicities, was also found. We also explored intersections between internalised racism and homophobia, which affect the lived experience of diasporic Asian MSM. LGB physical and cyberspaces are not completely devoid of racism. Exclusion on the basis of race made men feel like outsiders, even within LGB venues. Larger scale qualitative studies should supplement such surveys to get a nuanced understanding of these phenomena.

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Por qué Leer a Judith Butler en Psicología?

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El presente artículo parte de un interés por el análisis de discurso psicoanalítico y psicológico en torno a la construcción de género y la orientación del deseo, tomando como referentes los análisis que realiza Judith Butler sobre la deconstrucción del género. Consideramos que el beneficio principal de incorporar, en la psicología, una visión crítica e interdisciplinaria sobre la construcción de género sería el cuestionamiento y rechazo la patologización de las personas por su orientación sexual o construcción de género, lo que permitiría humanizar aquellas vidas consideradas patológicas y, por lo tanto no verdaderas, no existentes más que como abyección. Además, una visión interdisciplinaria y crítica podría promover la toma de conciencia sobre el binarismo y heteronormatividad de algunos de los presupuestos teóricos bajo los que la psicología se asienta, así como desestabilizar los intentos de universalizar y heteronormativizar la experiencia humana. Esto tendría un impacto no solo en el acceso a un servicio psicológico y terapéutico que no esté basado en prejuicios, sino que favorecería, a nuestro entender, el ejercicio de ciudadanía de las personas que no se adscriban a características heteronormativas, ya que uno de las consecuencias de la patologización de esta comunidad es la imposibilidad de ejercer ciertos derechos.

Porosities of the old age: Homoerotic Experimentations of Dissident Bodies in a Brazilian Context

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This paper is part of a master research in social psychology about male homosexuality and aging in a Brazilian southern city. Some possible stylizations of bodies assigned as old and in homoerotic experimentations are problematized. For this purpose, it is presented some scenes cartographed (in the perspective of Deleuze and Guattari) in a sociability territory (known in the local area as a gay and bear bar) mainly frequented by older men experimenting desiring ways that reinvent aesthetics and the corporeity. The researcher developed a participant observation during the parties of the bar for more than one year. It was intended to follow some fleeting and provisional stylizations of sexual-political contestations that can enlarge the fields of intelligibility of the old age and of the homosexualities. These political enlargements of life can intensify the pleasures, the dynamics of friendship networks and give passages to other possibilities of existence from which the body can be affected by other potencies and ethics. The materiality of the bodies during these meetings can potentially acquire new borders and new porosities. Confronted by the nuisance of an abjection fantasy, some lives can resist, thereby, to some subjectivity models. At least during the time of that territory (in that queer time and place, remembering Halberstam), the old gay man is not anymore caricatured as the “old fag démodé”, he becomes a desiring subject, eroticized. The bodies, enjoying some erotic sight, bend over themselves, are affected by a “heterotopia” and produce ways of subjectivation. The cartographies suggest a denouncement about the fragility and fictional status of the

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“homo/hetero/age-normativities”. In addition, they give visibilities to micropolitical movements that emerge in the contemporary bio-sex-political contexts.

Predictors of Positive Mental Health Among Older Australian Gay Men

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Gay men have higher rates of depression and anxiety than heterosexual men, due largely to the experience of stigma and discrimination. Older gay men are no exception, with this group facing twofold stigma around their sexual orientation and their age. While research has primarily focused on predictors of mental illness, studying those who do well is also important to understanding and improving the mental health of gay men. To address this need, the study presented here examines predictors of the positive mental health of older Australian gay men. A nationwide online survey was conducted involving 422 gay-identified men aged 40 years and older, with the Warwick-Edinburgh Mental Well-being Scale (WEMWBS) used as a measure of positive mental health. According to scores on the WEMWBS, many participants appeared to be psychologically healthy, with 56% scoring above the Australian population mean. A series of univariate regressions were first conducted. Being in a relationship, receiving high levels of social support, having many close friends, feeling connected with the gay community, having no recent experiences of discrimination, and believing the public feels positively toward gay men were significantly associated with higher scores on the WEMWBS. Greater socio-economic status was also linked with greater psychological health. A multivariate regression was then conducted, which found social support to be the most important predictor of positive mental health. An analysis of different sources of social support found that support received from friends was particularly critical to psychological health. Social support, especially from friends, appears to be a key predictor of the psychological well-being of older gay men. Discussion will focus on how findings from this study may inform those who are seeking to improve the mental health and well-being of older gay men.

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Predictors of Relationship Well-Being, Mental & Physical Health in Same-Sex Couples: A Longitudinal Investigation

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Intimate relationships function not in isolation, but within a broader social network, in which the opinions and actions of network members can play a role in how relationships develop. The current study investigated how perceiving social support for one's relationship from friends and family is associated with not only relationship well-being, but also the mental and physical health of the individuals within the relationship. The current study aimed to identify social predictors of relationship well-being and dissolution, and their consequent mental and physical health outcomes in same-sex and mixed-sex relationships. Over 3,000 participants completed a longitudinal study that measured social support for relationships, relationship well-being, mental and physical health, and experiences of discrimination. Participants provided data up to 3 times over nearly 2.5 years. Using SEM, a hypothesized model was supported in which the association between perceived support for a relationship and health outcomes for an individual was fully mediated by relationship well-being. Relationship type was not a significant moderator, indicating that across both relationship types, individuals who perceive more support for their relationship are also more likely to report greater relationship satisfaction and better mental and physical health. Furthermore, perceived social support for a relationship at Time1 was a significant predictor of the rate of relationship dissolution over the course of the study as well as relational and health outcomes at later points in time. This study demonstrates the importance of social support for relationships as not only contributing to relationship well-being, but also having important consequences for mental and physical health outcomes. Furthermore, the lack of differences found between same-sex and mixed-sex couples emphasizes the importance of including same-sex couples in relationships research and not discarding their data based on fears that their inclusion will threaten the interpretability of the study's results

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Psicologia na Mídia: Orientações Dadas Para Adolescentes em Revistas Femininas Sobre Corpo, Gênero e Sexualidade

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Esta pesquisa investigou a participação de profissionais da Psicologia nas revistas destinadas ao público adolescente feminino no Brasil. Tais publicações consultam psicólogos e psicólogas sobre orientações acerca do comportamento, relacionamentos, sexualidade, cuidados de si, questões de gênero e familiares. O Código de Ética do Psicólogo vigente atualmente no Brasil indica algumas regras e parâmetros acerca da conduta do profissional de Psicologia nos meios de comunicação e nos pronunciamentos públicos. Assim, o objetivo deste trabalho foi identificar as orientações fornecidas por psicólogos e psicólogas nas revistas destinadas ao público feminino no período entre março de 2010 e março de 2012, e realizar uma análise das mesmas a partir do Código de Ética do Psicólogo, das teorias feministas e de gênero, utilizando a metodologia de análise de conteúdo. Os resultados foram categorizados em: 1) padrões normativos de relacionamentos afetivos: é forte a presença da heteronormatividade, as repostas e conselhos partem do pressuposto da leitora como sempre heterossexual, em busca de agradar o parceiro; 2) padrões normativos de relações sexuais: o tom é prescritivo e está presente a forte idealização de como a relação sexual deve ser, com a constante reiteração de padrões de gênero, principalmente no que diz respeito à centralidade dada para o romantismo; 3) padrões normativos de corpo: há a legitimação dos padrões vigentes, como se corresponder aos ideais estéticos de magreza e beleza fosse central para a feminilidade, em nenhum momento há a reflexão crítica e a discussão sobre tais padrões. Considerou-se que houve ausência de discussão teórica ou técnica produzida pela Psicologia científica, as orientações se apresentaram numa lógica heteronormativa, homofóbica, machista e que parecem não considerar as diretrizes éticas da profissão na medida em que ignoram a cientificidade e a necessidade de refletir criticamente sobre a realidade social, cultural e política.

Psychosocial Predictors of Anxiety and Depression Among Young Men who Have Sex With Men (YMSM)

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Few prospective studies have examined whether, and by which mechanisms, minority stressors predict mental health outcomes among LGBT youth. Aims was to determine whether social stressors (family and school victim-

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ization due to sexual orientation, partner violence, number of disclosures of sexual orientation, responses to disclosures) indirectly predict anxiety and depressive symptoms via changes in cognitions (perceived family and friendship support, internalized homonegativity, and identification with the gay community) among racially diverse, urban YMSM. This was a secondary analysis of baseline (T1) and 6 month follow-up (T2) data from an ongoing longitudinal study of 16-20 year old YMSM recruited primarily through their social networks. Participants (n = 293) completed the Achenbach Youth or Adult Self Report and self-reports on cognitions and social stressors. As the lowest possible normed t-score on the Achenbach anxious/depressed subscale is 50, the outcome was the t-score minus 50. Generalized linear mixed models were used to model the outcome and mediators while accounting for possible cluster effects. When anxiety/depression was modelled on the mediators simultaneously, family support was significant (p = .04) while the other mediators were not (p > .10). For a quartile increase in family support at T1, the expected anxiety/depression score at T2 was reduced by a factor of .84 (95% *CI* = .71-.99). The only social stressor that significantly predicted family support was the number of relationships in which the youth had disclosed their sexual orientation but was unsure of that person's current response (p = .04). For each unknown response at T1, the odds of being in a higher quartile of family support at T2 decreased by a factor of .55 (95% *CI* = .31-.98). Unknown responses to disclosures predicted reduced family support, while family support predicted reduced anxiety/depression. We are currently conducting mediation analysis to determine whether ambiguous responses indirectly predict worsened anxiety/depressive symptoms via reduced family support.

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Psychosocial Risk Factors Related to Cigarette Smoking: A Comparison of Gay and Heterosexual Identities

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Researchers assert that gay men and lesbians have higher cigarette smoking rates than heterosexual men and women because of psychosocial and societal stressors related to their sexual minority status. Some of the stressors identified are low support from parents, depression and anxiety, perceived stress, body image, sex-roles, and mechanisms of coping. However, some of the aforementioned psychosocial factors and their association with smoking have been minimally explored among gay men and lesbians in general or among the college student community. The aim is to identify psychosocial risk and protective factors associated with smoking among gay and lesbian college students. Identifying these factors will provide essential information to assist in smoking prevention or intervention programs that are culturally sensitive to this population. Participants were 38 gay smokers, 33 gay nonsmokers, 36 heterosexual male smokers, 41 heterosexual male nonsmokers, 40 lesbian smokers, 31 lesbian nonsmokers, 41 heterosexual female smokers, and 40 heterosexual female nonsmokers. The participants completed several questionnaires examining background information, social support, body image, perceived stress, gender roles, anxiety, depression, self-esteem, and coping styles. A descriptive discriminant analysis was computed for males and females separately to discover which groups of females (i.e., lesbian smokers, lesbian

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nonsmokers, heterosexual smokers, heterosexual nonsmokers) and males (i.e., gay smokers, gay nonsmokers, heterosexual smokers, heterosexual nonsmokers) can be discriminated from one another based on the psychosocial factors of interest. The results of the descriptive discriminant analysis for females and males revealed two significant linear discriminant functions. For females, avoidance coping, masculinity, weight preoccupation, and family support were salient loadings. For males, femininity, anxiety, self-esteem, depression, avoidance coping, and family support were salient factors. Implications of the study and suggestions for gay and lesbian smoking prevention and intervention programs are discussed.

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Queer Bolero: Bolero Music as an Emotional and Psychological Space for Gay men in Cuba

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In his research of music as “space” among gay men in Cuba during the period of financial crisis knows as “the Special Period”, Moshe Morad identified an emotional space, rather than physical, provided by Bolero, the quint-essential sentimental Latin music genre. This space is constructed by queer appropriation of the lyrics and through identifying with the over-sentimental melodramatic character of its poetry, music and performance. The paper deconstructs Bolero to isolate and identify particular elements that gays identify with, some going so far as to fully identify with the genre, declaring: “I am Bolero, my life is Bolero”. Such elements are the genre’s ambiguous discourse allowing queer interpretations of its over-sentimental melodramatic lyrics as will be demonstrated in this paper, its tragic and “deviant” heroes, and its “over-the-top” Camp performance style. Popular themes in Bolero lyrics, such as danger, suffering, betrayal and lying, illusion and disillusion, and being "prohibited", resonate with the emotional and psychological world of many Cuban gays. Other common themes to the psychological layers of both Bolero and Cuban homosexuality are ambiguity, melancholia, nostalgia, hysteria, and liminality. In the needy and restrictive environment of Special Period Cuba, and the dire lack of physical spaces for gay socialising and self-expression, Bolero became an important emotional space for self-affirmation and consolation, mostly experienced in private, at kitchens or private bolero fiestas, where the music triggers a state of emotional transformation described by Morad as "Bolero mode".

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Queer Psychology – Let's Focus on the Theoretical Approach Instead of Maintaining Identities

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The label `LGBT Psychology´ does not automatically provide information about the conceptualization of identity which is applied when engaging in such research. Nevertheless, through the listed identities this label suggests to represent a perspective which does not include queer theoretical critiques. This talk argues – when we build a new LGBT Psychology paradigm – that it is valuable to exercise more care in configuring the theoretical approach to gender and sexual identities, rather than formulating which identities are in focus of this paradigm. Hence, I will outline the problems of using LGBT categories especially as a researcher, such as reinforcing minority world (sometimes called "western") perspectives. One main problem here is that such labels do not explicate their presuppositions thereby pretending to have a larger scope than they actually have. However, it will be discussed that also queer theory in its current mode is a product of the minority of the world. Though, I will report the advantages of the implementation of queer perspectives in psychology such as a larger inclusion, less regulation of diverse people and no repetition of pathologizing concepts. A theoretical approach of queer psychology which treats all gender and sexuality concepts as local, temporary and situated will be introduced in more detail.

Queer Theory and Psychoanalytic Anthropology: Lacan Face-to-Face With Transgender and Drag King Performances

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The research is based on the debate between Lacan's psychoanalysis – in his theoretical phase starting in 1953 – and the queer theory, with particular attention to the second wave, regarding common issues such as the difference among sexes, gender and sexuality, and the body. A first aim is to analyse the debate in order to answer if and how the lacanian psychoanalysis can relate to queer post-feminism, and also if and in what way Lacan's method can be a useful instrument to those new forms of subjectivity and sexuality that define themselves as queer. The method I used in this first phase of the research is both critical and theoretical. The first approach to the research was based on the definition of the terms, the social-historical analysis of the debate (from the end of the 60s throughout the "feminism of difference" to the queer second wave) and the epistemological axis of reference. In a second moment I will deeply research the mutual critics on sexual issues and finally, I will do a "passage à l'acte" trying to approach the theoretical discussions addressing a specific contemporary scene: the transgender who practice drag king performances. The research aims to demonstrate the possibility of finding a theoretical meeting point between the two sides on common issues, even though maintaining the necessary distance and without assuming an analogy. This research is exclusively theoretical and will be finalized with a three-year ethnographic field investigation on transgender performing drag king, and questioning psychoanalysts on the

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analysed issues. The partial results of the theoretical research show the convergence among the two in their being subversive theories and practices of the straight-normative system. Moreover, both intervene to change society, even though in different ways, through the practical approach of everyday and subjective micro-politics, and through an action that is both inside and outside the power system. The final aim is to advocate my thesis and try to establish a relationship between psychoanalysts and queer subjects, two strong and increasingly leading realities of the modern world.

Reducing Violence Against LGBT Persons in Nigeria: Role of Education and Counselling

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The United Nations Report published two years ago showed the state of human rights violations suffered by lesbian, gay, bisexual and transgender (LGBT) people around the world. Such violations include being killed or enduring hate-motivated violence, torture, detention, criminalization and discrimination in jobs, health care and education, all because of one's real or perceived sexual orientation or gender identity. Other forms include murder, kidnappings, assaults and rapes, as well as psychological threats and arbitrary deprivations of liberty. Nigeria is one of the countries with the highest homophobic and transphobic attitudes in the world, with the associated increased cases of violence against lesbian and gay people. This paper chronicles some of the violence and discrimination cases against gay and lesbian people as reported over the years, and strongly makes a case for the use of education and counselling as tools for reducing violence (and its effects) targeted at homosexuals. While education arms LGBT people with information and skills, and also enlightens the public about the existence of other sexual orientations and the human rights implications, counselling is used to rehabilitate victims of discrimination and violence psychologically and restore them back to wholeness.

Representações Sobre o Amor na Perspetiva de Jovens Gays, Lésbicas e Heterossexuais

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A pesquisa investiga as representações de jovens universitários sobre o amor e os conflitos amorosos em que este sentimento está envolvido, considerando uma perspetiva de gênero e de tipos de relações afetivo-sexuais. Partimos da ideia de modelo organizador como fonte das representações mentais emergentes de narrativas sobre conflitos cotidianos. Para isso, aplicamos questionários que tratam do tema amor focando nas experiências vivenciadas ou vicárias de 150 jovens universitários (18 a 24 anos) de três diferentes grupos de orientações

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sexuais (heterossexuais, gays e lésbicas), distribuídos da seguinte forma quanto a orientação afetivo-sexual e gênero/sexo: 50 heterossexuais (25 homens e 25 mulheres); 50 gays (homens); 50 lésbicas (mulheres). A análise foi orientada pela definição de modelo organizador, destacando seus componentes: os elementos abstraídos e retidos como significativos; os significados atribuídos aos elementos e as implicações e/ou relações entre elementos e significados. Organizamos os dados de acordo com o conteúdo das questões estabelecendo ainda relações entre os distintos grupos de orientação afetivo-sexual (heterossexual, gay e lésbico) e a categoria gênero (homens e mulheres). Assim, trabalhamos numa vertente qualitativa, no qual as unidades de análise e o seu agrupamento emergem das respostas dadas e não são prévias, e com aspetos quantitativos (frequência) dos modelos organizadores sobre as situações de conflitos amorosos e seus consequentes significados sobre o amor. Os dados preliminares mostram modelos sobre o amor relacionado ao amor romântico predominante nos diferentes grupos, e os conflitos amorosos decorrentes destacam os ciúmes e a individualidade como elementos significativos. De certa forma, os dados apontam para o predomínio de modelos heteronormativos relativos as formas de vivência do amor nas relações conjugais.

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Reproductive Decision-Making Among Lesbian and Bisexual Women in Same-Gendered Relationships: A Feminist Poststructuralist Analysis

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The paper addresses several oversights in existing research regarding reproductive decision-making. In South Africa, there is a lack in research focused on reproductive decision-making among bisexual women or in samples other than heterosexual men. Motherhood and childbearing appear to be intertwined with dominant discourses around female subjectivity, which motivates the desire to explore how gender is treated in participants' own accounts. The study had one broad aim: Exploring how self-identified lesbian and bisexual women construct meaning around reproductive decision-making, particularly with regard to gendered discourses. The study is qualitative and grounded in a feminist poststructuralist theoretical framework. Eight women who self-identify as lesbian or bisexual and who were in a same-gendered relationship at the time of the study were recruited to participate. Women were recruited through my own social networks according to two subgroups – women who have not yet made a firm decision to have children or not (prospective accounts), and women who have made such a decision (retrospective accounts). Semi-structured individual- and joint interviews were conducted, which provided data regarding the ways both individuals and individuals in conjunction with their respective partners construct meaning around reproductive decision-making. The transcribed interview data were analysed by employing thematic analysis and by drawing on narrative-discursive principles, thereby identifying three overarching themes; i.e. (1) meaning constructed around reproductive decision-making by women who want to be/ who are parents, (2) gender discourses and the negotiation of sexual identity in relation to identity as a parent/prospective parent in the context of the traditional female maternal role, and (3) positioning in relation to dominant discourses of reproductive decision-

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making. This paper contributes to addressing the gap in research on reproductive decision-making among lesbian and bisexual women, and highlights further opportunities for related research endeavours.

Resilience in Gay and Lesbian Populations: Findings From an Australian Nationwide Community-Based Survey

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Gay and lesbian populations carry disproportionately high rates of depression and anxiety, largely owing to the impact of stigma and discrimination. Building resilience is important to preventing and treating mental health problems, but little is known about factors associated with resilience in gay and lesbian populations, and whether these are different between gay men and lesbians. The study presented here provides population-level data on a range of demographic and psychosocial factors related to resilience among gay and lesbian Australians. A nationwide online survey was conducted involving 1,314 gay-identified men and 1,479 lesbian-identified women aged 18 years and older, using the Brief Resilience Scale (BRS) as a measure of resilience. In all, gay men were significantly more resilient than lesbians, especially among those aged 18-30 years. Two multivariate regressions were conducted, one for gay men and one for lesbians. For both groups, greater resilience was significantly linked with older age, higher income, and not having recent experiences of discrimination. However, several unique factors were also found for each group. For gay men, resilience was significantly greater among those who were employed or who felt emotionally supported by a relationship partner. For lesbians, resilience was significantly greater among those who felt emotionally supported by family or by straight friends, who had involvement in the LGBT community, or who were in a relationship but not necessarily drawing emotional support from their relationship partner. It appears that Australian lesbians are less resilient than their gay male counterparts, but these differences are reduced with older age. While some factors related to resilience are shared by both groups, there are important differences and these may need to be taken into account when, developing strategies for building resilience and improving the mental health of gay and lesbian populations.

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Resilience in the Face of Homophobia

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Resilience is described as an interactive process between risk and protective mechanisms that culminates in a positive outcome. Several studies have demonstrated that discrimination has a negative effect on several psychosocial dimensions. Thus, discrimination is a potential mechanism of risk for lesbian, gay and bisexual young people. Still, some individuals show levels of well-being similar of those manifested by heterosexual counterparts. These individuals are considered to have lived a resilient process through their development. Taking into account the theory of resilience, the purpose of this study was to describe the negative social experiences of gay and lesbian youth, exploring the meaning of these experiences and identify protective mechanisms that foster a positive adjustment. To accomplish the proposed aims, semi-structured interviews were conducted with 6 young female and male individuals. Preliminary results reveal that the public expression of a nonheterosexual orientation is associated with the increase of discriminatory experiences, such as hearing negative remarks or physical assaults. Sadness, fear and general feeling of oppression are the most often emotions associated with discrimination experiences. In those, social context and gender seem to play an important role in the frequency and type of experiences lived. Protective mechanisms have been identified at the individual and community levels. On the individual level, self-confidence and the ability to negotiate in the discriminatory situations are abilities used to deal with negative situations. Simultaneously, the development of these features is regarded as a consequence of the lived discriminatory experiences. On the wider social context, the involvement in organizations that support LGBT people's rights facilitates the foundation of friendships that are oppression-free and nurture the individual and collective self-esteem. In order to promote resilience towards homophobia interventions should adopt a systemic approach, fostering the protective mechanisms identified.

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Resisting Compulsory Heterosexuality: Variations in Sexual Attitudes and Behaviours Among Exclusively Heterosexual and not Exclusively Heterosexual College Students

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Previous research exploring casual sex (hooking up) on college campuses has either ignored sexual orientation or relied on measures that split it into three categories: gay, straight or bisexual. This has resulted in small difficult to analyse samples of sexual minorities, leading to their frequent exclusion from analyses. The current research problematizes this approach, moving from comparisons organized around sexual identity categories, to one focused

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on resistance to compulsory heterosexuality. Using Klein's Sexual Orientation Grid, 440 male and female college students from upstate New York, USA, were grouped by those who reported being "exclusively heterosexual" and those who reported being between "mostly heterosexual" and "exclusively homosexual" (referred to hereafter as "not exclusively heterosexual") on measures of sexual behaviour, attraction and fantasy. Participants also completed measures of sexual attitudes and behaviour, sex of most recent hook-up partner, sexual risk taking, and sexual pleasure experienced during last hook up encounter. Exclusively and not exclusively heterosexual female participants were similar in terms of the sex of their most recent hook-up partner (over 95% with male partners). However, not exclusively heterosexual male participants were significantly more likely than exclusively heterosexual males to have hooked up most recently with a same-sex partner. No differences were found between exclusively and not exclusively heterosexual male participants in terms of their sexual attitudes, likelihood to have hooked up, or to have used a condom during high-risk sex. However, not exclusively heterosexual female participants were significantly more likely than exclusively heterosexual females to have hooked up and their sexual attitudes were significantly more permissive (similar to that of male participants). No differences were reported in experience of sexual pleasure or likelihood to use a condom during risky sex for exclusively and not exclusively heterosexual participants of either sex.

Risk and Resilience: Exploring the Potential of LGBT Third Sector and Academic Partnership

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In this paper we outline the RaRE Study, a large-scale, five year project funded by the Big Lottery. The RaRE Study, 'Risk and Resilience Explored' commenced in July 2010 and will be completed in 2015. The study is an example of collaborative community-based research being led by a charity in cooperation with academic partners. It is the first British study to explore LGBT mental health-related risk alongside resilience. The study focuses on risk and resilience in LGBT and heterosexual communities. The substantive foci of this mixed-method research is on suicide risk in LGBT young people, problematic alcohol use in lesbian and bisexual women, and body image issues in gay and bisexual men. We describe the study's conception, aims and methodology before exploring some of our experience of third sector/academic partner working. In so doing we highlight three themes: first, staffing and skills development; second, communication issues and priorities across the two sectors; and third, the potential of 'user-led' research. We conclude by offering suggestions about developing and sustaining LGBT community and academic partnership working.

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"Secondary Transsexualism": A Case Report for a man who Wants to Become a nun

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Transsexualism is considered to be the extreme end of the spectrum of gender identity disorders. In clinical observation we know that there are two different psychological structures of transsexualism: The "primary" emerges early in the child development and is linked with a clear perception of gender dysphoria. The "secondary" is typically late in a person's development and is often secondary to other psychopathologies. In particular it can be connected to psychosis, borderline disorder, some kinds of depression or schizophrenia. In this work we underline the most important considerations about this secondary transsexualism trying to define some guidelines for a correct approach with this kind of patients. It is not common to find these cases in the literature because of its rare incidence and the complexity of the treatment. We describe a case report of a 45 years old man with this particular symptomatology who wants to become a woman to take vows as a nun. We underline some themes clearly lined with a secondary transsexualism; the patient links his decision to become a woman with some episodes of his past life in particular the sensation of his "intrusive" penis and anus (the patient reports some tickling sensations during arousal). Some important considerations regard the patient's interpretation of being a man similar as his father and his decision to become a nun (as a symbol of virginity). The difference between primary and secondary transsexualism is not quite clear since some people have a psychiatric symptomatology that could confuse the common guidelines. For this reason it is important to give a clear definition of these aspects. This case can be read to facilitate other clinics to an easier interpretation of secondary transsexualism.

Sexual Agreements in Gay Men's Relationships: Examining Agreement Types, Relationship Quality, and Individual Differences

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Gay male couples typically have agreements about whether or not sex with men outside the relationship is permitted. Three common types of sexual agreement are monogamous (outside sex is not permitted); monogamish (sex with outside partners is only permitted in threesomes or groups where both members of the couple are present); and open (outside sex is permitted). Past research has typically shown few differences in relationship quality between agreement types, yet there is scope for examining how they may differ in other respects. To examine similarities and differences between sexual agreements in gay men's relationships in terms of relationship quality, sexual agreement satisfaction, rules and rule-breaking behaviour, and individual difference factors. Two national online surveys of Australian gay men in relationships contained measures of the above variables of interest. Findings from the first survey indicate that agreement types generally do not differ in relationship quality, and that

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breaking rules of open agreements has an equally negative impact on the relationship compared with "cheating" in monogamous and monogamish agreements. The second survey identified a number of individual difference factors that distinguish men with different sexual agreements (e.g., men with open agreements are less jealous and have more liberal attitudes about monogamy than those with monogamous agreements), and which differentially influence sexual agreement satisfaction depending on the type of agreement. Together, these findings suggest that all types of sexual agreement can be successful and satisfying as long as the agreement matches relationship partners' personal characteristics, and the conditions of the agreement are adhered to.

Funding

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Sexual Health Difficulties and the Related Distress: A Comparison Between Heterosexual and non-Heterosexual men

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Sexual difficulties and the related distress have been associated with lower levels of well-being and relationship satisfaction. The assessment of sexual health disturbances has been carried out mainly among heterosexual men, resulting in a lack of comparative understanding of this phenomenon. The aim was to assess the experience of sexual health disturbances and the related distress among heterosexual and non-heterosexual men. Online surveys of heterosexual (n = 933) and non-heterosexual men (n = 561) aged 18-50 years were carried out in 2011 and 2013, respectively. Sexual health difficulties that lasted for at least two months in the preceding 12 months were assessed using the eight-item NATSAL measure. Sexual difficulties were reported by 62.8% of heterosexual and 60.2% of non-heterosexual participants. Comorbidity was reported by 36.5% of heterosexual and 35.5% of non-heterosexual participants. A minority of participants reported substantial distress associated with sexual difficulties: 31.7% of heterosexual and 25.4% of non-heterosexual men. In a multivariate assessment, anxiety and depression increased the odds of reporting sexual difficulties among heterosexual men. In the non-heterosexual subsample, high levels of emotional intimacy and a positive body image decreased the odds of experiencing sexual difficulties. Sexual orientation did not seem to moderate men's distress over sexual difficulties, but the correlates of reported difficulties differed between heterosexual and non-heterosexual men. The study findings complement the current understanding of sexual orientation-specific male sexual health difficulties.

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Sexual Orientation Identity Change and Mental Health: A Longitudinal Analysis

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Using the National Longitudinal Study of Adolescent Health (Add Health), this study examines the relationship between changes in sexual orientation identity between adolescence and young adulthood and depressive symptoms. I employ multivariate regression, as well as propensity score matching techniques to examine the effect of not only identity change on mental health outcomes, but also to examine how the effect of change varies by the propensity to change sexual orientation identities. The results reveal that only shifts toward more same-sex oriented identities are associated with increases in depressive symptoms and that the negative impacts of identity change are concentrated among individuals with the lowest propensity scores to change identities.

Sexual Orientation Microaggressions in the Clinical Setting: Experiences of LGB Clients in Portugal

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Micro-Aggressions (MA) are continuous experiences of aggression that may well have significantly more and stronger effects on the well-being than traditional discrimination practices. They are different in that MA are often invisible to the perpetrator, who unconsciously holds biases and prejudice; and the MA receiver is left felling impotent, with consequences through time. Despite the increased visibility, training opportunities and affirmative-treatments available, researchers recognize that clinicians exhibit unequal responsiveness to (LGB) clients and issues and MA are likely to occur within the clinical setting. The present study surveyed 108 LGB former or present clients regarding their experiences of MA in the clinical relationship. The results found that a variety of MA still take place, such as assuming heteronormativity, seeing homosexuality/bisexuality as a problem or as something that needs explanation. Clinical consequences are discussed.

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Sexualidade, Gênero e Desejo na Experiência de Maridos e Esposas de Travestis

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Esta comunicação apresenta iniciais discussões a partir da tese de doutorado em desenvolvimento na área da Psicologia na Universidade Federal de Santa Catarina/Brasil, nas quais as inquietações gravitam em torno de importantes personagens na vida das travestis – os seus maridos e esposas. Estas pessoas são conhecidas no universo trans por serem homens, mulheres e, algumas vezes, também travestis que se relacionam sexualmente e afetivamente com travestis em ambiente público e doméstico. São poucos os estudos que trazem à cena a importância, bem como a dinâmica das relações destes sujeitos que não se configuram como clientes, e por isso, contornam as margens do universo das travestilidades, sendo comumente abordados pela literatura de forma homogênea e/ou completamente invisibilizada. Na tentativa de desconstrução desta lógica, são analisadas teoricamente sob a perspectiva pós-estruturalista de Michel Foucault e Judith Butler, conversas virtuais e entrevistas realizadas no segundo semestre de 2013 com sujeitos que se apresentam como maridos e esposas de travestis. O presente texto transita pelo desejo, sexualidade e gênero experienciados por estes sujeitos que deslizam pelo universo trans em sua clandestinidade/virtualidade, bem como pelas políticas de existência e resistência que envolvem assumir socialmente um o relacionamento afetivo com uma companheira travesti.

Sexualidades e Heteronorma: Discussões Sobre Posições de Psicólogos de Unidades Básicas de Saúde de Florianópolis

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Trata-se de uma pesquisa realizada com psicólogos/as de Unidades Básicas de Saúde (UBSs) de Florianópolis, Brasil. Realizaram-se entrevistas individuais seguindo roteiro norteador, com dez psicólogos/as atuantes nas UBSs. As entrevistas foram gravadas com a permissão dos/as participantes, transcritas e analisadas. O método de análise inspirou-se na análise de discurso de Foucault. Objetivamos conhecer no fazer diário dos/as profissionais, as marcas e atravessamentos dos binarismos, assim como compreender o quanto a prática torna-se ou não reprodutora da norma que a atravessa. Posicionamo-nos pensando a profissão de um ponto de vista político, desconstruindo a relação com o outro, problematizando a tradição do conhecimento ocidental binário e as hierarquias violentas estabelecidas pela linguagem e as normas. No Brasil, a temática da diversidade sexual está sendo trabalhada, em instâncias governamentais, em consonância com tratados internacionais dos quais o país é signatário e em resposta às demandas advindas de distintos setores que incluem o segmento LGBT. Verificamos que nem sempre esta temática é incorporada no agir dos profissionais entrevistados. Não se conhecem as ações, políticas e propostas do governo referentes à população LGBT e se ignoram ou se minimizam as violências que a atingem. Preocupa-nos verificar que não se conhece ou se conhece vagamente a resolução 001/99 do Conselho

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Federal de Psicologia que despatologiza a homossexualidade. Revelou-se que o atendimento das UBSs é voltado essencialmente para a família heterossexual, com a consequente exclusão dos que não fazem parte dela. Revelou-se, também, a distância que separa os ideais expressos nas políticas públicas de saúde LGBT e a lida diária no ambiente das UBSs, por profissionais que não as conhecem e/ou não as consideram. Foi possível concluir que o posicionamento dos/as psicólogo/as entrevistado/as acerca das sexualidades, está muito longe de contemplar anseios no que tange à visibilidade e ao acolhimento da população LGBT e às suas necessidades específicas.

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Sibling and Coming-Out

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Examination of the sibling experience is an important but neglected area of family studies. Siblings play a crucial role in the family organization; they are a source of family support but can also be a part of family problems or pathology. During the coming-out process, the family has a central place. In this study of the crisis and reorganisation of the families, there is indication that siblings may also have an important unacknowledged role that has yet to be studied. Siblings' studies are generally rare in the field of family research and therapy and virtually non-existent in the study of LGBT families. The research aims to answer the following general questions: How is coming out to siblings experienced by LGBT persons? How is it experienced by the siblings of LGBT persons? How is it different/similar to coming out to parents? What kind of impact does coming out have on the siblings' relationships? What aspects of sibling relationships facilitate and impede family adjustment? Is the birth order related to the announcement, the process, and the way that it will be experienced between siblings? The methodology combines open-ended, qualitative interviews, observational and self-evaluation tools. After giving their documented consent, the subjects were invited to: An interview with the sibling subsystem, which allows an observation of the siblings dynamic; Questionnaires on siblings' relationships, completed by each respondent. A preliminary research has already been completed with a Belgian sample of 30 subjects, 15 gay men and 15 lesbians and their siblings. Results suggest that siblings can be an important resource in the coming out process of LGBT persons, in particular concerning disclosure to parents and self-acceptance. Most of the respondents describe less fear of judgment but also less fear of hurting a sibling than a parent when they reveal their sexual orientation. However, several factors seem to determine the way that it will be experienced amongst siblings, such as birth order, gender and family culture.

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Situational Avoidance: A UK Study of Trans People's Experiences

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Most societies are heavily organised around a dichotomous model of gender, and individuals are heavily policed on their conformity (or otherwise) to gender norms. This scrutiny of gender has a profound impact on the identities and lived experiences of trans people, especially for those whose gender identity (or presentation) does not appear to match social expectations for that gender; or where someone's physical body in some way does not match the body conventionally associated with that gender. This might result in trans people avoiding certain situations to reduce the risk of being exposed. The purpose of the present study was to explore situational avoidance among trans people with particular reference to gender identity and stage of transition. Methods: The sample for this study comprised 889 UK-based participants who self-defined as trans. Participants completed a substantive questionnaire around mental health issues, including questions around situational avoidance used for the present analysis. A key finding of this study concerned statistically significant associations between group (gender identity; stage of transition) and avoidance (or not) of certain situations, namely clothing shops, gyms, and public toilets. In particular, those with a 'constant and clear gender identity as a man' or with a 'non-binary gender identity' were significantly more likely to avoid these situations than were those with 'a constant and clear gender identity as a woman'. Similarly, those 'proposing to undergo' or who were 'currently undergoing' a process of gender reassignment or transition were significantly more likely to avoid these situations than those who have 'not undergone and do not propose undergoing' or who 'have undergone' a process of gender reassignment or transition. The findings from this study raise important questions about the way in which trans people who transition are supported, as well as having implications for the RLE.

Funding

Scottish Transgender Alliance.

Social Relationship Attitudes Toward Heterosexuals, Gays and Lesbians Among Student-Athletes in Taiwan

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This study aimed to investigate heterosexual student-athletes' social relationship attitudes toward heterosexuals, gays, and lesbians at a sports university in Taiwan, and to compare the attitude differences based on student gender and peers' sexual orientation. All 348 participants in this study were undergraduate heterosexual student-athletes, of which 192 were males and 156 were females. The instruments used to measure attitudes toward heterosexuals, gays, and lesbians contain three social relationship dimensions: Friendship, Love, and Sympathy. The results indicate that heterosexual student-athletes' attitudes toward heterosexual, gay, and lesbian peers are

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dependent on both student gender and domain of social relationships. Heterosexual student-athletes' attitudes (friendship, love, sympathy) toward gay males and lesbians are negative compared to their attitudes toward heterosexuals. In general, male student-athletes' attitudes toward gay males and lesbians are more negative than female students' attitudes, while students of both genders exhibit a higher degree of negativity towards gay males compared to their negative attitude toward lesbians.

Social Representations on Transsexuality and Gender: The Public Discussion Towards an Innovative Gender Identity law

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Social representations theory provides some concepts that may help to illuminate the process of generating social representations, such as the concepts of *themata*, anchoring, objectification and communicative genres. This theoretical field is particularly involved on the study of social change. Basically, when a new issue becomes problematized by society, social thinking processes involving comparison, evaluation and integration of the new and unfamiliar phenomena into existing knowledge are carried out. In 2011, following a period of public discussion, innovative legislation on name change and legal gender recognition of transsexual people entered into force in Portugal. This constituted a privileged arena for the study of the processes generating social representations on transsexuality and gender. The main objective of the study is to explore the processes through which social representations on transsexuality, transsexual persons and gender are generated. We conducted an analysis with data from different sources during one year (2011): Approximately 80 press articles published by four major Portuguese daily newspapers; an expanded report on transsexuality published in a magazine of reference; a television report with transsexual persons; the transcript of the debate that occurred in the Portuguese Parliament concerning the discussion of the new law; the veto of the President; and press releases from an LGBT association. Social knowledge on transsexuality and legal gender recognition was generated through processes of anchoring and objectification: This unfamiliar phenomenon was integrated into existing knowledge and thematized, i.e. concretized into new meanings. Results show how the judgment differences between groups gravitated around different themata. During these processes, different groups employed different communicative genres which shaped social representations. This study may enlighten how social representations on transsexuality were generated, as well as how identity dynamics were engaged during the public discussion towards name change and legal gender recognition of transsexual people.

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Sociodemographic Characteristics, Subjective Well-Being, and homophobia in a Chilean Men Sample Self-Identifying as Gay

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Recent measurements in Chile provide encouraging data on the attitude of Chilean society toward homosexuality. According to these sources, in 1990, 76.9% of Chilean people indicated that homosexuality "is never justifiable". This figure decreased to 11.9% in 2009. Nevertheless, other studies reveal that new ways to show prejudice toward sexual minorities have emerged. The objectives are to describe and characterize the Chilean gay population sociodemographically and describe its levels of homophobia and subjective well-being. In the method it was used a non-probabilistic snowball-type sampling. A total of 325 men defining themselves as gay were interviewed in three Chilean cities. Sociodemographic characteristics, discrimination, aggression, and well-being measures were evaluated. 18-29 year-old sample (52.9%); educated population from middle-high and high socioeconomic levels (68.4%). Almost half of the interviewees live in Santiago and 63.9% do not identify themselves as religious. Regarding political standing, most of them identify with the centre (63.4%). As to homophobia, the most frequent aggression events are mockery (73.2%) and insults (55.8%). Threats are also an aggression event reported by 26.7%. The most frequently reported aggression events are: Harassment by neighbours (32.5%), public officials (25.8%), and discrimination at work (22.3%). Finally, concerning well-being measures, although this population does not evaluate its subjective well-being negatively, it does highlight the negative view that it has about the social world, and the contribution that each of them makes to society. These data will allow a better understanding of the particular needs of the country's sexual minorities and direct public policies concerning this population.

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Some Preliminary Findings of an International Study on Gender Dysphoria and Health-Related Problems

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Transsexualism, or rather "gender dysphoria", is currently a psychiatric disorder. Although there is an high pitched debate on its depathologization, studies focused on dimensions which go beyond the pathologization are still very few. This work is the result of a collaboration between the University of Naples "Federico II" and the Institute National de la Santé et de la Recherche Médical (Inserm) of Paris. The first phase of this study aims at analysing

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some issues related to trans people's health linking them to internalized stigma and adult attachment styles. Self-report questionnaires have been used, administered to 41 trans people (11 MtF and 30 FtM) through both the web and face-to-face. The dimensions they assessed were the following: transition, medical-psychological intervention, general health status, sexuality, internalized transphobia, attachment styles and couple-life satisfaction. This work reports the first analyses which only consider the connection between health and internalized transphobia dimensions. Within health dimension, internalized transphobia did not result to be associated with general health status (r = -.10, p = .60). It was able to predict depression [B = .255; p = 015; Exp (B) = 1.3], but not suicidal ideation [B = .006; p = .942; Exp (B) = 1.006]. Within sexuality dimension, internalized transphobia has shown a significant and negative correlation with sexual-life satisfaction (r = .47; p < .01). Finally, the discrimination suffered during the childhood was not a significant predictor of internalized transphobia (F = 1.3; p = .43). These preliminary results show the importance to develop a view of transgender people as not pathological per se. On the contrary, these findings demonstrate that the major part of the problems of transgender people is internal insofar as they derive from an internalization of external culture.

Spiritually Sensitive Psychotherapy With Lesbian and Gay Christians

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Bringing together religious and sexual identities is complicated for Lesbian and Gay (LG) Christians who face discrimination within religious organizations and marginalization within the gay community. Some research has demonstrated that LG Christians have experienced psychological harm due to religious heterosexism and homophobia; however, other research has demonstrated that LG Christians who find affirming communities demonstrate higher levels of psychological well-being. Identity integration is a complicated and non-linear process, which psychotherapists can significantly impact. This study aimed to: (1) identify mechanisms LG Christians have used for identity integration, and (2) provide recommendations for effective therapeutic approaches with this population. In this qualitative retrospective study, 27 gay and lesbian Christians completed in-depth interviews exploring the integration between their Christian faith and sexual orientation. Participants ranged 25-80 years old, with 10 males and 17 females. Interviews were audio recorded and transcribed. Each author coded the data independently with NVivo 9 using descriptive and process approaches; the authors built consensus about codes and emerging themes. Findings demonstrated that spiritual and sexual identity integration was an a-linear process. Participants did not abandon religion and organized faith communities due to institutionalized heterosexism and homophobia; instead, they either sought affirming communities or found safe spaces within familiar communities. Psychotherapists can build skills by: having an historical perspective; being aware of religious biases; holding non-judgmental attitudes; expanding definitions of gender, sexual orientation, and personhood; and using language that facilitates disclosure. The interplay between religion and sexuality is complex. The loss of religion/spirituality may foreshadow grief and self-destructiveness and reduce the capacity for coping. To achieve therapeutic goals with LG Christians, psychotherapists need to identify and share their knowledge of supportive clergy and welcoming Christian com-

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munities; develop resource lists of welcoming congregations and educational resources; and seek training in discussing religious/spiritual issues.

Students' Attitudes Toward Homosexuality in Secular and Religious Secondary Schools in Nigeria: Implications for Counselling

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The Nigerian Government, like many of their African counterparts, has not been favourably disposed towards those with homosexual orientations. At present, the highest legislative body- the National Assembly, is about to pass an Anti-Gay Bill which criminalizes same-sex marriage and related activities. This comparative study investigated the attitude of public and private (religious) secondary school students toward homosexuality in a cosmopolitan city in Nigeria, with a view to ascertaining whether type of school, gender, and religion influence students' attitudes. A sample of 212 out of 230 selected students responded to an adapted version of ATLG Scale. The respondents were in the terminal class (SS3) of the selected senior secondary schools in the area. One research question and three hypotheses were formulated to guide the study. The data collected were analysed using percentages and chi-square statistic. Results showed that over 80% of the students displayed negative attitudes towards homosexuality, with higher homophobic tendencies found in the religious schools (owned by Catholic and Pentecostal churches). This result is in line with earlier studies conducted in Nigeria and other parts of Africa showing the major role religion plays in affecting attitudes towards homosexuality. Based on the findings, some recommendations were given, which include the need for training in the use of counselling services in schools to assist some students who may have such different sexual orientations, as well as adopting the human rights approach in sensitising the school public about understanding the differences among people and treating them with equal respect as others.

Subjective Index of Stigma and Discrimination for a Population of Men Who Have Sex With Men (MSM) and Transgender Women in Chile

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Recent measurements in Chile provide encouraging data on the attitude of Chilean society toward homosexuality, although other studies reveal that new ways to show prejudice toward sexual minorities have emerged. The aim was to develop a measure to describe and characterize stigma and discrimination towards gay men and transgender women population in Chile. In the method it was used a non-probabilistic snowball-type sampling including 437 subjects. A profile of the target group was defined and then seeds fulfilling this profile were selected. Sociodemo-

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graphic characteristics and stigma and discrimination perceived were measured. To measure stigma, a self-administered 6-dimension index was developed. This index includes statements and the participant expresses agreement or disagreement. Response options range from 1 (“Completely in disagreement”) to 5 (“Completely in agreement”). Reliability coefficient was .89. 18-75 year-old population (M = 32.22; DT = 10.22); 325 MSM (74.4%) and 112 transgender women (25.6%). If the differences between the two groups are observed, a statistically significant difference is seen for the total scale in three particular dimensions. The scale is reliable and valid to measure stigma and discrimination in Chile.

Subjetividades y Feminidades Transgénero: Una Lectura Desde la Interseccionalidad

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Esta ponencia tiene como objetivo el reflexionar sobre las feminidades transgeneristas como identidades que se construyen empíricamente a partir de la presencia de unos roles socio-sexuales que operan en una sociedad, problematizan la relación sexo biológico de origen y asignación de esos roles en cuerpos determinados, de modo que la pareja sexo/género pierde los atributos que suponía el modelo naturalista, el cual permitía una clasificación y manejo social entre lo normal y patológico de los cuerpos, hasta hace un tiempo atrás válido como referente universal. El transgenerismo desestabiliza la manera arbitraria como estos roles son asignados a unos cuerpos basándose únicamente en la presunción de un sexo biológico. Este trabajo se ubica en los estudios que trabajan la interseccionalidad de las categorías de las ciencias sociales tales como raza, etnicidad, sexualidad, género, clase social y generación y por lo mismo articula perspectivas disciplinarias entre la psicología, el psicoanálisis, la sociología, la antropología. Para esta ponencia tomamos parte de los principales resultados del proyecto de investigación Colciencias- Cidse/Universidad del Valle, “Sexualidades y feminidades contemporáneas de mujeres negras e indígenas: un análisis de cohorte generacional y étnico – racial”. Para ello se analizan las entrevistas realizadas a cuatro transexuales negras de clases populares de Cali y Jamundí. Entre los hallazgos más importantes tenemos, las implicaciones sobre lo que conocemos sobre identidad pues algunas de ellas se autodefinen, no como mujeres en estricto sentido de la palabra, porque dicen ellas que una mujer nace mujer y no la que nace hombre biológico, sino como travestis que sería el tránsito de género entre hombre y mujer, por otro lado las feminidades transgeneristas no estarían generando necesariamente una implosión de variaciones al interior de la identidad del género, sino, al contrario, estarían reproduciendo y, en algunos casos, reforzando unos estereotipos de feminidad que perpetuán la cosificación de la mujer como objeto de placer y su opresión como sujeto de derechos. Asimismo, se observó que las transgeneristas por su componente étnico-racial son excluidas de algunos espacios sociales e incluidas en los que se relacionan a mercados sexuales de trabajo, sobre todo en el exterior y con ello logran tener una mejor demanda de clientes deseosos de cuerpos de color, atraídos por el exotismo de la gente negra. Por último, En el juego de los capitales eróticos el uso de su anatomía (mujer con pene) es usado como capital deseado en el comercio sexual pues muchas de las veces son demandadas para que sean ellas quienes lo penetren.

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Taught to Reject and to be Rejected: LGBT Issues in Polish Educational System

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The background of this paper is to illustrate the ongoing struggle for introducing to Poland ideologically neutral sexual education where LGBTQ issues would find their place. The aim itself is to stress the link between the content of school books and the psychological (un)well-being of LGBTQ teenagers. Three major national reports will be analysed: the first one, basing on the data collected in 2010 and 2011, elaborates on the social situation of LGBT people in Poland. The second one summarizes a major 2012 study on teachers' and LGB teenagers' feelings about the presence of homophobia at schools. Finally, the third one published this year is a result of meticulous analysis of 51 school books used in Poland due to find out whether the manner in which LGBT issues are presented (If they are) is prejudice-free and in accordance with present knowledge. According to one of the surveys, over 63% of Polish LGBT teenagers has recently thought of suicide. This figure in comparison with five times smaller percentage among the heterosexual respondents, urges to seek harmful factors in the environment. Most school books are silent when it comes to discuss sexual and gender orientation. Those which are not, are heteronormative, homo- bi-and transphobic. Data and examples will be discussed during the presentation. The vast majority of physical and psychological violence in schools is based on non-normativity, especially connected with gender and sexual orientation. Having in mind that school is the place where teenagers spend most of their time, even small changes in the content of what they learn could diminish the level of hatred and prejudices towards LGBT people.

Teaching Queer Theory as a Transformative Teaching Tool

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I would like to present on the transformative experience that both I and my colleague, Dra. Cristina Lombardi-Diop, and our students (both undergraduate and graduate) are experiencing as we tackle and navigate the challenges of teaching Queer Theory. Until this semester, Queer Theory had never been officially in the books at Loyola U. Chicago. It took more than a year of independent research, reading countless articles/books/anthologies, group meetings with Women's Studies/Gender Studies Program Directories, and completing university paperwork to be able to submit a sound course proposal to Academic Council. The Interdisciplinary academic team that worked together is very proud that we were able to pull together to successfully offer Loyola's first Queer Theory course. In just one week, the course was full. Now, teaching Queer Theory has proven to be just as challenging. After reading and discussing foundational texts by M. Foucault, E. Sedgwick, R.W. Connell, and J. Butler, and inter-weaving transnational perspectives (J. Quiroga, P. O'Connor, G. Anzaldúa, F. Fanon) we have asked our students to deconstruct films (Madame Satã, Dependencia sexual, Todo sobre mi madre and Le Fate Ignoranti and literary

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texts (El beso de la mujer araña, La condesa sangrienta, El vampiro de la Colonia Roma) as they strive to 'queer' these primary texts. At an academic level, their readings and creative approximations have been wonderful to read and comment. Their critical thinking hats are on! At a personal level, there is an eye-opening experience that we, as educators, did not expect. Our students have created a safe-space to not only open-up and publically speak about their own sexuality and life experiences, but also express their less spoken perspectives on global issues like immigration, racial, ethnic and sexist hierarchies (also mirrored within LBGTQ communities), and transnational-postcolonial identities. “The Personal is Political”!

Test of the Identity-Defence Theory of Gender-Variant Identity Development

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Veale and colleagues’ Identity-Defence Theory of Gender-Variant Identity Development attempts to explain the reasons for the development of classical versus non-classical experiences of transgender development. Those with classical experiences express their gender-variance from childhood and transition at a younger age on average, and are exclusively sexually attracted to the same birth-assigned sex; those with non-classical experience do not express their gender-variance in childhood, transition at a later age on average, are not exclusively sexually attracted to the same birth-assigned sex, and report cross-gender eroticism. In the 1980s, it was proposed that there are two distinct types of transgender people to explain this observed diversity and that there are different distinct causes for each of these two types. The identity theory states that there is instead a single type of transgenderism, and this diversity is the result of different ways that transgender people experience their environment, differences in personality, and how they cope with having a gender-variant identity. This theory was assessed on 2,266 participants with gender-typical and gender-variant identities using an online questionnaire. Biological and psychosocial variables assessed included handedness, finger length ratios, within-family concordance of gender-variance, and abuse experiences. In accordance with the Identity-Defence Theory, the biological and psychosocial variables did not differ between the classical and non-classical groups and cross-gender eroticism was predicted by some personality, coping style, and environmental tolerance/acceptance of gender-variance. These results have implications for our understanding of the development of gender identity and sexuality more generally.

The “Alternative Family”: Gay men in Afro-Cuban Religion Santeria

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One of the many paradoxes in contemporary Cuban society is the acceptance of homosexuality within the world of Santería, a syncretic Afro-Cuban religion, which gains increasing popularity in Cuba and in the Cuban Diaspora.

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Male homosexuality--that traditionally in Cuba means sexually passive homosexuality, as well as cross-gender behavior, are not only tolerated in Santería but form an essential part of its mythology, philosophy, and practice. As paradoxical as it may sound, religion provides a unique space for homosexual identity and expression in a society with no official "gay scene" and with a history of machismo and state-induced homophobia. During Moshe Morad's fieldwork in Cuba researching music as space among gay men, he attended dozens of Santería ceremonies, in all of which the majority of participants consisted of women and "effeminate" gay men. He further investigated how Cuban gays view and identify with the philosophy and practice of the religion. This paper describes the findings and analyses them. It introduces and discusses the "femininity" of Santería as well as other queer-related concepts such as alternative kinship, secrecy, deviance, marginalisation, and its non-binary philosophy (unlike the Judeo-Christian-Islamic traditions) which nurture and facilitate the queer space within the religious practice, in spite of taboos of different aspects of the practice towards homosexuality. Morad offers a "(homo)sexual reading" of the 'performance' aspects of the worship, such as spirit possession, the dances, and even the sacred batá drumming which arguably can be performed only by heterosexual men. The paper brings the phenomenon's roots in Yoruba culture and in slave society, and in its "queer" mythology, and shows how, due to political, financial and social circumstances, gay men in contemporary Cuba appropriated Santería as a much-needed space for self-expression and identity, and how the religion functions as an "alternative family" to its gay practitioners.

The Dark Side of the Rainbow: What are we Doing About Same-Sex Domestic Violence?

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Same-sex domestic violence is, with very few exceptions, mostly an unknown and undealt with subject in academic and institutional circles (e.g. police forces, legal system, victims' service providers), let alone in Portuguese society at large. It is difficult to obtain statistics and to know what has been done so far to face this reality, in spite of the fact that the Portuguese Penal Code considers same-sex domestic violence a public crime since 2007. But what can we say about what is being actually done to tackle this problem? This study aims to provide an overview, through interviews and document analysis, about the action, at different levels, that is being taken to understand, confront and deal with same-sex domestic violence in Portugal: in the legal perspective, in psychological counselling and by victim service providers, in the security forces, in academia, and in the context of LGBT rights associations. The analysis shows a diversity of approaches to this matter, ranging from a biased representation of actual cases (e.g. by justice workers) to a very detailed understanding of this subject (e.g. in academia and in some institutions) but a scarcity of resources to solve the actual situations (e.g. dedicated shelters). We conclude that the existence of this reality, notwithstanding the efforts made to confront it, is still in its first steps: its existence must be acknowledged so its specificity may be dealt with by the various actors and institutions involved.

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The Development of Personal Human Rights Discourses as an Outcome of Sexual Identity Disclosure

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An important outcome of sexual identity disclosure is the potential ability to view, appreciate and give voice to citizenship beyond an individualized context of gay identity to one of a broader more inclusive human rights identity. Narratives from the microculture of gay communities encased in traditional cultural identities appear to support an empowering sense of connection to the heteronormative macrocultures one exists within. The aim is to consider how sexual identity disclosure events inform future decision making ultimately supporting improved local, national and global citizenship. Two cultural cohorts of 24 gay males 18 to 21 years of age (12 in each) in Sao Paulo, SP, Brazil and Chicago, Illinois, U.S. voluntarily participated in in-depth interviews. Qualitative research using grounded theory cultivated meaningful data collection, permitting an iterative method of interviewing and informed the analysis process ensuring preliminary, focused coding which lead to specific thematic descriptors. An emergent motif of outcome factors post disclosure of sexual identity included: 1) formulation of a rights discourse; 2) ability to model/educate others; 3) increased awareness of positive events resulting from disclosure; 4) development of self-identifiers related to sexual identity; 5) working to enhance respectful family relationships and; 6) improved perceptions of inclusion within gay communities. Thematic analysis disclosure outcomes supported that young males can, in addition to other important factors, articulate their access and inclusion in a broader collective context of human rights agendas rather than the confines of gay rights alone.

The Development of Psychoanalytic Understandings of Male Homosexuality: Moving Beyond Pathology

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This paper seeks to investigate the psychoanalytic understandings of male homosexuality that we have at our disposal, with a particular focus on the oedipal stage of development. Responding to the question of whether one ought to retain the oedipus complex as a central organising concept in the psychosexual development of the male homosexual, or whether to discard it as being irrelevant and therefore requiring new theory to be developed, the paper argues that reconceptualisation of psychoanalytic theory is necessary. Such new theory would include a reconceptualisation of the structure of the oedipal stage of development, thus retaining oedipus as a central organising concept. Although contemporary psychoanalytic theorising has gone some way towards achieving this goal of reconceptualisation, there has been no thorough research into the difficult terrain that the homosexual boy must traverse in order to successfully negotiate the oedipal stage of development. The paper uses clinical material to support contemporary theories on the one hand, while also highlighting areas of theory that require investigation and elaboration.

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The Effect of Heteronormativity on Lesbian and Bisexual Single Women

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Historically, (heterosexual) couples have a privileged position that entails a number of social, economic and symbolic benefits. This privileged position stems from heteronormative structures, in which the heterosexual relationship is central. In the 21st century the heteronormative, family structure in which gender stereotypes are confirmed, still seems to be the reference point. Single women counter these heteronormative forces because they (whether or not out of free will) undermine the idea that women are primarily relational beings who naturally will connect to a (heterosexual) partner. In recent years there has been a sharp increase in the number of female singles in Holland, which does not mean that their position isn't still marginalized. Single women show differences and similarities in the ways they deal with this. Whether this differs for heterosexual, bisexual, lesbian and single women is unknown. In this research the question, how heteronormativity affects the happiness of single women who identify with a heterosexual, lesbian or bisexual identity, is tried to be answered. For this purpose quantitative survey research among 600 women in Holland has been done. In addition, 62 women were interviewed personally. Both sub-studies focus on the following themes: well-being, family life, career, sex life and ideas about the future. Both statistical data analysis as qualitative discourse analysis has been used to answer the research question. Results indicate that the majority of the participants are confronted with heteronormative ideas and expectations. Especially bisexual women suffer the most heteronormative oppression and lack connection with both the heterosexual society as well as connection with the lesbian community. The general conclusion is that heteronormative standards are not only common in heterosexual spheres but are also present in the lesbian community and internalized and embedded in the lives of women in general.

The Effect of Intergenerational Boundaries and Separation-Individuation Processes on Lesbian Couples: A Case Study

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Several studies have shown that separation from family of origin is one of the most complex transitions in the family life cycle. The separation-individuation process cuts across all types of households, but in families with gay or lesbian children there are several specificities. In this vein, studies reveal that parental acceptance of sexual orientation and affective relations of their children have a supplemental role in the formation of a new family. Aim: This study intends to discuss the specificities of processes of separation from families of origin in a lesbian couple, addressing the impact of intergenerational boundaries in the formation of the new couple. It is also the aim of this study to explore how cultural aspects of Portuguese families influence couple relationships. We present the case of a woman who requests therapy, reporting depressive symptoms. After an initial evaluation, it was found that the client had difficulties in the process of separation from her family of origin, a fact that didn´t allow her to move

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in with her girlfriend. After 10 sessions of psychotherapy, the depressive symptoms went into remission. The client has acquired a greater awareness of particular aspects of her family that prevented her to overcome adaptively this transition. Therefore, she has been able to be more assertive expressing her needs and feelings towards the family, becoming more autonomous. Currently, the client is already living with his girlfriend, and this was accepted by her family. Psychotherapists should assess if difficulties in separation from family of origin in same-sex people are due to sexual orientation, to difficulties within the family of origin systems that do not promote the processes individuation or both.

The Experiences of Gay men Developing Negotiated Non-Monogamous Relationships

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A number of studies suggest around half of gay male relationships are monogamous, whilst half practice some form of non-monogamy, yet little research has been conducted into how these relationships develop as a phenomenological experience and what meaning is ascribed to them and how they inform future relationship development. The aim of this study is to explore the experiences of gay men developing negotiated non-monogamous (NNM) relationships (often termed 'open relationships'), in particular the influences and motivations to have a NNM relationship and how they reflect on being in that type of relationship. Four gay men (aged between 32 and 47) with current or recent experience of a negotiated non-monogamous relationship took part in one-on-one in-depth interviews, and the ensuing data were subjected to a detailed Interpretative Phenomenological Analysis. Four superordinate themes emerged that capture both the complexity and nuance of their experiences. These were: Positioning NNM within gay identity, such as personal feelings and opinions about what sex, gay relationships, and gay cultural norms and perceived ideals; Understanding honesty, and how it was affected through their experience of NNM relationships; Balancing self, partner and relationship, which often shaped the formation of the NNM relationship as a compromise; and lastly navigating obstacles and consequences of the being in a NNM relationship. The analysis also revealed that all participants experienced a critical moment in their relationships where NNM was positioned as a solution to a problem or significant issue. Clinical implications of these findings are discussed in a view of the dichotomy of being NNM, but desiring monogamy and the perception that sexualised gay communities may make it difficult to maintain a monogamous relationship. Therapeutic interventions that help men establish honesty agreements appropriate for their personal circumstances may be beneficial.

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The Gayer, the Better: Sexual Orientation and Positive Attributes in Lesbian, Gay, and Bisexual populations

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A growing line of research concerning the health of lesbian, gay, and bisexual (LGB) populations has, thus far, largely focused on the negative aspects of their lives, while neglecting their possible positive and unique qualities compared to heterosexuals. This deficit-based focus fails to explain the many cases of LGB individuals demonstrating resilience and psychological growth despite and as a result of their unique experiences of stigmatization and marginalization. To examine whether stigmatized sexual orientation (LGB) is associated with positive psychological attributes, an ethnically-diverse sample of 560 participants (81% Cornell undergraduates) completed measures of empathy, cognitive flexibility, and authenticity. We used a continuous metric of sexual orientation ranging from exclusively straight (0) to exclusively gay/lesbian (8) based on the participants' sexual attractions, infatuations, and fantasies. Initial analysis suggested that there may be a core factor to the measures of empathy, cognitive flexibility, and authenticity, and therefore, scores were averaged within participant. Final analysis suggested that participants with a more non-heterosexual orientation (i.e., homosexual and bisexual) scored significantly higher on the positive traits composite/core variable. Being constantly faced with adversity, LGB individuals might have developed coping mechanisms that allow them to well adapt to an ever-threatening environment. The correlation between non-heterosexuality and the three positive traits may be framed as stress-related growth among LGB populations. Shifting the focus from a deficit-based perspective to strength-based perspective may facilitate the cultivation of well-being and psychological growth among LGB and other stigmatized populations.

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The Impact of Marginalization on the Healthy Aging of LGBTQ Older Adults

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This study will explore the role of marginalization on the aging-well process among older LGBTQ populations as well as underscore resilience, coping and adaptation within this community. The intersection of gender identity, sexual orientation, healthy aging, and community resources can be framed as a human rights issue that affects the psychological well-being of people in the aging LGBTQ population. Depending on the country and/or culture in which one resides, being an older adult can be celebrated or stereotyped as "chronically ill, useless, uninterested" as well as by other demeaning characteristics. Members of the LGBTQ community may have arrived at stages of older adulthood after experiencing marginalization depending on their experiences with a heteronormative en-

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vironment, geographical location and/or social groups during their younger years. Thus older adults in the LGBTQ community can be subject to varied levels of bias and oppression which may ultimately impact their “aging well.” Marginalization in general is problematic because it prevents individuals and groups from participating fully in the society in which they live. Marginalization can lead to self-deprecation, loss of self-efficacy and for some deep depression with poor coping skills. On the social level marginalization prevents members of the marginalized group from obtaining the resources necessary for their everyday living. Among the areas in which LGBTQ older adults may be affected are health, housing, social participation, civic engagement, and employment – the areas identified by the World Health Organization (WHO) as key for healthy aging. Responses to marginalization vary, and among the positive psychological consequences is resilience in the face of adversity, which can lead to personal and social action. Research has shown that such resistance can change the psychological mindset from hopelessness to an increased sense of worthiness and inclusion in the political discourse.

The Intersection of Sexual/Gender Identities and Internalized Homophobia in Predicting Depression Among Nonheterosexual Vietnamese Females

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LGBT populations are at increased risk of poor mental health outcomes. Internalized homophobia is associated with poor mental health outcomes. Not much research has been done, however, on the intersection of sexual/gender identities and internalized homophobia in predicting poor mental health. Aims was to compare (1) levels of depressive symptoms and of internalized homophobia (IH) (2) the association between IH and depression, across different identities of nonheterosexual Vietnamese females (lesbian, bisexual, transman, and other). Data were from a web-based survey targeting nonheterosexual Vietnamese females. The sample includes 1160 individuals who identified as lesbians, 615 bisexuals, 598 transmen, and 428 other. Depressive symptoms were measured using the PHQ-9. Internalized homophobia (IH) was measured using a Vietnamese scale (IH-VN) including four domains: negative and positive feelings about one’s non-heterosexuality (neg-S and pos-S), and negative and positive perception of homosexuality (neg-P and pos-P). Confirmed factor analysis was implemented with one depression factor and four IH factors, followed by structural equation modelling (SEM) regressing depression on IH. Multiple-group setup was used to compare means and regression coefficients across identities. Compared to lesbians, the bisexual and other-identity groups had higher depression ($p < .01$) and higher IH (higher neg-S and neg-P; lower pos-S and pos-P, all $p < .001$). Transmen had lower self-stigma (lower neg-S, $p < .001$; higher pos-S, p<.01). In SEM, neg-S was positively associated with depression for lesbians, bisexuals and transmen ($p < .001$, $p < .01$, $p < .001$); other IH factors were non-significant due to collinearity. No IH factors were significant for the other-identity group. The neg-S to depression effects are similar for lesbians, bisexuals and transmen (p-value=.69). There are higher levels of depressive symptoms and IH among bisexual- and other-identified individuals compared to lesbians or transmen. The effect of IH on depression is found to be positive and similar for lesbians, bisexuals and transmen; and non-significant for others.

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The Meaning and Experience of Corrective Rape by Black South African Lesbians

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Although an estimated 510 corrective rapes are reported in South Africa annually, it is still not legally recognized as a hate crime. This is further complicated by the fact that crimes motivated by prejudice are not documented as a separate crime category in current South African legislation, despite the country's progressive constitution. Various public service facilities, including the field of psychology, are involved in the aftermath of hate crimes. Interventions targeted at hate crimes require detailed strategies in terms of legislative and policy responses but since corrective rape is excluded from hate crimes, it is not included in such strategies. Limited research exists on the experience of corrective rape by black lesbians and therefore limited psychological questions can be answered about this phenomenon. A preliminary review of corrective rape research illustrates a lack of literature of a psychological nature, making the current investigation a first inquiry into the phenomenological experience of corrective rape from a psychological stance. Although local studies of hate crimes were found to address corrective rape, to date the review of local and international literature lacks an interpretive epistemology that describes corrective rape as a unique phenomenon or place emphasis on the psychological meaning-making of corrective rape for the black lesbian. This study employed an interpretive phenomenological design in collecting and analysing text. Thus far three participants were sampled and interviewed in accordance with phenomenological psychology and the results are currently under analysis. Preliminary evidence suggest that psychological and emotional consequences of corrective rape for black South African lesbians does not mirror the effects of sexual violence or rape for women in general, although an overlap in some sequelae does exist. Research and psychological interventions pertaining to sexual violence should thus not assume nomothetical causes and consequences for this distinct group of women who carry triple stigma.

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The Minority Stress Model and Sexual Risk-Taking in men who have sex With men

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This study focused on the minority stress model by comparing Malaysian (n = 234) and Australian (n = 123) Men who have Sex with Men (MSM) on internalized homonegativity (IH), stigmatization, and rejection in an online survey. Other factors that influence the effects of stigmatization are social support; relationship support and presence of HIV/AIDS were also explored. These variables were then related to sexual risk-taking behaviour as measured by condom usage. There were significant differences in personal IH and the immorality of gay behaviour with Malays reporting the highest levels when compared to Chinese and Caucasians. Internalized shame scores were higher for Malays and Chinese than for Caucasians. There were different condom usage scores reported with Malays, and Chinese reporting higher condom usage than Caucasians. There were no significant correlations between condom usage and IH and shame for any of the three cultural groups. While IH did not differ by relationship status, shame did, with single MSM reporting higher levels of shame than those MSM in relationships. Level of support as measured by outness and personal IH and immorality of gay behaviour were most highly related for Malays, followed by Chinese and then Caucasians. There were no significant relationships between shame and level of support as measured by outness. These results are discussed in terms of the minority stress model and how this impacts on sexual risk-taking behaviour.

The Needs and Struggles of the LGB Community in Russia

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Presently in Russia members of the LGB community remain invisible and there is a lack of information concerning their needs, difficulties, and ways of life. LGB people are constantly denied basic rights and this limits their sense of freedom to be themselves and negatively affects their psychological well-being. The purpose of the study was to create a picture of the LGB community in Russia, including the needs, psychological characteristics and difficulties of its members. The study was conceptualized using Maslow’s hierarchy of needs theory, with a specific focus on the needs for safety, love and belonging, self-esteem, and self-acceptance, especially as they relate to healthy sexual identity development. Also of interest were the social, legal and cultural needs of the LGB community. Data were collected between 2009 and 2010 using paper questionnaires (48 questions with categorical response options) by volunteers in four cities: St. Petersburg, Arkhangelsk, Tumen, and Petrozavodsk. To be included participants had to self-identify as lesbian, gay or bisexual. A total of 341 responses were collected (273 from women, 68 from men). Results showed that LGB members endorsed low levels of safety, with high levels of physical and psychological abuse based on sexual orientation. Respondents also indicated low levels of openness and outness in

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their lives, including to their families and at work. Respondents struggled with the identification and labeling of their sexual orientation. Specifically, men struggled to self-identify as gay and were more likely to self-identify as bisexual. Other difficulties seemed to relate to the lack of legal recognition of LGB people and were internalized, leading to self-discrimination; for example, some participants described themselves as unfit parents. The study confirmed that LGB people in Russia continue to struggle with the basic needs for safety, love and belonging, self-esteem, self-acceptance, and self-actualization.

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The Opinions of Parents vs. Friends in the Dating Decisions of LGBT Individuals

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Although research has found that approval or disapproval of romantic relationships from important social network members influences relationship and health outcomes, the literature is less clear concerning the relative influence of the opinions of parents versus friends. Some research has indicated that the opinions of parents have little impact on the dating decisions that their children make, while other studies find opposite results with children closely considering the opinions of their parents when determining who to date, or continue dating. The current study sought to investigate the relative weight that individuals give to their parents' versus their friends' opinions when making dating decisions and to determine whether LGBT individuals value the opinions of their friends more than their parents. Participants (n = 1000) completed a survey in which they responded to a number of hypothetical scenarios in which an important member of their social network indicated disapproval of their current dating relationship and suggested that they discontinue the relationship. Participants were asked whether they would break up with the person they were dating based on this information and to provide an explanation for their reasoning. The scenarios differed based on the source of the opinion (parents vs. straight friends, vs. LGBT friends) and on the gender of the dating partner. Results indicated a number of differences in how the opinions of parents vs. friends are treated by individuals in same-sex vs. mixed-sex relationships. Individuals in mixed-sex relationships were more likely to consider breaking up with a partner based on the opinions of their parents than were individuals in a same-sex relationship (56% vs. 32%). Individuals in same-sex relationships gave the greatest weight to the opinions of their LGBTQ friends and the least weight to the opinions of their parents, and were more likely to differentiate between the opinions of their heterosexual and LGBT friends.

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The Power Game Arena: Gay and Bisexual Men Using Sexual Encounters to Demand Respect

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The concepts of power and control in the field of sexuality have been explored within heterosexual and homosexual relationships. However, little is known about the obscure and one directional, subtle exertion of power and control from the homosexual/bisexual male onto the heterosexual male. The paper aims to show, from the perspective of gay and bisexual men in the Western Cape, South Africa, how these men use sexual agency to exert power and control over their heterosexual counterparts, which, therefore, serves as a way of obtaining respect in the public sphere. The data presented is taken from an ethnographic study with 11 self-identified gay and bisexual men, aged 21-43. Data was collected using a voice recorder for unstructured interviews, impromptu group discussions, and casual conversations, which were transcribed and analysed using thematic content analysis. Field notes also form part of the data. The results suggest that the gay and bisexual men in the study use their sexuality as a mechanism of control, and to some extent, to demand respect from heterosexual men. Sexual relations turn into a power play, which sequentially averts offensive slurs and disrespect. Power and control is very much a part of the sexual lives of gay and bisexual men in this community, especially when interacting with straight men, on both social and sexual levels.

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The Prohibition of Discrimination on the Basis of Sexual Orientation and its Protection in Serbia

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In Serbia, any kind of discrimination is prohibited by the Constitution, but sexual orientation is not explicitly listed as a special ground. According to our Constitution, everybody is equal before the Constitution and the law and have the right to equal legal protection without discrimination. Any kind of discrimination, direct or indirect, on any grounds is prohibited, especially on the grounds of race, sex, nationality, social background, birth, religion, political or other opinion, financial condition, culture, language, age, mental or physical disabilities. In 2009, Serbia enacted the Law on the prohibition of discrimination in which sexual orientation and gender identity are listed separately and specifically. Various protection mechanisms are regulated by that Law and some of them are completely new in the legal system of Serbia, such as the institution of the Commissioner for the Protection of Equality. However, LGBT population in Serbia still suffer from different forms of discrimination and violence. For example, many rights

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in the field of family or inheritance law are not recognized to homosexual people and some human rights and fundamental freedoms guaranteed by the Constitution are not fully applied. This topic is still a taboo. Serbian society is very traditional and therefore it is not ready to accept the changes that occurred in social reality and legal systems of many European as well as non-European countries, although non-discrimination and respect for human rights are values proclaimed by many European and UN conventions ratified by our country and prescribed by domestic law. Moreover, there are many judgements of the European Court of Human Rights (ECHR) that had a significant impact on the legislation and new legal regulations in many European countries. In this paper, the author will present some of the systems of legal protection against discrimination according to the positive law in Serbia and some legal cases dealing with discrimination of LGBT population, especially the case law of ECHR.

The Psychological Status of Co-Mothers at Lesbian Parenting in Hungary

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In recent years, a wider professional and media discourse has started in Hungary about the possibilities, specificities and consequences of same-sex parenting. The cause and also the result of that, is the fact that (in spite of the unsettled legal situation) there are more and more realized and planned (mostly lesbian) rainbow families here. The news on some Western psychological studies of same-sex parenting has also reached the public. These studies usually explore the psychological “fitness” of parents and kids comparing to traditional families. At the same time, rainbow families raise a set of other exciting questions apart from comparing them to straight families. One of them is the psychological and social aspects of biological and non-biological parenting. In my paper, I am going to explore the status of co-mothers in a Hungarian context. My questions are directed at their parenting motivations, their roles, relations, and relationship dynamics within the family system, their psychological identification with the mothering role, their kids’ attachment patterns, as well as the division of roles between the couple. On the other hand, I also explore their visibility and relations in the outside world, including the wider family, the nursing institutes, or the media. As for the methodology, I conduct semi-structured interviews with at least 20 co-mothers along the issues above. Studies on this subject have suggested that co-mothers are usually more vulnerable in the situation of joint parenting. They have to face an asymmetrical legal, cultural, psychological, and biological situation at the same time, and they are less visible in society as well. I try to interpret how co-mothers think about and cope with these issues in Hungary, and thus to understand better the interrelations of their social and psychological status.

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The Role of the Perceived Sexual Orientation of Targets of Hostile Gay-Related Name-Calling

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Adolescents in industrialized countries commonly direct gay-related names (i.e., 'gay', 'faggot', 'lezzie') both towards individuals perceived and individuals not perceived to be homosexual. Reasons for calling one-another these names may be both benevolently and malevolently motivated. What remains to be explored is whether gay-related name-calling directed towards individuals perceived to be homosexual is more malevolent than name-calling directed towards individuals not perceived to be homosexual. The aim of the study was to explore to what extent the relations context between the agent and target of gay-related name-calling was more hostile when the target was perceived as homosexual as opposed to not perceived as homosexual. A convenience sample of 916 ninth-grade pupils (age range = 14 to 15 years) from Norway participated in the study by completing an anonymous questionnaire. Two logistic regression analyses were performed with "having called someone they thought were homosexual /not homosexual" as dependent variables in two separate analysis. Having called someone the participants did not like, gay-related names, statistically predicted having directing these names both towards individuals perceived to be homosexual and individuals not perceived to be homosexual. Yet, having called a friend, gay-related names, was the strongest predictor for having directed these names towards individuals not believed to be homosexual. In contrast, having called a friend, gay-related names, did not statistically predict having directed these names towards individuals believed to be homosexual. The results reveal that the relations context between the agent and target of gay-related name-calling does not appear to be more hostile when the target was perceived as homosexual. Instead the relation context appears to be somewhat more devoid of friendliness when the target was perceived as homosexual as opposed to when the target was not perceived as homosexual.

The Trouble With Diagnosis: The Impossibility of Gender Identity Disorder and Schizophrenia as Simultaneous Realities. A Case Study

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According to the DSM-IV TR, one of the key requirements for the diagnosis of Gender Identity Disorder is the person's absence of signs of "other" mental disorder. This exclusionary diagnosis locates some people in the paradox situation of not being suitable for diagnosis and assistance as the result of the co-occurrence of other diagnosis. In the case analysis that we present, we will be critically discussing the impossibility and intersectionality of two patients that according to the diagnostic criteria of DSMIVTR could be labelled in the category of Gender Identity Disorder but due to their previous diagnosis as schizophrenia, have had their gender identity hidden or ignored during therapy although there was an explicit petition made by the patient. Both cases were studied at a mental health institution in Madrid in 2012, and they are only a small sample of this existent reality,

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which allows us as professionals to problematize the gender dysphoria category as well as the professional difficulty of assessing people with diagnosed schizophrenia. At the same time, the study considers that some of the specific nuances of these cases such as social class, ethnicity and being assigned at birth as female have had a relevant influence in their institutionalization, diagnosis and uneven intervention. These reasons outlined above make critical and intersectional analysis needed.

Theories and Empirical Findings on the Nature of Cross-Gender Eroticism

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Cross-gender eroticism, or autogynephilia/autoandrophilia is sexual attraction to fantasies of oneself as, or having attributes typical of the opposite birth-assigned sex. This sexual attraction is commonly reported among transgender people with sexual attractions to the same birth-assigned sex. Some have theorized it as a cause of transgenderism in those who have a later expression of their gender-variance. I, and others, have instead theorized it is a result of psychological and social factors related to non-expression of gender-variance in earlier life. This talk will present research on the nature of cross-gender eroticism based on findings of scales measuring it and their relationship with other related variables, based 2,266 participants with gender-typical and gender-variant identities responses to a large online questionnaire. Confirmatory factor analysis is used to assess the factorial validity of Blanchard's Core Autogynephilia Scale and another measure of Attraction to Transgender Fiction. These scales are also tested for measurement invariance between transgender and cisgender (nontransgender) women to assess whether these scales appear to be measuring the same construct. Causal models of the relationships between cross-gender eroticism and theoretically-related variables: Sexual orientation, age of transition, and childhood gender-variance are also tested. Specifically, it will be tested whether a model of cross-gender eroticism causing the related variables fits the data better than a model with these all being caused by an underlying classical/non-classical gender-variance factor. These findings improve our understanding of the nature of cross-gender eroticism as a construct and the development of gender and sexuality more generally. These findings also have implications for studies that have compared cross-gender eroticism across groups and theories that have postulated that cross-gender eroticism is either a cause or an effect of non-classical gender-variance experience.

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"This is How it Should be": Human Rights and the Benefits of Legal Parentage Recognition of non-Birth Mothers in the Families of Lesbian Couples

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Leading the world in this human-rights driven change, across Australia, governments have amended legislation to recognise a female partner of a woman who gives birth to be that child's parent, in the same way that a male partner of such a woman can be, whether or not he is the child's biological parent (e.g. following donor insemination). The aim of this research was to analyse how the legal, public policy, social and discursive context, and specifically, discriminatory and non-discriminatory family-related law and policy, affect and shape lesbian women's accounts and experiences of family and parenting. Of international relevance and significance, this research analysed lesbian women's experiences of these changes, including at the structural, interpersonal and personal levels, and in the realms of law, finances, social relationships, emotional experiences and well-being, and community attitudes and discourses. Sixty-eight participants (56 mothers or intending lesbian mothers and 12 service providers or community organisers) undertook in-depth semi-structured interviews as part of the Australian Conceiving the Family project. The data were analysed using a contemporary grounded theory approach, and contextualised with analysis of legal, public policy and other documents and the Australian and international literature. The hard-won world-leading change to recognise lesbian non-birth mothers as mothers in Australia has resulted in significant and welcome changes and improvements in the lives of lesbian couples and their families, as well as to discourses and society. These will be presented and analysed, with specific focus on the ways in which the removal of the former discrimination against same-sex couples in parentage legislation has shaped the lives of individuals, couples, family members and communities. Links between family-related laws, discourses, social practices and well-being are analysed, and social, emotional, and discursive change processes considered. This presentation provides important information for legislators and public policy makers around the world, as well as for activists, psychologists and others who work with or for members of lesbian women and their families. It contributes to knowledge about the diversity of contemporary family life in Australia and elsewhere, the needs of same-sex parented families in relation to the family-related legislation, and the importance and benefits of removing discrimination from legislation.

Toward a Safe Education Environment for LGB Students: Assessing Victimization on a Canadian University Campus

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In Canada, progress for the LGB community can be seen in increases of both human rights legislation and more positive attitudes toward LGB individuals. However, the growing visibility and legislative support are misleading.

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Negative attitudes toward LGB individuals still exist and victimization continues to increase. Despite the persistence of LGB victimization, research examining the effects and experiences of said victimization on LGB individuals is limited. This current ongoing study attempts to fill this gap in research. As such, the aim of this study is to assess both current attitudes toward and the effects of victimization on LGB individuals using a mixed methodology consisting of quantitative survey questions and qualitative interviews. Participants include undergraduate students on the Wilfrid Laurier University campus located in the rural, conservative town of Waterloo, Ontario, Canada. Quantitative measures include scales that evaluate personality (openness to experience), beliefs (religiosity), interactions with LGB individuals (contact), perceptions of the campus climate, and attitudes toward LGB individuals. The quantitative data will be examined using regression and correlation analyses to evaluate the relationships between variables and, most importantly, to determine which variable(s) best predict occurrence of sexual orientation victimization. Qualitative interviews will collect information about personal experiences of sexual orientation victimization. The qualitative data will be coded for types of victimization (e.g. verbal, physical, subtle, direct, etc.), responses to victimization (e.g. anger, sadness, apathy, etc.), and effects of victimization (e.g. depression, isolation, poor academic performance, etc.) to identify characteristics, themes, and linkages among experiences of sexual orientation victimization. The overall goal of this study is to use forthcoming results to raise awareness among students, faculty and administrators and to provide information that will inform policies, programs and other actions that will foster safe and positive learning environments on university campuses within Canada and around the world.

Transgender sex Workers use of Health Services for HIV Information, Prevention and Testing

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Transgender persons engaged in sex work are particularly vulnerable to HIV infection. Access to HIV information and means of prevention is crucial for adoption of safer sex behaviors. Also, early access to diagnosis is positively associated with treatment efficacy. Nevertheless, stigma/discrimination undermines health services' utilization by this population. This study aimed to analyze the use of health services for HIV information, prevention and testing among transgender sex workers (TSW) in Portugal. Within a participatory project, a cross-sectional study was developed with 81 TSW (65.4% 18-35 years; 32.1% non-nationals), selected through snowball sampling. A structured questionnaire was used with items on socio-demographics, sex-work conditions, use of health services for HIV information, prevention and testing. Descriptive analyses were performed. Proportions were compared using chi-square test. Of the total sample, 47.5% did sex work in outdoor settings (63.6% of nationals vs. 28% of non-nationals, p = 0.003). About 14% never used health services (no significant differences across nationality and sex-work setting). The main sources of HIV information were health professionals (47.1% of outdoor TSW, 42.9% of indoor TSW), media (26.5% of outdoor TSW, 8.6% of indoor TSW), internet (22.9% of indoor TSW, 8.8% of outdoor TSW) and NGOs (14.3% of indoor TSW, 5.9% of outdoor TSW). Approximately 93% received

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free condoms in previous year, 38.7% in mobile units, 25.3% in NGOs, 21.3% from outreach teams and 12% from health professionals. HIV testing was reported by 98.8% of participants; 30% had their last test in primary healthcare center, 26.3% in public hospital, 22.5% in early detection and counseling center and 18.8% in NGO/mobile unit. Integrated strategies are needed for promotion of health services' use by TSW. The design of HIV prevention programs should consider the role of NGOs in promoting HIV testing and Internet as a privileged tool for disseminating information (mainly for indoor TSW).

Transgender Subjectivity: An Alternative to Medicalization

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The broad of this study in critical health psychology is to build an understanding of transgender subjectivity which contrasts with dominant clinical models. DSM nosology types and dominant psychiatry have traditionally focused only on transsexual transitioning. They use sexuality as a diagnostic tool to address the gatekeeping of the medical transition. These practices have been described as medicalization of gender, being abusive and inducing mistreatment. A qualitative methodology mixing grounded theory as well as reflexivity has been used. A sample of 15 persons has been recruited to represent transgender MtF diversity. Data were collected through in-depth interview and analysed case by case and by themes. Results show that dominant clinical typologies of TG are inaccurate, as well as the way sexuality is used in this practices and the opposition between (gender) identity and sexuality. We propose a deleuzian concept of becoming and multiplicity to understand transgender subjectivity.

Transphobia and Prejudice Towards Trans Individuals: The Role of Context, Participants and Target Factors

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Although there is considerable evidence that trans individuals are victims of discrimination, social psychologists have rarely explored prejudice against this minority group. The purpose of this research was to investigate possible links between empathy, education, transphobia and prejudice toward trans individuals, and to explore possible gender differences in terms of attitudes toward MTF (Male To Female) and FTM (Female To Male) individuals. Data were collected from 236 individuals. First, empathy and anger expression were measured as individual difference variables by the State-Trait Anger Expression Inventory (STAXI) and the Empathy Quotient (EQ) which might affect the results. Afterwards, participants were requested to read vignettes (empathy evoking, not empathy evoking) about a trans individual (MTF or FTM) and then filled a Prejudice Scale and a Transphobia Scale. Results showed that the type of vignette had a main effect on the prejudice scores of the participants $F(1,228) = 81.7$ p

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< .05 η2 = .264. Participants who read the empathy evoking vignette (*M* = 29.7, *SD* = 11.5) showed less prejudice than participants who did not read the empathy evoking vignette (*M* = 42.7, *SD* = 11.8). Additionally, there was a significant effect of gender in relation to prejudice scores and sexual orientation of the trans individual who was the protagonist of the vignettes. Results revealed that male participants (*M* = 41.4, *SD* = 1.4) showed more prejudice to MTF trans individuals than female participants (*M* = 32.7, *SD* = 1.4; *t*(117) = -3.2, *p* < .05). Moreover, the analysis on the effect of education on transphobia revealed that participants who had primary (*M* = 29.2, *SD* = 2.3) and mid (*M* = 33.2, *SD* = 2.6) school education had more transphobic attitudes than participants who had university education (*M* = 38.5, *SD* = 1.6). Regarding the results of this research, the investigation of different factors and their role on prejudice and discrimination towards trans individuals have a very vital role in the study of transphobia.

Transsexuality and Identity Development: Construction of a Grounded Theoretical Model

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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 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, by uncovering the experiences and the gender trajectories of transsexual men and women in Portugal.

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Turning the Tables: Enabling Lesbian, Gay, Bisexual and Transgender Youth to set Their own Research Agenda

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This paper will explore the processes and mechanism involved in placing service users and service providers at the centre of setting their own research agenda. More specifically, it will draw on evidence from a cross-disciplinary and cross faculty research endeavour which empowered members of the Lesbian, gay, bisexual and transgender (LGBT) adolescent community (nationwide) to not only establish, but also drive their own research agenda. It examines how CYRI (Anglia Ruskin University) seed funding was used to develop this innovative technique of moving beyond viewing LGBT service users as recipients/participants in academic driven research efforts, and allowing them to set, triage and develop their own research interests. It will discuss a one day conference held at ARU, in which LGBT service users and providers were given the space to critically examine a wide range of research possibilities/options, and to engage with academic staff in prioritizing and moving the agenda forward. Four major themes emerged from this partnership process, namely: Trans/bisexual youth and their unique experiences, resilience and effectiveness, young LGBT peoples' interactions with the internet, and collecting evidence regarding what support mechanisms are in place (for LGBT youth and their service providers) in the present context of public sector cuts and austerity. Finally, the paper will highlight how this process has culminated in a co-operative approach to writing and submitting a major research bid to "examine the factors which enhance resiliency and wellbeing in LGBT youth in the UK.".

Two Perspectives on Professional Psychotherapeutic Help - Therapists and LGB People in Poland

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The social situation of gay and bisexual people in Poland is still characterized by varying degrees of prejudice, and hostility. Despite official nosological status of homosexualit and bisexuality, and the official statements of internationally renowned expert organizations, there are still people claiming that homosexuality is a medical or psychopatological problem that can and should be cured. Polish psychotherapists are also exposed to these kinds of claims. The major aim of the study was to compare opinions of Polish psychotherapists and LGB people concerning the hierarchy of expected therapeutic goals in working with LGB clients. Beliefs about the very nature of homosexual orientation, and its role in LGB people psychological problems, as well as in the psychotherapeutic process were also compared. The study design utilized administration of a self-constructed semi-structured questionnaire to the members of both groups. This was conducted using the most popular gay web site and a mailing list of psychotherapist associated in the Polish Psychiatric Association. The group of 198 psychotherapists

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was compared to the group of 2771 LGB people. The therapists more often indicate that help in determining patient's sexual orientation is the most important issue in helping LGB clients, while LBG people more often indicate that help in the coming-out process and delivering education about sexual orientation are the most important. Still, the majority of respondents in both groups believe that help in acceptance of sexual orientation and emotional support concerning life in reluctant environment are the most important. Both groups seem to have more in common than not in the area of psychotherapeutic goals and expectations, although some differences emerge. Adverse social context seem to affect members of both groups.

Use of Psychodynamic-Oriented Group Counselling to Prevent Homophobic Bullying: A Research With Teens and Preadolescents

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This paper has for aim to share a committed research action, meant to prevent homophobic bullying in the context of Region Campania's schooling. Referring to a wide project proposal – the implementation in a few schools of a mixed system (socio-cognitivist and psychodynamic) – this research work tends to state and will describe psychodynamic Counselling as a specific instrument for awakening and prevention of violence between peers. The mechanism has been implemented to offer to the students involved a space of reflection, meeting and engagement on sex-identity topics, gender issues, stereotypes, homophobia and hectoring related to it – and all the emotional meanings originated by those themes. Three classes of Liceo Classico (two II° and one IV°; average number of participants 20 students; range of age 14-18 years) and three classes of a Middle School (two II° and a III°; average number of participants 25 students; range of age 11-14 years) have been involved in the project. The model of Group Counselling schedules three meetings of 1 hour and 30' each, led by a psychologist and a non-participating silent observer in charge for reporting the experience. Along the meetings, the students have been sharing experiences and difficulties, debating of diversity, changing and relationships. It has been thinkable to create a useful occasion for the students to recognize their feelings and meditate on their behaviours; this, supporting the development of a pretty welcoming group ambient – in which emotions, roles and position could circulate freely.

Using Social Media to Enhance the Experience of the Queer Community

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This review will identify opportunities for utilizing social media in enhancing the experience of the queer community. With the significant research into the use of traditional media for the advancement of minority groups, there is a

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great opportunity to leverage the knowledge gained and apply such information to social media tools aimed at disseminating positive content for the queer community. Social media allows effective engagement with not just youth but various communities and cultures. Effective campaigns need to be carefully designed to ensure that the information is both valid and positive, while providing a connection to the audience. The theories of Positive Youth Development and Relational Cultural Theory are a fitting complement to campaign development. Research has shown that positive attitudes towards LGBT persons are linked with a positive portrayal of a gay character in the media. Some have suggested that gay teen suicide is partially due to a lack of identifiable gay people in one's life. Such findings encourage the use of digital storytelling for the queer community through online tools such as YouTube and other social media sites. This is a boon to creators of content to support and empower the gay audience, especially when traditional media channels would ignore such content. A prime example is the ground breaking "It Gets Better Project".

Using Thematic Network Analysis to Identify Suicide Protective Factors Among Trans Adults

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A US-based study indicates a suicide attempt rate of 41% among trans adults, which is alarming when compared to the 3-6% rate in the general population. A vital step in developing suicide prevention models is the identification of protective factors. The current study aimed to identify suicide protective factors among trans adults using qualitative methodology. A sample of 133 self-identified trans Canadian adults was recruited from LGBT and trans LISTSERVs. Participants responded to nine open-ended online questions. We sought the relationship between suicide protective factors and their lived experiences (e.g. "You have indicated that you have had a plan to end your life at least once but did not act on those thoughts. Please express why you think you've never acted on your thoughts of ending your life"). Thematic network analysis was used to identify participants' suicide protective factors. This approach seeks to identify different levels of themes and to aid researchers in mapping out the relationships that emerge. Participants ranged in age from 18 to 75 (M = 37) and the majority identified as White (77.5%, n = 100). Many salient themes were identified, such as social support (e.g., "I am blessed by a supportive spouse and family and a therapist that saved me"), transitioning (e.g., "I realized I needed to transition in order to save my life"), and acceptance (e.g., "I am safe and happy in my identity, and embraced and loved for who I really am"). These findings offer a unique contribution to LGBT psychological research as they are the result of the first qualitative inquiry to honour trans adults' voices regarding suicide protective factors. As such, these results can be used to inform and enhance interventions used by suicide prevention workers and mental/medical health professionals who work with trans clients.

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Utilizing Minority Stress Theory to Examine Sexual Risk Behaviour Among Gay and Bisexual men

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Research surrounding examination of minority stress theory and risk behaviours has typically centred on women and racial/ethnic minority populations. However, gay and bisexual men have greater likelihood for risk behaviours such as substance use and risk for sexually transmitted infections including HIV/AIDS. Such risk behaviours may result from a multitude of factors associated with minority stress among other circumstances such as social causes, stigma, etc. This study examines sexual risk behaviour, substance use and the impact of factors associated with minority stress theory, including experiences of external prejudice, expectations of rejection and internalized homophobia, upon a cohort sample of gay and bisexual men. The aims are: (1) to assess the correlation between minority stress factors, sexual risk behaviour and substance use; (2) to evaluate whether minority stress factors were independently or collectively associated with unprotected insertive and receptive anal intercourse, substance use and other co-factors with primary or non-primary partners. Factors and outcomes associated with substance use, sexual risk behaviours and minority stress theory were investigated via binary logistic regression and use of multivariable modelling for subsequent analysis. Expectations of rejection demonstrated slight significance as a protective factor for decreased likelihood of engaging in unprotected insertive anal intercourse with primary and non-primary partners while on drugs and while not on drugs. There was also validated significance related to decreased likelihood of engaging in unprotected insertive and receptive anal intercourse with both primary and non-primary partners among older study participants (25-40+). Continued research utilizing minority stress theory is necessary to understand substance use and sexual risk behaviour among gay and bisexual men. Such implications related to the theoretical origins of risk behaviour may assist practitioners and policy makers in behavioural interventions associated with HIV prevention, as well as substance use prevention efforts among the international gay and bisexual communities.

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Validity and Reliability of an Instrument to Assess Homophobia, Transphobia and Genderism in Brazil

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In Brazil, investment in policies to combat prejudice and discrimination based on sexual orientation and gender identity has grown. However, there is a lack of tools to assess such prejudices in our context with good evidences

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of validity and reliability. Based the premise that prejudice is strongly associated to historical and social contexts in which it is inserted and that in Brazil prejudice against nonheterosexual orientations is especially related to discordant expressions of gender we created an instrument. The overall objective of this study is to establish evidences of validity and reliability in Brazil for this instrument. A sample of 247 respondents from rural and urban areas of southern Brazil (Porto Alegre and Santa Cruz) completed a translated and slightly modified version of Herek's Attitudes Toward Lesbian and Gay Men Scale, and the Genderism and Transphobia Scale. The present study is the first attempt to test the applicability of those scales in Brazil. The scales presented good internal consistency. The scores also correlated with the social distance scale and previous contact with transsexual and homosexual individuals, and correlated negatively with religiousness. Data support the scale reliability and construct, criteria and discriminant validity.

Violence Against LGBT People in Legal and Social Systems of the Islamic Republic of Iran

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This article argues about the violence occurs against Lesbian, Gay, Bisexual and Transsexual people in Islamic Republic of Iran territories. This violence will be categorized in two parts, organized and non-organized violence which the first one refers to any type of extremist mental or physical harshness executed by state and the latter one is related to customary religious and social violence happens to the sexual minorities in Iran. The main aim of writing this article is to clarify the tough and intolerable situation of these sexual minorities in various aspects of their social and even personal life that they face it. The methodological and substantive claims of this article are based on the theories and field research traits that the author tries to well-organize them in the mirror of both Iran legal system and social related perspective. The outcome of this paper is to emphasize on the consequences which continuation of such types of violence would have on raising hatred and depriving LGBTs from their obvious fundamental rights to be considered as a free human being in the society without any bias-based discrimination. Ultimately, there would be indicating suggestions over how to protect the rights of LGBT people in Iran in various legal, social and state-related solutions.

What did Lacan say About men? Psychoanalysis and the Gender Issue

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Perhaps guided by Freudian's enquiry about what a woman wants, it is worth noting the amount of debates, commentators and work referring to the feminine matter in psychoanalysis. From Lacan on, maxims such as "the

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woman does not exist" or "the woman is not-all" are discussed and brought up again, be it in a clinical context, in the debate with feminism or in answers to new social phenomena. However, here we must refer to Lacan himself: "It is amusing that, after 70 [110] years of psychoanalysis, nothing yet has been formulated about what a man is." Thus, we will seek in our communication, to locate and present occurrences and its developments connected to the notion of man in Lacan's work, between the seminars XVI and XX. Such a choice is justified inasmuch as it leads to the sexuation formula – a theoretical model more openly concerned in understanding sexual differences – and since it begins at a moment when political and social determinations can be deeply analysed without from theory of discourses. Methodologically, our work also tries to use man's notion as a tool to interpret the sexual difference issue as a whole. If in Freud sexual difference is presented starting from the primacy of anatomy's symbolization, Lacan advances from the denial of biological determinants alongside to sex to the light upon the "dark continent" of feminine sexuality. Our communication, however, proposes to investigate sexuality exactly from what has (not) been developed directly about masculine sexuality. To paraphrase Walter Benjamin, this is about brushing "history" against the grain. If over decades studies about man were developed along gender studies, it seems important to point out how psychoanalysis can contribute to the matter – even if just to show how problematic it can be. Thus, masculine subject as a "creation of a discourse", seemingly little explored in the literature, allows an interesting debate with the feminist and queer studies, in the sense of rethinking criticism to phallocentrism, to a possible essentialism and a binary logic of sexual differences.

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'Who Should Teach Sexuality Education?': Representations of Greek Social Stakeholders About Sexuality Education and the Role of School Teachers

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During the recent decades, sexuality education has been introduced in the agenda of educational policies. The study of sexuality reveals the construction of values in a specific socio-cultural context at a given time. On the other hand, school constitutes a traditional mechanism of social reproduction. So, sexuality education can be used as a 'tool' to ensure social control. The aim was to identify attitudes and representations of social stakeholders (politicians, State officers, scientists and NGO representatives) about policies and practices related to sexuality education for children and young people. The material came from semi-structured interviews with 40 social stakeholders. Specifically, we interviewed a quarter of each group: a) ten politicians who have been led by the Ministry of Health and Social Solidarity or have been served as responsible of the health sector of their party, b) ten State officers of public administration in the field of health and education, c) ten scientists who have been involved both in clinical and social research about sexuality or/and sexual health, d) ten representatives of NGOs in the field of AIDS and related social health issues (drug use, prostitution, etc.). When interviewees talk about sexuality education, they do not refer to information about a biological function of the human body. Actually, they refer to social roles, norms, values, ideologies, expectations, etc. Sexuality education is associated with traditional

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gender stereotypes and dominant morality. Through the analysis of interviews, we recorded a socio-moral approach of sexuality education, characterized by heterosexism and homophobia. Only a teacher who has a social status in accordance to norm is considered suitable for teaching sexuality education at schools: Heterosexual, married, and parent. A teacher who does not correspond to the criteria above is seen as unsuitable (even 'dangerous') for this task (educating young people about sexuality and sex behaviour). Specifically, according to the results, a homosexual is seen as irresponsible, without limits, self-destructive, eccentric, pervert, sex addicted. Conclusions: These results could be considered indicative of a reality that characterizes Greek society in terms of its social response to sexuality in general and more specifically to homosexuality. Heterosexuality is considered as the only socially acceptable sexual behaviour, which has as function the perpetuation of the species and the reproduction of social reality. Any other alternative sexuality is seen as 'socially useless' and consequently 'prohibited'. Teachers as social role models should conform to social norms.

Young Adults with Lesbian Mothers or Gay Fathers: Their Experiences Related to Their Parents´ Sexual Orientation

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Few studies have addressed the experiences of adult children of lesbian or gay parents related to their awareness and feelings associated to their parents´ sexual orientation. The aim of this study was to explore the circumstances in which young adults were aware of their family situation and to assess the feelings associated with these circumstances. We interviewed 19 young women and 11 young men (age range: 18 to 36 years old; M = 24.7; SD=5.5), who had lived in Spain with an openly lesbian mother or gay father. Most of the participants were born into a previous heterosexual union, while three of the women were adopted as children and one man had been in permanent foster care for ten years when he was interviewed. An in-depth interview was held to explore their experiences; the interview included, among others, questions about how they were aware of the sexual orientation of their mother or father and how they had felt. Qualitative analysis was used to analyse the interviews, within the framework of Grounded Theory. Some of young adults were aware of their father or mother sexual orientation through a conversation with them; in other cases, the awareness happened as a part of a gradual process, due to circumstances of their everyday life. Finally, for few young adults, the cause of their awareness was a sudden discovery (e.g. find a love letter). The feelings associated to the last circumstances were more negative than when the awareness happened through conversations with their parents or with everyday experiences. The findings of this study show that young adults who had conversations about sexual orientation with their parents and who had lived openly their family situation since childhood, accepted more positively the sexual orientation of their parents.

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