



2<sup>ND</sup> NON-MONO GAMIES  
AND CONTEMPORARY  
INTIMACIES CONFERENCE

31 AUGUST–2 SEPTEMBER 2017  
SIGMUND FREUD UNIVERSITY  
VIENNA, AUSTRIA



BOOK OF  
ABSTRACTS

[HTTPS://NMCICONFERENCE.WORDPRESS.COM](https://nmciconference.wordpress.com)  
[FB.COM/NMCICONFERENCE](https://fb.com/nmciconference)  
[@NMCI\\_CONFERENCE](https://twitter.com/NMCI_CONFERENCE) | [#NMCI2017](https://twitter.com/NMCI2017)

SUPPORTED BY



## CONTENTS

<b>Alex Iantaffi:</b> From monochrome to polychrome: working therapeutically and systemically with consensually non-monogamous people	7
<b>Jingshu Zhu:</b> "We're Not Cheaters": Polyamory, Mixed-Orientation Marriage and the Construction of Radical Honesty	9
<b>Diana Böhme, Christopher Gottwald &amp; Andy Caballero:</b> Ein Gespräch über die polyamore Subkultur in Berlin mit Bildern	10
<b>Alessandro Pedori:</b> How we built a sex/non-normative relationship positive around the concept of an Adult Playground	11
<b>Miguel Vagalume:</b> Survival strategies of non-monogamous communities in Spain	12
<b>Mike Upton:</b> STIs, sexual health and non-monogamous intimacies: learning from AIDS	13
<b>Isabelle Coy-Dibley:</b> Inscribing the Female Body with Polyamorous Desire in Anaïs Nin's Experimental Writing	14
<b>Filip Kuklewski:</b> Consensual non-monogamy in the Slavic culture of the Middle Ages	15
<b>Hagai Dagan:</b> Subversive Demons: Jewish Demonology vs. Monogamy and Heterosexuality	16
<b>Sky:</b> What we never told them. On research gaps and untackled potentials in activism	17
<b>Annika Spahn &amp; Balthazar Bender:</b> A_sexualität und A_romantik. Eine Einführung aus intersektionaler Perspektive	18
<b>Leo Yankovic:</b> Representation of Polyamory as a inborn trait as a defense line and retreat from political discourse	19
<b>Laura Zambelli:</b> Different configurations of non-monogamy in the Italian BDSM scene	20
<b>Martijn Kooijman:</b> Doing master research on Sex work in the Netherlands	21
<b>Sina Muscarina:</b> Polyamory – Psychological transformations in biographical narratives	22
<b>Mimi Schippers:</b> Was Wonder Woman Poly?: Reading Historical Biographies With a Polyqueer Gaze	23
<b>Katharina Payk &amp; Ulrike Koch:</b> Fetisch. Zauber, Zwang und Zugehörigkeit an der Schnittstelle zwischen Norm und Bruch.	24
<b>Barbara Rothmüller &amp; Marion Thuswald:</b> The emotional dimension of diverse intimacies and un-conventional relationships: Reflecting on the possibilities of sexuality education	25
<b>Eve Rickert &amp; Franklin Veaux:</b> Putting the ethics in ethical non-monogamy	26
<b>Stefan F. Ossmann:</b> Polyamory in the news: How the German-speaking press frames multiple relationships	27
<b>Daniel Cardoso, Marisa Torres &amp; Ana Rosa:</b> How social policy affects and contributes in the	

acceptance and the embodiment of homosexual couples in Greece	29
<b>Charlotta Carlström:</b> BDSM and non-monogamy	30
<b>Lara Özlen:</b> Woman-to-Woman Socializations in İstanbul: Lesbian-Bisexual Intimacies' Relationality with Solidarity as a Part of Identity Politics	31
<b>Jemma Middleton:</b> Intimacy in polyamorous relationships in the Randstad, NL	32
<b>Helga Pregesbauer:</b> Hurenstigma. Eine Betrachtung als soziales Konstrukt, Performance und Normierungsstrategie	33
<b>James R. Fleckenstein &amp; Edward Fernandes:</b> Swinging in the Age of Polyamory – A Review and Re-examination	34
<b>Tyna Fritschy:</b> Prekarität und Krise: Sex-politix revisited	35
<b>S Palumbo &amp; MC Ferro:</b> New intimacies for a biotechnological era: Transhumanist values and futures	36
<b>Julien Wessels:</b> Genetic Variability of the Oxytocin receptor and polygamie – Poly-Gen-Project	37
<b>David Cigánek:</b> Polyamorous relationship escalator or network graph? Attempt to describe the relationship opening as a succession of milestones	38
<b>JP Mizzen:</b> L(L)SL – Limit(less) Sex and Love	39
<b>Ann Antidote &amp; Roderick:</b> Vacations in Slut Meadow, a polygarchutopia	40
<b>Dr. SerenaGaia &amp; Shaison Anthony:</b> Playa Azul I love you: Together in Ecossexual Love	41
<b>Andreas Brunner:</b> Intimacy under the condition of prosecution: Gay male relationships in Vienna between 1938 and 1945	43
<b>Andrew Sparkfire:</b> Play Party Production: Home Edition	44
<b>Christian Klesse, Emiel Maliepaard, Renate Baumgartner &amp; Meg John Barker:</b> Between sexual agency and fulfilling stereotypes: the intersections between bisexuality and non-monogamies	45
<b>Christopher Gottwald:</b> Contact Improvisation und alternative Beziehungsformen (Eine Tanzform als Reflexionsmöglichkeit)	46
<b>Shahin Payam:</b> "What's the point of being in a relationship, if you're going to be with other people?" The reinforcement of mononormativity in men's and women's accounts of extra-relational sexual involvement	47
<b>Arthur Dombrovsky:</b> Polygamous relationship psychotherapy: theory and practice. Gestalt therapy point of view	48
<b>RM Vaughan:</b> Scheune House Rules	49
<b>Theresa Manderscheid:</b> Polyamouröse Familiennetzwerke – Zu nicht-monogamen Familienstrukturen und deren familiäre Lebensrealität	50

<b>Jakob Mirwald:</b> Nicht/monogame Begehrensformen: Dreieckskonstellationen im Film	51
<b>Antonia Velicu &amp; Pamina Reichmann:</b> Mehr als Zweisamkeit – When two won't do	52
<b>Mollena Williams:</b> A Sublime Dichotomy: How One Black Woman found Strength & Freedom in Consensual BDSM	53
<b>Gwendolin Altenhöfer &amp; Gwendolin Altenhöfer:</b> theory and practical application of octovism	54
<b>Phoenix Flight:</b> Disability, and all sorts of sex	55
<b>Luisa Schneider:</b> Relationship's many faces: love, sex and (a)romanticism in Freetown, Sierra Leone	56
<b>Justyna Sempruch &amp; Tomasz Kulesza:</b> Emotional Sustainability and the Socio-Political Meanings of Non-monogamous Love	57
<b>Thomas Schnetlage:</b> Why Polyamory Works Best for Seniors	58
<b>Redfern Jon Barrett:</b> "Greedy, deviant, and perverse": living and writing polyamory	59
<b>Dr. SerenaGaia:</b> Sacred Ecosex: Teorema, Il Sessantotto and Pasolini's Math/Map of Sexual Fluidity and Amorous Inclusiveness	60
<b>Martine Mussies:</b> Non-monogamy in computer games	61
<b>Renate Baumgartner, Katharina Payk &amp; Claudia Breitenberger:</b> Bi* / Pan /Poly*. Zwischen Ausgrenzungserfahrung und aktivistischem Potenzial	62
<b>Carolina Frank &amp; Dorian Bonelli:</b> Playfight: A workshop for playful fighting	63
<b>Katrin Ackerl Konstantin &amp; Rosalia Kopeinig:</b> Queerelen – a participatory art project!	65
<b>Chaska Hexe Fey:</b> Complications & Colonizations	66
<b>Pepper Mint:</b> When Non-Monogamous Community Leaders Are Abusive	67
<b>Elisende Coladan:</b> Mistreatment, manipulation, abuse and violence (physical and psychological) in alternative, non-monogamous relationships	68
<b>Nataliia Kovalchuk:</b> Compulsory coupledness and forms of resistance to homonormativity within LGBT community in contemporary Ukraine	69
<b>Dietmar Wetzler &amp; Nicolette Seiterle:</b> Polyamory and Other Alternative Forms of Relationships in Switzerland – Between Privilege and Discrimination?	70
<b>Jessica Kean:</b> Mononormativity in Australian 'de facto relationships' law	71
<b>Amanda Rose:</b> Relationship Anarchy: Breaking the paradigm	72
<b>Network Critical Relationship Research:</b>	
<b>Cornelia Schädler, Christian Klesse &amp; Michael Raab:</b> Non-monogamous parents	73
<b>Rahil Roodsaz:</b> Queer self-fashioning among the Iranian Dutch younger generation	74

<b>Gesa Mayer:</b> Polynormativity!? – Revisiting the relationship anarchist critique of polyamory	75
<b>Boka En &amp; Mercedes Pöll:</b> Teaching and learning intimacies in university(?) settings	76
<b>Robert Matzinger:</b> Ein Blick auf die Geschichte der Österreichischen BDSM-Szene und auf deren Einuss auf die laufende Polyamory-Debatte	77
<b>Elina Mikkilä:</b> Randbemerkungen... or Empowering Self-Narratives?	78
<b>Katrien De Graeve:</b> Being a good man. Masculinities and morality in the context of non-monogamous internet-mediated dating	79
<b>Ryan Scoats:</b> "In my head it feels a little bit more derogatory": Women's experiences and expectations of MMF threesomes	80
<b>Mona Simu:</b> Traditionalism vs. postmodernism in pop-rock love songs of the youth in Romania: 'Him and Her'	81
<b>Eve Rickert, Alex S. Morgan &amp; Anlina Sheng:</b> After the Call-Out: How to Face Public Conflict With Grace and Accountability	82
<b>Marlene Wasserman:</b> #techintimacies: psychotherapeutic challenges & management interventions	83
<b>Thoma J. Parker:</b> A Phenomenological Study of Jealousy and Envy in Non-Monogamous Partnerships	84
<b>Marion Thuswald:</b> Sexuelle Bildung gestalten – Intimität verhandeln. Forschung und Reflexion zu aktivistischen und sexualpädagogischen Settings	85
<b>Roma De Las Heras Gómez:</b> Tools for negotiations in non romantic relationships	86
<b>Karin Wandrei:</b> "Sleeping with the Enemy". Consensual Non-Monogamy and 1970s American Lesbian-Feminists	87
<b>Carolyn Herbst Lewis:</b> Suburban Swingers in the Mid-20th Century United States	88
<b>Janet Bennion:</b> Lesbianism and Polygamy: What is the connection?	89
<b>James R. Fleckenstein &amp; Derrell Cox:</b> Healthy, Happy, Satisfied...and Open: A Mixed Methods Examination of a Large Sample of Individuals in Non-Monogamous Relationships	90
<b>The Pleasure Project:</b> Building a fantasy bank of good safe sex stories; storytelling and sexual health	91
<b>Christian Klesse:</b> Polyamory – Identities, the Law and Sexual Orientation Thinking	92

**WEDNESDAY, 30 AUGUST**

**ALEX IANTAFFI**

**FROM MONOCHROME TO POLYCHROME:  
WORKING THERAPEUTICALLY AND SYSTEMICALLY WITH CONSENSUALLY NON-MONOGAMOUS PEOPLE**

Consensually non-monogamous people and relational systems are sometimes wary to seek therapeutic support. Bias on the therapist's part is too often part of the equation as well as fear of disclosing information that might lead to potentially harmful consequences, such as losing custody of children. Even when non-monogamous people seek therapeutic support, and find a therapist who may be competent in addressing non-monogamous intimacies and/or who is part of non-monogamous communities, all too often a monogamous lens is still the one that experiences are filtered through. In this keynote, I will discuss how and why we may want to pay attention to the lenses through which we address non-monogamous intimacies therapeutically. Drawing on both theory and clinical practice, I plan to illustrate what difference it can make to open up to new, polychromatic lenses when working with consensually non-monogamous clients. Finally, I will argue that it is essential to adopt a polychromatic lens and a systemic approach if we want to adequately address the intersectional identities and experiences of our non-monogamous clients.

**THURSDAY, 31 AUGUST**

**“WE’RE NOT CHEATERS”: POLYAMORY, MIXED-ORIENTATION MARRIAGE AND THE CONSTRUCTION OF RADICAL HONESTY**

Weaving autobiography into ethnographic story-telling, the author contemplates the notion of radical honesty and an assembly of issues around it, including gay closet, bisexual erasure, marital fidelity, polyamory and the research ethics of informed consent. Two phenomena in different contexts converge in the author’s academic and intimate life: the denunciation of Chinese same-sex-attracted men for “cheating” their straight wives, and polyamorists’ dispelling of “cheating” from their definition of “responsible non-monogamy”. Meanwhile, the author was also pressured to disclose her “true” sexual orientation in the fieldwork. This paper explores how “cheating” is Othered in hetero-monogamous marriage, Chinese gay communities, Western polyamory communities and ethnographic studies all at once, how honesty/cheating is constructed as duality, what are the exclusions made by the earnest pursuit for authenticity and open communication thereof, and what radical potentials non-monogamies can have in light of the reconceptualization of truth and honesty.

**EIN GESPRÄCH ÜBER DIE POLYAMORE SUBKULTUR IN BERLIN MIT BILDERN**

Wir stellen die polyamore Subkultur in Berlin vor mit ihren Schnittpunkten zu anderen Szenen wie freie Liebe, Tantra, BDSM und Queer. Wir zeigen Fotos, die polyamore Beziehungskonstellationen zeigen.

Wir sprechen über Christopher Gottwalds Ansätze, Normativitäten aufzuweichen und Diskriminierung abzubauen. Wie funktionieren Inklusion, Stärkung der Gemeinschaftlichkeit, Stärkung des Bewusstseins für alternative Lebens- und Liebesformen, gegenseitiger Austausch über individuelle Herausforderungen und Entwicklung des Wissens über nicht-monogame Lebensweisen? Was lehrt uns Polyamorie über die Wertschätzung von Menschen, die anders sind, über den gesellschaftlichen Umgang mit Menschen mit Behinderung, mit Menschen, die in Sexarbeit tätig sind, mit geschlechtlicher und sexueller Vielfalt? Wie tragen Grundgedanken der Polyamorie zu mehr Liebe und Verbundenheit bei und damit zu mehr Solidarität und Zusammenhalt? Welche ethischen Prinzipien werden in der polyamoren Szene gelebt?

**BIO**

Diana Böhme ist Diplom-Soziologin, Sexualforscherin, Beziehungs- und Sexualtherapeutin. Sie hat das europäische Begegnungsseminar für LGBTI\*-Aktivist\*innen „Together against Homophobia and Sexism in Europe“ geleitet, sowie Workshops für Frauen, die Frauen lieben. Derzeit arbeitet sie an einem Buch über Wendepunkte in der sexuellen Biografie.

Christopher Gottwald hat eine lebendige Polyamorieszene aufgebaut. Er bezieht Menschen aller sexuellen Identitäten und Präferenzen ein und schafft diskriminierungsfreie Räume, in denen Beziehungskonzepte und Sexualität erforscht werden. Er war an der Übersetzung der „Polybibel“ „The Ethical Slut“ beteiligt. Als Sexological Bodyworker hat er direkten Bezug zur Emanzipation von Sexualität.

Andy Caballero fotografiert Subkulturen, Künstler\*innen, Coaches und polyamore Szene.

## ALESSANDRO PEDORI

### HOW WE BUILT A SEX/NON-NORMATIVE RELATIONSHIP POSITIVE AROUND THE CONCEPT OF AN ADULT PLAYGROUND

For a long time, I experienced Berlin as a place where it was very easy to be non-monogamous, and sexually open, but where it was very hard to belong to a community. During the last almost two years, I had the chance to experience, and in part help, the growth of a very warm, supportive and sexually experimental community, based around some events that I like to describe as “Adult Playgrounds”.

Playgrounds, because they are about being playful, about people, and about some ground rules, mainly about consent. Adult because, well, sex is a possibility. And it is not a necessity, because we strive to offer many different interesting things. I would want to present the evolution, the struggles, the way we developed activities to mix playing with consent, breaking the ices at parties, and experimenting with boundaries. The way we are trying to allow the community to grow, while at the same time keep it safe.

### BIO

Alessandro Pedori, born in 1976. I have been involved since many years in activism in the Italian polyamorous community, trying to offer visibility to even just the existence of alternatives. Among other things, I am actively involved in co-creating a sex positive/non monogamous community in Berlin, and tend to offer a lot of workshops, or un-workshops (I prefer participation to teaching).

## MIGUEL VAGALUME

### **SURVIVAL STRATEGIES OF NON-MONOGAMOUS COMMUNITIES IN SPAIN**

The most commonly asked question when talking to the non-monogamous (NM) communities in Spain, somewhere other than Madrid and Barcelona, is: "Well, that sounds very interesting but, how do you organize that in a small town like this?". People in Spanish cities and towns other than Madrid and Barcelona find that is never easy to get in contact with other people who share their same interests in relationship styles, as that may mean to let everyone know about their lifestyle options.

A totalitarian past and a very conservative rural population make it hugely difficult for people to organize and get together to share their experiences and advice. To make it even more difficult, that totalitarian regime made sure women would not get away from their domestic spaces, making them responsible for caring not only for the "breadwinner" but also for the elderly, the youngest and the sick. That saved the State a huge amount of money in social services as it made sure women were too busy and penalised by law, morals and religion if they chose other option than serving their family, as it happened in Portugal and Italy too.

This presentation will tell about the strategies existing Spanish NM communities are using to organize and communicate. The results of this investigation are part of an ongoing larger one that is currently being carried on by miguel vagalume about non monogamy in Spain. The method used is participant observation. The results will be shared from 2018.

### **BIO**

Miguel Vagalume has been an activist for nonconventional sexualities and relationships since 2006, in contact with many nonmonogamous communities since then and openly part of them since the 90s. Translator of *The Ethical Slut*, *Opening Up to Spanish* (2013 and 2015). Co-creator of [Golfxsconprincipios.com](http://Golfxsconprincipios.com). Sexologist and relationship therapist since 2016.

## MIKE UPTON

### STIS, SEXUAL HEALTH AND NON-MONOGAMOUS INTIMACIES: LEARNING FROM AIDS

A recent and widely reported study by a team of biological anthropologists has claimed that sexually transmitted infections (STIs) 'may have driven ancient humans to monogamy'.

While the study acknowledges that compulsory monogamy was maintained through social pressure, the root of this normalisation is located in an evolutionary response to epidemics of STIs including chlamydia, gonorrhoea and syphilis. In this way, the study articulates a familiar trope that naturalises monogamy in terms of the risks posed to sexual health by 'promiscuity', ignoring or downplaying other sources of normalisation (e.g. heteropatriarchy). Yet despite the prominence of STIs in arguments against non-monogamy, discussions of sexual health in the polyamory canon are relatively limited. When addressed, some authors have adopted a somewhat conservative (and heteronormative) position that implicitly responds to such critiques by individualising and depoliticising questions of sexual health. One effect of this move is to marginalise the experiences of people who navigate high incidences of STIs in their intimate lives. In this paper, I draw on early AIDS literature and activism to explore its potential to contribute a more radical and intersectional perspective. During the 1980s and 1990s, AIDS activists sought to counter a widespread view that the epidemic was the moral, even divine, outcome of 'promiscuity'. Instead they highlighted the ways in which sex-positive cultures facilitated the adoption of safer sex practices. The paper asks how these earlier struggles might inform a more progressive position that incorporates sexual health into a queer politics of intimacy.

#### BIO

Mike is a Sexual Health Outreach Worker in Leeds, and Visiting Research Fellow in Sociology at Goldsmiths College, University of London.

**INSCRIBING THE FEMALE BODY WITH POLYAMOROUS DESIRE IN ANAÏS NIN'S EXPERIMENTAL WRITING**

The female body has had a tenuous relationship to its diverse forms of sexuality and sexual expression; often being labelled with negative stereotypes, as well as subjected to censorship within literary texts. Nonetheless, Anaïs Nin's experimental, often personal, writing style explicitly explores the female body's polyamorous sexual expression, unrelentingly rupturing normative forms of monogamy and intimacy to reshape the way in which women embody their sexual desires. This paper intends to question how Nin's narratives inscribe the female body as polyamorous by exploring the relationship between memory, touch/skin and language in relation to the sexual body within her diaries and fictional texts. Through this, I consider the impact transgressive sexualities have upon forms of female embodiment, which are often subjected to negative stereotypes, examining the dynamics of these various relationships that cross the boundary between consensual and non-consensual polyamory. By exploring how the body materialises semantically within the texts, I conceptualise the notion of "bodily semantics"; words that embody the body itself and articulate desire, forms of pleasure and arousal for both reader and writer. Through this, I examine how Nin's use of language opens the body to multiple forms of sexual inscription, articulating elements of female sexuality that often remain invisible or under-represented due to the negative conflation of gender and sexuality in the societal perceptions associated with women's sexual expressions.

**BIO**

Isabelle Coy-Dibley is currently a PhD student at the University of Westminster, UK. In 2012, she gained a First class honours in her BA English Literature degree from the University of Westminster, UK. Following this, she completed an MA in English: 1850-Present at King's College London, UK in 2013 and an MA in Gender, Sexuality and Culture at Birkbeck, University of London, UK in 2014. Her predominant research interests are within contemporary women's experimental literature with an interdisciplinary theoretical approach, presently exploring concepts of female corporeal memory, bodily semantics and methods of inscription upon the female body. She has presented at multiple conferences both in the UK and internationally.

**CONSENSUAL NON-MONO GAMY IN THE SLAVIC CULTURE OF THE MIDDLE AGES**

*University of Warsaw, Poland*

Consensual non-monogamy is a phenomenon that has still been perceived rather as belonging to postmodernity or remote non-European cultures. As a result, the history of non-monogamous practices on our continent has not been profoundly researched yet. The Early Middle Ages are the period in which great changes took place. Many ethnic groups were baptized, which started or enforced an ongoing social process of monogamisation.

The paper discusses the problem of consensual non-monogamy in Slavic countries during the Middle Ages. The medieval sources present the Slavs as practicing various forms of non-monogamy which originated in the pre-Christian period. And among them should be named royal polygyny of medieval rulers, common polygyny, popular among regular members of a society, polyandry and its special genre -snokhachestvo, ritual group sex and others.

Accounts on medieval Slavic monarchs attest royal polygyny, i.e. having more than one legal wife at one time starting from Samo (623-658), the ruler of Frankish origin and ending with Wartislaw I of Pomerania (1106-1135). Common polygyny involving ordinary members of medieval Slavic society appears in the sources as well. However, the question of its social prevalence is problematic since testimonies are contradictory. Polyandry and snokhachestvo, i.e. a relationship of a daughter-in-law with her father-in-law for some time after having married his son, were practiced by at least some Slavic tribes. And ritual group sex was known in terms of fertility rites. Unfortunately, it appears mainly in the High and Late Medieval sources. Nonetheless, its nature connected with pre-Christian beliefs allows to assume that it took place even earlier, in the Early Middle Ages.

Yet, discussing all these instances of consensual non-monogamy would be insufficient without at least short references to the question of marriage in the early Slavic societies, marital fidelity and pre-marital chastity, which are treated in the paper as well.

**BIO**

Kuklewski Filip (b. 1976) is a doctoral student at the Institute of English Studies at the University of Warsaw. His main research interests lie in the fields of the early medieval literature and gender studies. He also holds a Master of Law Degree.

## HAGAI DAGAN

### SUBVERSIVE DEMONS: JEWISH DEMONOLOGY VS. MONOGAMY AND HETEROSEXUALITY

In conservative societies, demons and demonologies have always formed an outlet for sexual fantasies and illegitimate concepts. The fact that these demons are depicted as wild or evil, has enabled writers in these societies to ascribe them with all sorts of forbidden – and yet desirable – ideas. This applies also to Jewish demonology. Starting from the second century BC and especially around the 13<sup>th</sup> century AD, Jewish demons have embodied every possible daring sexual fantasy. They traverse the borders of gender, they are subversive and lewd, and as such are conceived as a danger to the institute of family. This is especially true for the female demons – Lilith, Naama, Agrat and others. Lilith is depicted in the Zohar (the major medieval Kabbalist text) as a beautiful woman who appears to (Jewish) men in their dreams, sleeps with them, but then changes her gender and rapes or kills them. In German-Jewish medieval folklore young women turn into a sort of demon and then try to (sexually) attack other women. In later Jewish prose (e.g. Bashevis Singer), this tendency is intensified and demons are identified with a wild, orgiastic culture threatening the traditional Jewish way of life.

I intend to propose a taste of all this and to present this demonology as a subversive, non-monogamist and non-heterosexual channel under Conservative Judaism. Being a writer as well as a scholar, I could also talk a bit about the way I work with these materials in my own prose.

### BIO

Dr. Hagai Dagan is the head of the Israeli Culture Division at Sapir College (Sderot, Israel). Books published: three non-fiction and five fiction. Prizes: The Prime Minister's Prize (2007) and the Geffen Prize for best fantasy book (2013).

## SKY

### WHAT WE NEVER TOLD THEM. ON RESEARCH GAPS AND UNTACKLED POTENTIALS IN ACTIVISM

I've been interviewed by more than ten journalists and scientists during the last couple of years. Almost all of the interviewers weren't polyamorous. Looking back, as a polyamorous person, who has been socialized at university as a social anthropologist, I see many things that I never said because I've never been asked about them. This made me curious to take a closer look at the literature that is being produced about polyamory, from the perspective of a research subject whose life experience is hardly known. Put shortly, there is a huge amount of research and representation missing. Gender diversity, sexual and asexual orientations, norms and social etiquette in polyamorous scenes and discourse, role models, overlappings with kink communities and queer communities, intersectionality with many other aspects of personhood have been largely overlooked (or silenced?).

## BIO

\*1988, Graduated a high school with focus on art, Master of arts in Social and Cultural Anthropology, polyamorous since 2007, polyamory-activist since 2013: giving interviews for media and researchers, co-author of [polyamory.at](http://polyamory.at), co-author of the blog [polyversum.wordpress.com](http://polyversum.wordpress.com), co-host of the podcast "Gspusi-Cast" and ask-me-contact person for newbies at poly-events.

**A\_SEXUALITÄT UND A\_ROMANTIK. EINE EINFÜHRUNG AUS INTERSEKTIONALER PERSPEKTIVE**

In unserem Workshop zu A\_sexualität und A\_romantik wollen wir zunächst beide Themen durch einen kurzen Input präsentieren. Dabei wird es uns um einen Definitionsversuch der beiden Spektren gehen, der wissenschaftliche und aktivistische Beiträge dazu einbezieht; um eine Verortung der a\_romantischen und a\_sexuellen Community in der queeren Community und um die jeweils spezifischen Diskriminierungsformen – Allonormativität, Amatornormativität und A\*feindlichkeit, die in Bezug auf Heteronormativität in einen größeren Zusammenhang gestellt werden sollen. Dabei wird insbesondere die Medikalisierung und Psychopathologisierung von a\_romantischen und a\_sexuellen Menschen im Vordergrund stehen.

Anschließend wird es die Möglichkeit für die Anwesenden geben, Fragen zu stellen und einige Themen, die in der Präsentation angeschnitten wurden, zu diskutieren. In einem nächsten Schritt werden wir uns mit der Frage nach Privilegien und Marginalisierung von A\_sexualität und A\_romantik auseinandersetzen, gerade auch in Bezug auf andere queere Identitäten, wie z.B. Bi+sexualität und damit auch eine Perspektive für Solidarisierung zwischen verschiedenen Gruppen der LSBATIQQ+-community schaffen.

Im letzten Teil des Workshops soll es um eine intersektionale Perspektive gehen – also die Frage, welche Wechselwirkungen eine a\_sexuelle und/oder a\_romantische Identität für eine rassifizierte, be\_hinderte, arme, nicht-binäre, ... Person hat bzw. haben kann und wie eine entsprechende Solidarität und Unterstützer\*innenschaft aussehen kann.

**BIOS**

Balthazar Bender: Ich bin 24 Jahre alt und habe einen BA-Abschluss in Musiktheaterwissenschaft. Seit 2011 betreibe ich aktiv queer\*feministischen Aktivismus und mache mich vor allem stark für die Sichtbarmachung und Akzeptanz von a\_sexuellen und a\_romantischen Menschen in der queeren Community und der Gesellschaft.

Annika Spahn: Ich bin 24 Jahre alt und habe einen M.A.-Abschluss in Gender Studies der Universität Freiburg, Deutschland. Ab April 2017 promoviere ich an der Universität Basel zu heteronormativer Biomedizin und A\_sexualität. Ich bin seit vielen Jahren queer\_feministische Aktivistin und halte regelmäßig Vorträge u.a. zur Pathologisierung von A\_sexualität im deutschsprachigen Raum.

## LEO YANKOVIC

### REPRESENTATION OF POLYAMORY AS A INBORN TRAIT AS A DEFENSE LINE AND RETREAT FROM POLITICAL DISCOURSE

As we can latley observe, polyamory is often presented as an inborn trait. Parallels are drawn to the LGBTQ community and we can see people who like to base their position around the same type of arguments. It is said that people that are polyamorous are just born this way and therefore their rights should be respected and represented in modern culture and law.

In my presentation I will question this view and show how the strictly defensive postion towards normativity leads not to more benefits but to more disadvantages in the longterm.

I will advocate for active and sometimes aggressive questioning of mono-normativity and spreading of polyamorous norms and values. I will show in which points the LGBTQ community is political comparable to the non-monogamous community and what we can learn from them but also where this is not the case and we should therefore come to different conclusions.

Also it will be questioned if polyamory can be seen as an inborn trait at all and what are the arguments for and against it. After the presentation we will enter an open discussion with the audience about wheter or not a less defensive position as advocated in the presentation makes sense and how this could possibly be implemented. Also we will discuss what exatly could active and somtimes aggressive political discourse mean and what are the best ways to do this.

## BIO

I'm a 29 years old physician who lives in polyamorous relationships for 11 years. I lived in communities and polyamourous networks most of my life including childhood. I have a website ([offenlieben.de](http://offenlieben.de)) about open relationships where I write about my opinion and experience for people who need help or consulting.

**DIFFERENT CONFIGURATIONS OF NON-MONO GAMY IN THE ITALIAN BDSM SCENE**

Drawing from a socio-anthropological empirical research on BDSM (Bondage, Domination and Submission, Discipline, Sadism, and Masochism) in Italy, I focus on the BDSM practitioners also involved in various forms of non-monogamy. Non-monogamy is primarily intended by them as the consensual multiplicity of sexual/emotional/BDSM partners at the same time. I explore the intersections between BDSM and non-monogamy and present the different configurations that emerge in the scene: in fact, the greater or smaller importance given to BDSM and non-monogamy in each relationship/connection creates a multitude of configurations.

Both the BDSM and the polyamorous practitioners organise periodical happy hours in which they meet new partners or greet new members, discuss the implications of BDSM and polyamory on their life/everyday life, and more in general socialise.

Starting from an extensive fieldwork and several interviews, I focus on the narratives BDSM practitioners employed to “justify” non monogamy: bisexuality, non matching BDSM preferences of the partner, essential non-monogamous nature of human being, need of space and autonomy in the couple, desire to overcome the irrationality of jealousy intended as possess, and the pursuit of beneficial effects for the couple.

I will also answer to questions such as: how BDSM and polyamorous practitioners validate their practices in a monogamous and non-BDSM environment? How do they cope with the “heterosexual monogamous expectations” of society in general? E.g. how do they conceptualise concepts such as jealousy, sexual/emotional exclusiveness, primacy of the sexual relationship over a friendly relationship in a monogamous and “vanilla” society?

## **MARTIJN KOOIJMAN**

### **DOING MASTER RESEARCH ON SEX WORK IN THE NETHERLANDS**

This January I started a master's research on the subject of sex work. My approach is different from earlier researchers as I am more interested in the practical side of things. I also look into the influence that stigma and policy have on the daily life of sex workers. The main focus is on escort, self-employed (working from home) and webcamming. While I would like to talk about a few things that I discovered, I believe it is very interesting to talk about the process of doing research on this topic. From day one I was confronted with a research field that is somehow oversaturated (everybody wants to talk about this topic) and highly volatile (a lot of researchers, especially students, quickly move on). This makes it incredibly difficult to do in-depth ethnographic research. Also, there are a lot of different groups trying to push forward their own agenda. This made respondents increasingly skeptical of participating in a research.

I think I could talk about this in a fun and valuable way without falling into a monologue on ethics. The second thing is, while doing this kind of research you cannot avoid talking about sexuality, love, intimacy etc. These themes are not only present in the field but taken 'home' too. There is a taboo on talking about what research does to researchers but I would be willing to shed some light on this too since I have been in a committed relationship for over 6.5 years.

#### **BIO**

My name is Martijn (m, 25, Dutch). I started at VMBO (lowest education) and worked my way up to the Anthropology Master (University of Leiden). I chose this topic because it has my greatest interest. While doing this research, I also benefit from studying 2 years of Applied Psychology.

## **SINA MUSCARINA**

### **POLYAMORY – PSYCHOLOGICAL TRANSFORMATIONS IN BIOGRAPHICAL NARRATIVES**

In the mainstream of academic Psychology, the concept of the monogamous relationship between two people is rarely called into question. The study aims to create an awareness that polyamorous people and their spheres and options cannot be understood from a monogamous point of view and directs towards an academic openness for the concerns of polyamorous human beings.

Interviews were conducted over Skype and their phenomenological premises as well as those of interaction and communication theories were reconstructed according to the narrative data analysis of Schütze (1983). The biographies of one woman and one man stand in the forefront.

The interviews deal with auto-therapeutic narratives of self-formation in the sense of Illouz with seeing an intentionally experienced scheme of self-enhancement as a sort of therapeutic project in and of itself.

One distinctive track for interpreting polyamorous forms of life is a psychological technique called „amor fati“, which means the retrospective affirmation of an originally difficult fate. Whether this motive, which also appears here under the cover of ideas of karma, is widespread in the polyamorous community and what function it has would be interesting for further research.

Fundamentally, the biographies are represented as success stories. They develop in the sense of emancipation from a social embedding that is experienced as damaging to a positively perceived social organization. Polyamory reveals itself prospectively as a fragile and suspenseful project constituting a process between success and hope.

### **BIO**

Sina Muscarina (Mag. phil.) is a social\*entrepreneur, who earned her Masters degree in Psychology at the University of Vienna. Assembles a profound understanding of a variety of alternative lifestyles and alternative sexualities for more than a decade.

[sinamuscarina.wordpress.com](http://sinamuscarina.wordpress.com)

## MIMI SCHIPPERS

### WAS WONDER WOMAN POLY?: READING HISTORICAL BIOGRAPHIES WITH A POLYQUEER GAZE

*Department of Sociology, Gender & Sexuality Studies Program,  
Tulane University, New Orleans, Louisiana, U.S.A*

In this presentation, the author adopts what she calls a polyqueer gaze to analyze contemporary historical biographies written about people from the past that practiced or were politically committed to consensual non-monogamy. To do so, the author begins by defining what she means by the polyqueer gaze--a way of reading texts against hegemony in order to dis-identify with mononormativity and "see" or take pleasure in representations of consensual non-monogamies and poly relationships. To demonstrate the polyqueer gaze, the author takes the audience on a journey through her own experiences of adopting a polyqueer gaze to read historical biographies of inventor and creator of Wonder Woman, William Marston, author Anais Nin, activist Emma Goldman, and poet e.e. Cummings. By discussing how she felt reading these biographies—at once hailed by descriptions of consensual non-monogamy but, at the same time, feeling invisible because of the biographers' mononormative assumptions, the author describes an experience of 1) dis-identifying with mononormativity and heterosexism and 2) a queer, ancestral kinship with these historical figures. The author concludes by suggesting that "retrieving" and re-writing the lives of historical figures who practiced consensual forms of non-monogamy is a useful and important strategy for not only challenging mononormativity, but also writing a polyqueer genealogy.

**FETISCH. ZAUBER, ZWANG UND ZUGEHÖRIGKEIT AN DER SCHNITTSTELLE ZWISCHEN NORM UND BRUCH.**

Die meisten verbinden den Begriff Fetisch mit schlüpfrigen Sexualpraktiken, gesellschaftlich "pervers" konnotierten und gegebenenfalls religiösen Anhaftungen, die mit einem gewissen Suchtfaktor konsumiert werden. Lack-Liebhaber\_innen und Fuß-Freund\_innen? Nymphomane Nonnen und perverse Priester also? Oder steckt doch mehr dahinter? Was kann Fetischismus alles sein? Ist Fetischismus krankhaft – und/oder religiös?

Schon von der Wortherkunft bewegt sich Fetisch, von französisch *fétiche* „Zauber“ zwischen Erotischem und Mystischem. Fetisch kann als Bruch mit der Norm gelesen werden. Denn *facticus* (von *facere*), lateinisch „künstlich“, ist gleichwohl hergestellt, nach-gemacht und demnach selbst konstruiert. Jede Gesellschaft produziert, abhängig von den jeweiligen Normvorstellungen, andere Ausprägungen von Fetisch. Religiöse Diskurse, die beispielsweise Normen vorgeben, haben zu einer starken Reglementierung und Zensurierung von Sexualität geführt. Damit hat Religion auch einen stark hervorbringenden Charakter, was u.a. an vielen Konzeptionen von Fetisch zu sehen ist.

Fetisch im Kontext von BDSM-Sexualität gedacht beinhaltet vielfach Rollenfestschreibungen und mitunter aber auch selbstverständlich und selbstermächtigend Beziehungskonstruktionen von Poly\* und Queer. Oft werden normierte Körperkonzepte in Frage gestellt. Dabei ist das Begehren von Menschen mit Dis\_ability oder nicht normativen Körpern, die sich z.B. einer Binarität entziehen, innerhalb von queeren Praxen denk-und lebbar.

Der Workshop bietet eine Mischung aus Input und Interaktion und lädt die Teilnehmenden dazu ein, sich spielerisch mit ihrem persönlichen Fetisch auseinanderzusetzen. In interaktiven Übungen werden so Fetischisierungsprozesse sichtbar und erlebbar gemacht. Die Referentinnen bedienen sich Methoden aus Gender / Queer /Religious Studies, theologischer, literatur-und medienwissenschaftlicher Forschung und theaterpädagogischer Herangehensweisen.

**BIOS**

Mag. Katharina Payk ist Evangelische Theologin, Pädagogin und Sexualpädagogin. Sie forscht, lehrt, schreibt und berät zum Thema queere Lebensweisen und Sexualität.

MMag. Ulrike Koch, MA ist Literaturwissenschaftlerin mit Schwerpunkt Gender Studies und arbeitet im kulturellen Bereich.

**THE EMOTIONAL DIMENSION OF DIVERSE INTIMACIES AND UN-CONVENTIONAL RELATIONSHIPS:  
REFLECTING ON THE POSSIBILITIES OF SEXUALITY EDUCATION**

Despite activist initiatives to open up and diversify new partnership options, intimate relationships are still subject to heteronormative expectations in many social settings. In sexuality education, talking about queer, non-monogamous, or asexual relationships, and amicable modes of parenthood can quickly feel like a fragile balancing act. We are interested in collectively opening up new space of non-conventional relationship options in educational settings while at the same time accounting for social, cultural and structural restrictions.

In the workshop we aim to reflect on the space of possibilities that educators create for intimate relationships, starting from the diversity of the participants and their experiences in educational settings. How did we learn about non-conventional relationships and strategies to deal with emotions like jealousy, shame, or compersion and commitment in the first place? How can educational settings be transformed to be more inclusive and provide tools to tackle social restraints to non-conventional relationships?

In a second step, we provide and discuss exemplary sex educational material that aim to address a diversity of intimate relationships: What resources do they offer for queer, non-monogamous, or asexual audiences? Drawing on these materials, we want to particularly reflect on the feelings that intimate relationships provoke. How can educators provide emotional resources for people who are involved in non-conventional relationships? What can educators and a general public learn from the ethics and practices of queer, poly and other subcultures/communities? How can education balance the need for identification, with the need to move beyond clear-cut categories in sexuality education?

**BIOS**

Barbara Rothmüller is a sociologist of education and sexuality educator in training. Currently she is finishing her PhD thesis on sexuality education, migration, and multilingualism. Recent publications: "The imagined community of sexually liberal citizens: educational reforms since the 1970s" (2016, in: Discourse); "Pornographisierung durch Sexualpädagogik? Über problematische Vorwürfe und komplizierte Auseinandersetzungen" (2016, in: Medienimpulse, together with P. Scheibelhofer).

Marion Thuswald is an activist, educational scientist and teacher trainer at the Academy of Fine Arts Vienna working on sex and art education; begging and social exclusion, as well as on criticaldiversity, teacher education and participatory research. Recent publication: "teaching desires. Möglichkeitsräume sexueller Bildung im künstlerisch-gestalterischen Unterricht" (2016, together with E. Sattler).

## **EVE RICKERT & FRANKLIN VEAUX**

### **PUTTING THE ETHICS IN ETHICAL NON-MONOGRAMY**

Whatever your flavour of non-monogamy, chances are, you want to do it ethically. But what does that mean? Most of us know we need to be honest with our partners, but we propose that ethics goes beyond honesty. Ethical treatment of others requires us to recognize and honour our shared humanity. Join us as we discuss the ethical axioms and the Relationship Bill of Rights proposed in our new book *More Than Two* and explore the themes of consent, agency and integrity in non-monogamous relationships. Our discussions will be guided by the needs of the participants, but topics covered may include healthy boundary-setting; the differences between boundaries, rules and agreements (and how each can be used to serve the needs of the people in a relationship); avoiding coercion; and what empowerment in relationships looks like.

### **BIOS**

Franklin Veaux is the co-author of the groundbreaking book *More Than Two: A Practical Guide to Ethical Polyamory*, author of *The Game Changer: A Memoir of Disruptive Love*, and the creator of the top-ranked polyamory site on the Web, [morethantwo.com](http://morethantwo.com). He is also the creator of *Onyx: The Game of Sexual Exploration*, maintains the sites [xeromag.com](http://xeromag.com) and [symtoys.com](http://symtoys.com), which include extensive writings about BDSM, publishes erotic fiction under the pen name William Vitelli, and is the co-founder of the publishing company Thorntree Press and the sex toy R&D company Tacit Pleasures.

Eve Rickert is a professional writer, editor and mastermind, and the co-author of the new book *More Than Two: A Practical Guide to Ethical Polyamory*. She owns a science communications firm in Vancouver, Canada, called Talk Science to Me, and she is the co-founder of the publishing company Thorntree Press and the smart sex toy R&D company Tacit Pleasures. She blogs at the More Than Two website.

[www.morethantwo.com/eve](http://www.morethantwo.com/eve)

**POLYAMORY IN THE NEWS: HOW THE GERMAN-SPEAKING PRESS FRAMES MULTIPLE RELATIONSHIPS**

*Department of Communications, University of Vienna, Austria*

While different matters of self-perception of polyamorous individuals are becoming slowly but increasingly matter of interest by the academic community, aspects of media representation on polyamory have so far been nearly completely ignored. Without a good reason it seems, since the media delivers the topics for the public discourse; the way how society discusses about a new topic is steered (framed) by how this topic is displayed in the news.

Using a qualitative content analyses (complete sampling over seven years: all newspaper and periodicals articles published in Austria, Germany and Switzerland that contain the term "Polyamorie" from its first appearance in January 2007), the paper will provide answers to the following questions (The survey furthermore contains all articles that include the English term "polyamory" as well as the related terms for individuals (polyamorist, polyamourist) and the attributions (polyamorös, polyamourös), making it about 400 articles altogether, from which about half have been considered relevant and have therefore been analysed and interpreted):

How does the German-speaking media illustrate the love-and live history of polyamorous individuals? Are those people described as part of the LGBT(I)(Q)-community? How is the issue of social acceptance broached? Is the (possible) demand for legal and/or religious recognition a worthwhile topic for the media? Is there a tendency towards a positive, neutral or negative coverage?

The results will deliver first representative insights on how and by which focus a seemingly new topic is illustrated by the press.

**BIO**

Stefan F. Ossmann is PhD candidate at the Department of Communications (University of Vienna) and employed himself by the procured funds of an Austrian Science Funds project at the Department of Social and Economic History, titling "Polyamory in media, social and identity perspective". Project page: <http://polyamory.univie.ac.at/>

This presentation focuses on an exploratory research on how debates around polyamory are dependent on the acknowledgment of (non-)monogamies as political topics or not. Taking into consideration the contested space of intimate citizenship, we are currently analyzing the Facebook online comments made with respect to a Portuguese TV news-piece from 2014 that framed polyamory as a political topic, by associating it with the anniversary of the revolution that overthrew the fascist Estado Novo regime in 1974.

We analyzed the comments left on the media's official pages by means of content analysis using NVivo 11, and performed Critical Discourse Analysis on part of those comments. Our results show that polyamory is often relegated to the apolitical by means of a liberal stance on "personal choices", by both detractors and supporters, and that incivility is strongly gendered, especially from those who claim that polyamory is unacceptable or the sign of moral and social decay. There was also considerable overlap between comments supporting people's right to be polyamorous and incivility, demonstrating how political discussion is layered and non-binary.

These results call into question the functioning of social networks as public spheres of political discussion, and emphasize the importance of recognition of Othered identities for public debate.

### **BIOS**

Daniel Cardoso is an Assistant Professor at the Lusophone University of Humanities and Technologies and a Guest Lecturer at the New University of Lisbon. He has a PhD in Communication Sciences, and has been researching non-monogamies and polyamory in specific since 2009. His work is at [www.danielscardoso.net](http://www.danielscardoso.net).

Marisa Torres da Silva (PhD in Communication Sciences) is an assistant professor at the New University of Lisbon. Her research interests include the relationship between the media and democracy, as well as the forms by which citizens can participate in the press and in the online environment.

Ana Rosa is a master's degree student in Contemporary Anthropology at the Nova University of Lisbon, where she has graduated in Political Science and International Affairs. Her studies and researches focus on feminism, a field in which she also does activism.

**HOW SOCIAL POLICY AFFECTS AND CONTRIBUTES IN THE ACCEPTANCE AND THE EMBODIMENT OF HOMOSEXUAL COUPLES IN GREECE**

The proposed research project aims to investigate the degree of acceptance of same-sex couples in Greece. The motivation is the lack, until recently, of a social policy framework and the relatively low acceptance indicators of homosexual couples rights in the country in comparison to other European countries.

Surely, it is not enough to only look at the policy framework in order to determine whether a society has actually integrated lesbian and gay families. According to Adamczyk and Pitt, there is no strong connection between a nation's (non) discriminatory policies toward homosexuality and individual perspectives in that nation concerning homosexuality (Adamczyk & Pitt, 2009). According to Hekma and Duyvendak (2011), the acceptance of homosexual families applies to laws rather than reality; heteronormality and straight norms combined with sexism (especially when it comes to women's sexual autonomy) are still the dominant perceptions in many societies.

Accepting diversity by accepting LGBTI human and civil rights is a main objective the Member States of the European Union. Family life, marriage, and gender equality are protected under the European Convention of Human Rights. The opposition towards discrimination against homosexuals and the concept of free movement of persons is strongly supported by the European Parliament.

This study questions whether the new social policy framework corresponds to public opinion and vice versa if the public opinion expresses the views of the policy framework. Therefore, we aim to explore the social attitudes and opinions towards homosexual unions, families and maternity/paternity.

The assumption that parenting is heterosexual originates from the ideological foundation of the heterosexual nuclear family and can lead to discrimination against non-traditional same-sex families (Berkowitz, 2007). It is considered "natural" for straight people to be able to have a family, but not for homosexuals. In this way, lesbians are destined to live a life of solitude and experience future loneliness because society has excluded them as capable mothers. Since kinship is tied to procreation, in the majority opinion, homosexuals cannot be sexually productive and are set apart from the rest of humanity because they chose to not to accept heteronormativity (Weston, 1991). For Goffman (1963), stigmatization is the result of negative societal attitudes towards those who are different from culturally agreed-upon norms.

## CHARLOTTA CARLSTRÖM

### BDSM AND NON-MONOGRAMY

*Department of Social Work, Centre for Sexology and Sexuality Studies, Malmö University, Sweden*

In my presentation I will focus on the links between non-monogamy and BDSM, i.e. Bondage and Discipline, Dominance and Submission, and Sadism and Masochism (somasochism). During the last years, stories about relationships transgressing norms of family life, have become increasingly common. Many people in Sweden today, choose to live in relationships beyond the monogamous norm. In 2012 and 2013, ethnographic fieldwork was conducted within several BDSM communities in Sweden. I participated in different types of BDSM meetings, such as workshops, pub evenings and clubs nights. I interviewed 29 people who define themselves as BDSM practitioners whereof 17 persons live as polyamorous or non-monogamous.

The presentation aims to examine the everyday life and the lived experiences of non-monogamous BDSM practitioners in Sweden by discussing the questions: How do sexual desires, interests, conflicts and power operate within the relationships? What strategies are used to negotiate and challenge normative ideals concerning sexuality, monogamy and gender equality? The informants recurrently discuss how to handle divergent sexual interests, desires, conflicts, "kinks" and emotions. One does not expect a single partner to match all ones "kinks". Some live with their primary partner and see others to practice BDSM, often of non-genital character and therefore less threatening to their primary commitments, while some live in triads or with several "slaves". The relationship between polyamory and BDSM is still unexplored, and this presentation contributes to fill this void.

### BIO

Carlström's research interests concern power, gender, body, relations, norms and sexual practices and expressions. Her thesis, *BDSM – The practices of paradoxes* (2016) is an ethnographic study about BDSM (bondage, discipline/dominance, submission and somasochism). She teaches at the master's program in Sexology at Malmoe University. She is a social worker with a master's degree in sexology.

**LARA ÖZLEN**

**WOMAN-TO-WOMAN SOCIALIZATIONS IN İSTANBUL:  
LESBIAN-BISEXUAL INTIMACIES' RELATIONALITY WITH SOLIDARITY AS A PART OF IDENTITY POLITICS**

*İstanbul Sabancı University, Turkey*

Focusing on people who identify themselves as lesbians or bisexuals in İstanbul, this research aims to explore woman-to-woman socialization processes and their possible relations with identity-making, solidarity in heteronormative worlding, and politics. I divide my research into two main tracks related to women's socialization: physical /public spaces that women frequent (bars, cafes) and digital/virtual spaces (dating applications). Thus, I aim to explore commonalities and differences between lesbian-bisexual socialization mediums in order to have a wider perspective on relationships established among these spaces, and their effects on politics.

"Being in the LGBTI+ scene," and "hanging out" means drinking, flirting, dancing that can be a part of long/ short term datings or friendly encounters. Socialization in LGBTI+ friendly spaces is a significant part of LGBTI+ culture, because they create relatively "safe spaces" within larger heteronormative structures. I aim to explore whether these spaces may also function as a part of processes of creation of community and building of solidarity.

Throughout my research on woman-to-woman socialization via applications and bars, I delve more into the effect of "socializations" on building forms of solidarity through different lesbian-bisexual subjects. How can such mediums be intertwined on the common ground of lesbian -bisexual socialization, and how may they affect these women's feelings of belonging to a community? In which aspects people perceive dynamics of getting together with "people like you" as political? How are personal intimacies related to broader characteristics of lesbian-bisexual politics? By following these questions, I will cover the dynamics of woman-to-woman socialization from a feminist and sex positive perspective, and highlight possible connections between socialization and politicization of subjects/communities.

**BIO**

I graduated from İstanbul Bilgi University's FTV department and currently doing my MA at İstanbul Sabancı University in Cultural Studies. My research interests include queer, gender, and memory studies. The thesis I am still working on aims to focus on woman-to-woman socialization and this intimate relationships possible relations to dynamics of solidarity and politics.

## **JEMMA MIDDLETON**

### **INTIMACY IN POLYAMOROUS RELATIONSHIPS IN THE RANDSTAD, NL**

A popular understanding of 'intimacy' implies something one can organize into stable categories like physical or emotional intimacy. But these categories do not seem so stable in polyamorous relationships, as the lines between friends and lovers can become blurred (Christian Klesse 2011: 13). For this research I want to discover what 'intimacy' means to people in polyamorous relationships, as monogamous conceptions of intimacy guide popular and academic understandings of the term. To critically approach this concept, I conduct ethnographic research guided by the following question: How do people in polyamorous relationships perceive and create intimacy in their personal relationships in the Randstad, the Netherlands? To uncover how people experience intimacy in their everyday lives I will use participant observation, interviews and focus groups. I will also collaborate with respondents during the project to stay close to their experiences and reflect on analyses together. I want to discover what intimacy means to them by not only taking 'loving' or 'romantic' relationships into account, but also family, friends and co-workers for instance. By taking an ethnographic approach, various conceptions of intimacy can be studied in relation to each other and in different settings in the field. By focusing on these lived experiences of 'intimacy,' this research could bring more complexity to what 'intimacy' means to people in polyamorous relationships. Furthermore, it can nuance a concept that has not been questioned much in academia.

#### **BIO**

At the moment I just started ethnographic fieldwork for the Master's course in cultural anthropology and development sociology in Leiden, The Netherlands. The topic is 'Intimacy in polyamorous relationships in the Randstad, NL.' I'm also in a polyamorous relationship with my boyfriend and active in the Dutch poly community. Being able to combine the two identities in one project is very rewarding and intriguing.

## **HELGA PREGESBAUER**

### **HURENSTIGMA. EINE BETRACHTUNG ALS SOZIALES KONSTRUKT, PERFORMANCE UND NORMIERUNGSSTRATEGIE**

Whorestigma as social construct, performance and code. what is it, how does it work, who does this work, who profits, where does it come from and (maybe) how to get rid of it. How does it match with different discriminations. Can we use whorestigma for our/somebodies benefit and how?

#### **BIO**

Helga Pregesbauer, is a writer, copyblogger, trainer, activist, and historian (History of Sexualities & sexualised discrimination, Rape Culture, Sexwork).

**SWINGING IN THE AGE OF POLYAMORY – A REVIEW AND RE-EXAMINATION**

Swingers were the first non-monogamists to attract significant clinical and research attention. With the increased visibility of polyamorous/open relationships, that focus has shifted, to the detriment of the still growing and vibrant global community of swingers.

The mainstreaming of polyamorous and non-exclusive same-sex relationships has pushed swinging relationships into the background. A recent journal article noted only 24 published academic articles on swinging in the last 40 years, the majority of which were published prior to 1980 (Vaillancourt & Few-Demo 2014).

The history of the relationship between the therapeutic community and swingers is enlightening. Even some of the earliest examinations (Knapp 1975, Hymer & Rubin, 1982) showed swinging was held in higher disapproval among clinicians than open relationships. The stigma surrounding swinging when compared to open relationships/polyamory persists today (Matsick, et al 2014).

Reflecting the wider population trend, the therapeutic community has very gradually moved toward an acceptance of polyamorous relationships. There nevertheless remain mononormativity-inspired microaggressions directed at those in non-exclusive relationships, even among “affirming” counseling professionals (Finn, Tunario & Lee 2012).

We will examine recent research on consensual non-exclusive relationships and share what is known about the swinging population within that broader community. The similarities and differences of this segment of the CNE population from the currently better-known segments will be explored. Finally we will seek to develop a greater conscious awareness of the potential for even affirming counselors, therapists, and educators unwittingly to engage in microaggressions or operate from within a mononormative viewpoint when dealing with this population.

**BIOS**

James R. Fleckenstein is a researcher/educator on non-exclusive relationships. He’s presented at eight AASECT conferences, to the SSSS Eastern Region, and the Society for Sex Therapy and Research. Sexual and Relationship Therapy recently published his first paper, later adapted into a chapter in *Sexuality and Ageing* (Routledge, 2015).

Edward Fernandes, PhD, is a sexologist and social psychologist with an extensive background in the swinging lifestyle. He has published several academic articles, conducted workshops, and appeared on Canadian radio and television. His research has also been featured in national magazines.

**PREKARITÄT UND KRISE: SEX-POLITIX REVISITED**

Wie lassen sich Sexualität und Beziehung denken jenseits der individualisierten Bedürfnisbefriedigung ohne — auf der anderen Seite — der Sehnsucht nach Monogamie, der vertraglich geregelten Sicherheit, zu verfallen? Was wäre eine Inzident, die politisch ist? Unter dem Damoklesschwert der Prekarität, der allzeit drohenden Entsicherung von Arbeits- und Lebensverhältnissen, und angesichts von fragmentierten Lebensrealitäten, will ich eine materialistische Sexpolitik erkunden, die nicht nur dem Schein nach emanzipatorisch ist. Die wachsame Wahrnehmung von Mechanismen der Verunsicherung, die bis in die Mitte der Gesellschaft reichen — also potenziell jede treuen! —, sollen keinesfalls als unzeitgemäße oder rückwärtsgewandte Sorge abgetan werden, sondern Ausgangspunkt und Angripunkt meiner Analyse sein.

Es ist wenig erstaunlich, dass im gegenwärtigen Klima der Prekarität und Krise die heterosexuelle Kernfamilie als sicherer Hafen vor wachsender sozialer Unsicherheit herausgeschworen wird. Hingegen können sexuelle Praxen, die ein verkrustetes sexuelles Regime aufrechen, in dessen Zentrum die Monogamie und Heterosexualität stehen, nur bedingt widerständig genannt werden, wenn sie im selben Zug die Ideologie der Gestaltbarkeit des eigenen Lebens freilegen.

Doch welche a/sexuelle Lebensformen und Subjektivitäten lassen sich dem entgegensetzen? Wie kann eine Sexpolitik darauf ausgerichtet sein, Konjunkturen und langlebige Verbindungen zu schaffen? Wie kann der ungeheuren Erdrückungskraft des sozial-sexuellen Experimentens (nicht nur) in queer-feministischen Subkulturen die Treue gehalten werden, ohne sie an das Ökonomische zu verraten? Heisst dies, jeden Opportunismus in Bezug auf Sex zu verabschieden? Was folgt auf den Opportunismus in der Krise? In meinen theoretischen Erkundungen prüfe ich mögliche Vektoren der sexuell-widerständigen Handelns: Sex intensivieren, verweigern, überarmieren oder überschreiten?

**NEW INTIMACIES FOR A BIOTECHNOLOGICAL ERA: TRANSHUMANIST VALUES AND FUTURES**

In this biotechnological age, the Posthuman shift is urging to appreciate the relevance of the countless interactions linking human and non human partners, both organic and inorganic. Meanwhile, the massive influx of technologies into everyday life and their perceived potential for change are fueling reactionary movements, whose members fear the corruption of “human nature” by technological means, and the end of “natural” social structures and belief systems. Bioconservatives oppose the progress of reproductive technologies and enhancing techniques, as well as the advancement of rights for LGBTQ+ people; the only legitimate family is a cis-hetero monogamous couple, religiously married with the purpose of having children through intercourse. On the opposite side, the techno-progressive position of Transhumanism embodies hopefulness for the future and a tension toward social change, as well as the belief that technological progress could be crucial in accompanying humans on the next steps of their evolutionary journey. Whereas Bioconservatives claim to be defending godgiven “human nature” by advocating against any disruption of norms, and any use of technologies capable of threatening the “natural order” and the common sense of morality, Transhumanism is open to issues regarding reproductive rights, non-monogamies, trans people’s right to self-determination, nonheterosexual families and sexualities, antispeciesism, and is generally aligned with movements pushing the boundaries of normativities. In the face of conservative backlash, Transhumanism envisions utopian futures that link a reasoned use of new technologies to a broader call for social equality and change, proposing a paradigm more in tune with today’s world.

**BIO**

S Palumbo has an MA in Philosophy from the University of Naples Federico II, and is a PhD candidate at the same university. MC Ferro has an MA in Historical Sciences from the University of Naples Federico II, and is a PhD candidate at the same university.

## **JULIEN WESSELS**

### **GENETIC VARIABILITY OF THE OXYTOCIN RECEPTOR AND POLYGAMIE – POLY-GEN-PROJECT**

The peptide hormone oxytocin is well known for its influence on social-, parental-, and sexual-behaviors in mammals. The latter was investigated most extensively in prairie voles.

This species forms lifelong monogamous pairs, a behavior that is very rare in mammals.

Sensitivity and expression of oxytocin receptors seem to make the main difference, compared with other non-monogamous vole species. In humans, there is suggestive evidence that the tendency for monogamous or non-monogamous behavior is influenced by oxytocin as well. To investigate the relationship between non-monogamy and three oxytocin receptor gene polymorphisms (rs2268498; rs2254298; rs53576), a sample from the polyamory-community will be compared to a monogamous reference group. In total it is planned to recruit 200 participants on polyamory-munches and via social media. The DNA for genotyping will be collected with buccal swaps. In addition to genotyping, several psychometric questionnaires will be presented via an online survey: Attachment style (BoBi), sexual-self-confirmation (BSS-SA), lovestyles (MEIL), trust (KUSIV3), social desirability (KSE-G), Big 5 (BFI-10), life satisfaction (KU03 L-1). Furthermore, attitude towards sexuality, sexual preferences and experiences with alternative forms of relationships are inquired.

### **BIO**

My name is Julien Wessels, I am 30 years old and live in Recklinghausen, Germany.

Currently I am studying Psychology and Cognitive Neuroscience at the Ruhr-University Bochum and working on my master theses. I am especially interested in human sexuality and relationships, especially in alternative forms.

## DAVID CIGÁNEK

### **POLYAMOROUS RELATIONSHIP ESCALATOR OR NETWORK GRAPH? ATTEMPT TO DESCRIBE THE RELATIONSHIP OPENING AS A SUCCESSION OF MILESTONES**

Many paths lead to the successful polyamorous relationship and this form of coexistence can also have many faces, but common developmental patterns asserting the forming of both the monogamous and polyamorous relationships surely exist. Is it possible to describe and epitomize them as stages on the one-way escalator or rather in the form of travel map nodes? Discussion over milestones identified during the opening phase of previously monogamous relationships aims to gather significant input from all participants and facilitate the compilation of network graph for slightly geeky conceptualization and description of the polyamorous relationship during its formation. After the necessary evaluation (out of scope of this workshop) the output could be relevant not only for participants' self-reflexion, but also for further adaptation in psychological research and consulting.

### **BIO**

Biologist by profession, David Cigánek works as a director of botanical garden nowadays. Devotes the free time to the integration and interdisciplinary outreaches of many of his secondary interests from the rank of natural sciences and humanities. Polyamory and ethical non-monogamy perceives to be an opportunity for conscious personal development for both the monogamous and polyamorous partners.

**JP MIZZEN**

**L(L)SL – LIMIT(LESS) SEX AND LOVE**

The film, working title L(L)SL – Limit(less) Sex and Love, is intended as an intelligent and accessible entry point for people who know little about Polyamory and are interested to know more.

**BIO**

I am an Emmy award winning filmmaker who has made this film as an exploration of a subject that I was personally interested in understanding. Please see my website for further information about myself and my previous work: [www.highaltitudefilms.tv](http://www.highaltitudefilms.tv)

## ANN ANTIDOTE & RODERICK

### VACATIONS IN SLUT MEADOW, A POLYGARCHUTOPIA

Synopsis: In 2007 the first "Ferien in Schlampenau", which roughly translates to "Vacations in Slut Meadow", took place in Germany, becoming meanwhile a yearly feminist summer camp for women who challenge the concept of monogamy as the sole accepted relationship model.

"Also unnatural women need rest", said the invitation, "and to spend time with other sluts, away from the heteronormativity, exchanging experiences, discussing utopias or developing a new relationship culture."

In this DIY, no-budget film, word is given to four participants in Schlampenau and they speak about polyamory, the camp itself, feminism, queer identities and their dreams for the future.

The film shows a sense of fight against alienation in a society where being a woman, polyamorous, feminist, queer or transgender is often misunderstood or outright repressed. The camp is revealed as a place of togetherness, freedom, discussion and fun.

Ladies from all genders and gentlemen, welcome to Schlampenau.

<http://polygarchutopia.blogspot.com>

### BIOS

Ann Antidote (\*1973) is an autodidact DIY artist, active in the fields of bondage, film making and performance art. She has been active in the promotion of polyamorous, queer and sex-positive lifestyles as respect-deserving options. This work includes teaching, blogging, music, video, and performance art, in Berlin, where she lives, and beyond. Not regretting a former life in Physics, she quit her non-art-related day job in 2009, and brought most of these projects under the protective umbrella "The Strange Life of the Savages" as full-time occupations.

Roderick (\*1972) aka Lun Ário is a queer sex-positive DIY performer artist based in Berlin. Lun Ário is doing burlesque performance, making movies and teaching shibari since he moved to Berlin in 2009. At the moment committed to a DIY, low budget aesthetic. Specially for documentaries he finds that the minimalist approach allows the filmed subjects to feel less intimidated by the equipment, which results in a more natural response.

<http://www.strangesavagelives.net/>

## **DR. SERENAGAIA & SHAISSON ANTHONY**

### **PLAYA AZUL I LOVE YOU: TOGETHER IN ECOSEXUAL LOVE**

This 30-minute documentary is the story of a 16-year love affair with a beach that culminates in a Plural Wedding of Ecosexual Love.

What is an ecosystem? When we practice Ecosexual Love, an ecosystem is a companion, a partner, a lover. Falling in love with an ecosystem is what this film is about. Interpreting the Earth as a lover is the shift in metaphors that has galvanized the Ecosexual Movement. When we love the Earth we make love on, a common path for the sex-positive movement and the global ecology movement will evolve.

This movement manifests locally as well. A liminal space for dwellers and lovers, Playa Azul is a beach on the south side shore of Western Puerto Rico. It is being stewarded with love by a team of dwellers who share it with nature lovers. It is now very hospitable to diverse lovers and conducive of inclusive forms of amorous behavior.

We the co-directors made this film to celebrate the beauty of this ecosystem and the spontaneous behavior it inspires in people when living close to nature in the Caribbean. We extended our invitation to a Plural Wedding of Ecosexual Love, and a community came together for this inclusive and fluid symbolic ceremony. Participants married the beach and a radical form of "marriage equality" was practiced. Everyone became a "spouse." Upon acquiring abundant "spice" the ecosystem became healthier and happier.

The film documents this coming together and its transformative effects for the community and the beach itself.

### **BIOS**

Shaison P. Ouseph, a director in Mumbai, India, is the founder of Veritas Productions. His documentaries support literacy, respect for earth's ecosystems, natural expressions of love, and the empowerment of women. He has worked in China, India, Bali, Denmark, France, Italy, New York, and Puerto Rico. The UN, ILO, and the US Embassy have recognized Ouseph's work.

Dr. SerenaGaia is the sacred name of Serena Anderlini-D'Onofrio, PhD. She is a cultural theorist and founder of 3WayKiss. Her prophetic books have inspired readers around the world, including Gaia (2009), Eros (2006), and Ecosexuality (2015), the first collection on this topic. Dr. SerenaGaia is a professor and renown public speaker.

**FRIDAY, 1 SEPTEMBER**

## ANDREAS BRUNNER

### INTIMACY UNDER THE CONDITION OF PROSECUTION: GAY MALE RELATIONSHIPS IN VIENNA BETWEEN 1938 AND 1945

Since 2013 a team of historians at QWIEN – the center for gay & lesbian culture and history has researched the prosecution of LGBTI\* in the years of the National Socialist terror regime in Austria. We analyzed proceedings at the Viennese courts Landesgericht I & II between 1938 and 1945 in which more than 500 victims that were penalized with crime against nature (§129 lb StG.). The majority of approx. 95% were against gay man. Because we have more detailed data on gay men\* the paper will concentrate on men\* that were persecuted as homosexual unless they identified themselves as “gay”, “bisexual” or “straight”.

Each proceeding represents a small excerpt of a personal history opening an in-depth look on intimate details of the persecuted. Written by the prosecutors these documents give insight in different forms of relationships that are recorded in the interrogations of the incriminated gay men\*. Selected case stories reveal a variety of affiliations between men\* from anonymous sexual encounters to monogamous relationships and intimate friendships without mutual sexual attraction. But it is also to question if our perceptions of relationships, if our models of monogamy, polyamory of promiscuity are suitable instruments to reconstruct historic relations between men\*.

#### BIO

Andreas Brunner is co-founder of QWIEN – the center for gay & lesbian culture and history, he researched the LGTB history of Vienna for more than twenty years and a tour guide specialized on LGTB tours in Vienna.

## ANDREW SPARKSFIRE

### PLAY PARTY PRODUCTION: HOME EDITION

Have you ever wondered what it takes to host a consensual, fun, and gender-inclusive play party? Ever tried to host a sex party but couldn't get things going? Or have you hosted a sex party but felt that some vital ingredient was somehow missing? You're invited to Play Party Production:

Home Edition, a workshop hosted by Hacienda founder and sex positive activist Andrew Sparksfire. Drawing from Hacienda's collective experience producing play parties in New York City and in New Orleans, Andrew will give you the tools to throw a play party for anywhere from five to fifty people in your own home. We will show you how to create an environment so playful and comfortable that your guests will want to peel off their clothes at the door! And we'll go through everything it takes to be a responsible host: How to curate your guest list, how to ensure safety and comfort, how to use Guardians to eliminate the "creepy person" syndrome, how to prevent consent violations before they occur, and how to set expectations so that your guests behave in alignment with your community's values. We'll have practical tips on everything from bed-to-guest ratio, managing a coat check and bar, what to stock up on and why, and how to select the best lighting, music, and décor. We'll combine learning with hands-on exercises. Come join us and let us be your partners in creating an experience that your guests will never forget!

### BIO

Andrew Sparksfire is an entrepreneur, investor, and activist. He is best known as the founder of Hacienda, a community organization that welcomes all genders and all sexual orientations. In 2014, he built an intentional living environment called Hacienda Villa that has become a center for sex positive culture in New York City. Read more about Hacienda at: [bit.ly/realpeoplehacienda](http://bit.ly/realpeoplehacienda)

**BETWEEN SEXUAL AGENCY AND FULFILLING STEREOTYPES:  
THE INTERSECTIONS BETWEEN BISEXUALITY AND NON-MONOGRAMIES**

Bisexuality (used as umbrella term for all non-monosexual identities) is easily conflated with not being able to live monogamously. Even if only a part of the bisexuals lives in non-monogamous relationships many people in non-monogamous communities have sexual and/or romantic relationship experiences that could be described as „bisexual“. Bisexuals as well as people living in non-monogamous or polyamorous relationships have to deal with similar negative attributions like promiscuity-allegations. Also, both identities have the potential to disrupt societal norms e.g. of hetero-or homonormativity, couple-centrism or compulsory monogamy.

The topics of this panel will range from empirical works on the intersection of bisexuality and non-monogamies, to a discourse analytical work of bifeminist critiques of monogamy. Based on empirical data from two different countries in Europe (Austria and the Netherlands) we will discuss what challenges bisexuals face when they live in monogamous or non-monogamous relationships and how experiences of discrimination from outside or their internalized form influence the way bisexuals choose to live. Additionally, debates of non-monogamy across various strands of feminism and above all bi-feminism will be discussed.

**BIOS**

Chairperson: Dr. Meg John Barker - The Open University: Writer, therapist and activist-academic. Psychological perspective on bisexuality, non-monogamy and its intersections. Author of guidelines for therapists and critical self-help literature on the named topics.

Dr. Christian Klesse is a Senior Lecturer at the Department of Sociology at Manchester Metropolitan University. Christian has conducted research in various aspects of gender and sexual politics, including non/monogamy, transnational LGBTQ activism and Queer Film Festivals.

Emiel Maliepaard is PhD Candidate at the Department of Human Geography at Radboud University. He currently conducts research on (bi)sexual citizenship and everyday sexual identity negotiations of bisexuals in the Netherlands.

Dr. Renate Baumgartner is a bisexual researcher and activist in Vienna. Renate leads a qualitative research project on relationships of bisexual women in Vienna and holds empowerment workshops for bisexuals\*. She holds a PhD in life sciences and is pursuing her Masters in Gender Studies at the University of Vienna.

## CHRISTOPHER GOTTWALD

### CONTACT IMPROVISATION UND ALTERNATIVE BEZIEHUNGSFORMEN (EINE TANZFORM ALS REFLEXIONSMÖGLICHKEIT)

Contact Improvisation (kurz: CI): Die Tanzenden berühren sich an einem gemeinsamen Punkt und beginnen, sich umeinander herum zu rollen, aneinander zu lehnen und gemeinsam durch den Raum zu bewegen. Die gewohnte Ordnung wird aufgelöst: Es gibt keine vorgegebenen Tanzschritte, keine Geschlechterrollenverteilung, keine festgesetzte Haltung, sogar die Tanzpartner\*innen können jederzeit wechseln. Menschen mit jeglicher Körperform oder körperlicher Beeinträchtigung tanzen miteinander und auch Begegnungen zwischen Anfänger\*innen und Fortgeschrittenen können für alle Beteiligten bereichernd sein.

CI bietet außerdem die Möglichkeit gleichzeitig mit mehr als einer\*m Partner\*in zu tanzen. So lassen sich vom Trio bis zum Netzwerk alle erdenklichen Konstellationen ausprobieren. Die Tänzer\*innen werden dabei spielerisch konfrontiert mit Gefühlen und Mustern, die ihnen auch in ihren (Mehrfach-)Beziehungen begegnen.

In der Contact Improvisation lässt sich auf sinnlich-körperlicher Ebene erfahren, was es bedeutet, sich von Heteronormativität, Diskriminierung, Beurteilung, Schubladendenken und Besitzdenken zu lösen, Sprachbarrieren zu überwinden und sich als Menschen auf Augenhöhe zu begegnen. Durch die offene Form ist jede\*r mit allen im Raum verbunden und wird so zur\*m Co-Kreator\*in der gemeinsamen Atmosphäre und des gemeinschaftlichen Erlebnisses.

In dem Workshop werden wir Grundtechniken der CI kennenlernen und in kleinen oder großen Reflexionsrunden unsere Erfahrungen auf unser persönliches Beziehungsverhalten und den gesellschaftlichen Kontext übertragen.

Du brauchst keinerlei Vorkenntnisse und keine körperlichen Eigenschaften. Bitte bringe Kleidung ohne Gürtel und Knöpfe mit, in der du dich gut bewegen kannst.

### BIO

Christopher Gottwald (46, Berlin, 3 erwachsene Kinder), Schauspieler, Regisseur, lebt seit 15 Jahren polyamor, hält seit 5 Jahren im deutschsprachigen Raum Vorträge und Workshops zu Polyamorie, Intimität und Sexualität, hat Veranstaltungen ins Leben gerufen wie „Polyrunde“, „Liebe tanzen“, „free jam“, „Sexy Games“, u.a.; arbeitet seit 2 Jahren als Sexological Bodyworker [www.christopher-gottwald.de](http://www.christopher-gottwald.de)

**"WHAT'S THE POINT OF BEING IN A RELATIONSHIP, IF YOU'RE GOING TO BE WITH OTHER PEOPLE?"  
THE REINFORCEMENT OF MONONORMATIVITY IN MEN'S AND WOMEN'S  
ACCOUNTS OF EXTRA-RELATIONAL SEXUAL INVOLVEMENT**

*Auckland University of Technology, New Zealand*

Despite being a widespread practice, the behaviour typically referred to as 'infidelity' is still largely regarded as unacceptable in current Western culture, illustrated in the value-laden terms taken up to describe this act. The social and cultural repercussions of this act have been depicted by most research in reductionist and/or problematic ways, linking them to heteronormative relational practices and positioning them as inevitable. The current study is located within the critical sexualities and critical social psychology fields, and aimed to examine such extra-relational sexual involvements (ERSI) in much greater depth. Located within a larger project, this study aimed to explore the wider social constructions of ERSI, as a broader and contextualised analysis of such practices is greatly lacking. In order to do so, four focus group discussions were employed in New Zealand, consisting of two men's (eight participants) and two women's groups (nine participants). The data was analysed using a Foucauldian mode of discourse analysis, as outlined by Willig (2013) for the discipline of psychology. The analysis showed how relationships were framed – as highly fragile, requiring work, and drawing on a business discourse. The analysis demonstrated how participants portrayed ERSI in contradictory, contested, gendered and highly moralising ways. The discourses of ERSI were heavily intertwined with heteronormative understandings of relationality and reinforced a mononormative structure as the ideal and most 'normal' way to engage in love/sex relationships.

## **ARTHUR DOMBROVSKY**

### **POLYGAMOUS RELATIONSHIP PSYCHOTHERAPY: THEORY AND PRACTICE. GESTALT THERAPY POINT OF VIEW**

My report focuses on relevant, but often not mentioned topic of modern relationships. In modern psychotherapeutic relationships huge attention is attended to problem of Double relations (and sometimes triple relations and more relations)

By many researches in different regions, countries from 70% to 90% couples have occasional or constant double relationships, what is more commonly called lovers.

These type of relationships are often the subject of psychotherapeutic work with couples as a separate type of relationship. i.e. not with what we have to fight, but that it is a separate kind of relationship and has its own dynamics, regulatory crises and stages of development, and unfortunately that type of relationships are part of our modern life.

In my report, I would like to share with my own experience and with my thoughts about making support to the couples who is in such relationships.

Also the aim of my report is to take off the label of shame and guild from these relationships. And maintaining the debates on this subject as an independent phenomenon which has a right to exist.

### **BIO**

Dr. Sci. Pth. Arthur Dombrovsky is a psychotherapist, gestalttherapist, supervisor and Gestalt Therapy teacher/trainer, Founder and director of Riga Gestalt Institute. Graduated from the Latvian Academy of Culture, Graduate School of Belorussian State University of Pedagogy, Paris School of Gestalt (Esole Parisienne de Gestalt), Sigmund Freud University (SFU), Vienna, Austria.

**RM VAUGHAN**

**SCHEUNE HOUSE RULES**

Based on an essay I wrote for the first edition of *Annals of Gay Sexuality*, my talk/reading focuses on the negotiations and system of signals employed by men seeking sex with men in Berlin's dark rooms. In particular, the new and necessary negotiations used by men who wish to use condoms for penetrative sex, which is no longer considered a normative request or choice. My essay/talk is not a condemnation of "bare-backing", but rather an observation of the cultural shift away from condom use and how gay men raised during the HIV/AIDS second wave in the late 1980s, the "safe sex" era, process and navigate this new reality. The talk/essay is also, indirectly, a description of the limitless kinds of intimacies, their intensities and fragility, available in Berlin's designated male-to-male sex spaces.

**BIO**

RM Vaughan is a Canadian writer and video artist who lives in Berlin. Vaughan is the author of 10 books and co-creator of dozens of film works in many formats.

## **THERESA MANDERSCHIED**

### **POLYAMOURÖSE FAMILIENNETZWERKE – ZU NICHT-MONOGRAMEN FAMILIENSTRUKTUREN UND DEREN FAMILIÄRE LEBENSREALITÄT**

*Carl von Ossietzky Universität Oldenburg, Institut für Sozialwissenschaften  
Methoden der empirischen Sozialforschung, Oldenburg, Germany*

Polyamouröse Familien bzw. nicht-monogame Partnerschaftlichkeiten sind in der Soziologie (besonders in Deutschland) derzeit noch unterrepräsentiert. Ich möchte daher mit einem Anschluss an die Familienforschung polyamouröse Familien als Familienmodell sichtbar machen und die Realitäten polyamouröser Konstellationen nachvollziehen. Die Forschung soll dabei an die diskursanalytischen Auseinandersetzungen mit der romantisch dyadischen – und meist heterosexuellen -Liebe und Beziehung sowie feministischen Fragen anschließen, sich jedoch weiter-und tiefergehend mit den gelebten Realitäten auseinandersetzen. Meine Herangehensweise orientiert sich an der qualitativen Netzwerkforschung in Verbindung mit einem diskursanalytischen Ansatz, um die Familienstrukturen nachzuvollziehen und nachzuzeichnen. Wie wird Familie jenseits der Mononormativität gelebt? Wie gestaltet sich der Alltag, das Miteinander? Wie beziehen sich die Menschen aufeinander? Welche Rollen nehmen sie ein? Was konstituiert/konstruiert sie als Familie? Wie stehen sie im sozialen Kontext? Wie repräsentieren sie sich nach außen? sind analytische Fragen, denen ich nachgehen möchte. Zahlreiche dieser aufkommenden Fragen verweisen auf die besonderen Relationen der Menschen untereinander sowie deren individuellen und gruppenidentitären (als Familie) Relationen zur Umwelt. Aufgrund dieser Überlegung heraus erscheint der Blick, den die Netzwerkforschung auf Relationen zu bieten vermag, als eine fruchtbare methodologische Brille zur Ergründung dieser Fragestellungen. Ich werde Interviews mit Einzelpersonen online und persönlich führen. Auch mit Familien möchte ich sprechen und deren Reflexion über ihre Familienrealität audiovisuell aufzeichnen. Die Forschung soll zunächst eine qualitativ ethnographische sein. In einem zweiten Schritt strebe ich auch an, Fragen in etablierten Surveys zu platzieren, um einen weiteren gesellschaftlichen Überblick zu ermöglichen.

#### **BIO**

Studium der Soziologie und Politikwissenschaft an der Universität Konstanz mit Schwerpunkt in Methoden der empirischen Sozialforschung, besonders qualitative Methoden, Ethnomethodologie und Diskursanalyse. Master an der Technischen Universität in Berlin mit Interesse an der Videographie. Promotion an der Carl von Ossietzky Universität Oldenburg und Lehre im Bereich Statistik und qualitative Methoden.

**NICHT/MONOGAME BEGEHRENSFORMEN: DREIECKSKONSTELLATIONEN IM FILM**

In my contribution (based on my thesis) I discuss different forms and kinds of desire and relationships. I inquire how they are expressed and the possibility of expressing them in the first place, which kinds are intelligible and liveable, and in which way – and what is excluded. Which non/monogamous relationships interact with certain notions of sexualities and gender?

How do they condition and reproduce each other and which discontinuities are there in (alleged) continuities? On which notions of desire are they based and how to think of desire? (for example as an intersubjective, socio-symbolic dimension in distinction of psychoanalytic, individualized approaches like Probyn (1995), de Lauretis (1996), or Sedgwick (1985, 1991, 2003)).

These questions in mind I want to approach my material with a broader text concept – film as text – and the method of Queer Reading (Traub (1994, 2002), Kraß (2003), Babka (2008)). In a comparison of Turffaut's Jules et Jim from the early 60s and (more) recent films as Tykwer's Drei (2010), Villaverde's El Sexo de los Ángeles (2012) and/ or Lifshitz' Wild Side (2004) I will ask for the different concepts and representations of relationships and desires. Furthermore, the historic change(ability) will be explored in this comparison/contrast – with regard to the socio-cultural context.

While the constellation of the three protagonists in Jules et Jim is doomed to failure as they seem too intensely rooted in 'classical' partnerships and family patterns, the more recent movies depict non-monogamous relationships quite differently – much more positively. While the failure in the former seems programmatic, all movies have in common to question the naturalness of binaries (e.g. gender: masculine/feminine; sexuality: homo-/heterosexual). The non-monogamous intimacy which are negotiated within these movies along partnership, friendship, and family, open up possibilities how to deal with\_against hetero-/mono-normativity.

**BIO**

I'm finishing my two master studies and working on my Master Theses on queertheoretical perspectives on desires and relationships in Comparative Literature and Gender, Culture and Social Change. I live in Innsbruck, where I study, and Berlin, where I couldn't get away after my Erasmus year and work as a student at the Center for Interdisciplinary Women's and Gender Studies.

**MEHR ALS ZWEISAMKEIT – WHEN TWO WON'T DO**

Unsere Forschung befasst sich mit der Frage 'Wie nehmen polyamorlebende Menschen in Wien und Graz ihre eigene Familie wahr?', und wurde im Rahmen einer Lehrveranstaltung am Institut für Soziologie der Universität Wien durchgeführt. Die methodische Umsetzung erfolgte mit der Fotobefragung nach Kolb (2008). Ziel war es, ein Verständnis von Familie zu erforschen, welches über Blutsverwandtschaft, sowie eine durch Recht entstandene, familiäre Verbindung hinaus geht. Als theoretischer Ausgangspunkt bot sich somit das Konzept der 'Familie als Herstellungsleistung' nach Schier/Jurczy (2008) an. Es wurden narrative Interviews mit insgesamt elf polyamor lebenden Personen geführt. Analysiert wurden die Interviews mithilfe der Feinstruktur- und Themenanalyse nach Froschauer/ Lueger (1998, 2003).

Es kristallisierten sich zwei Familientypen heraus: die konventionelle Familie sowie die Wahlfamilie. Der erste Typus zeichnet sich durch eine Zusammensetzung aus blutsverwandten bzw. (vormals) verheirateten Personen aus, während beim zweiten Typus emotionale Bindung im Vordergrund steht. Des Weiteren zeigt sich bei der konventionellen Familie begriffliche Stabilität, wohingegen bei der Wahlfamilie eine strukturelle Fluidität vorherrscht. Es findet sich allerdings in beiden Typen der Wunsch nach einer Vereinbarkeit des Lebensstils mit den rechtlichen Rahmenbedingungen. Hier kann eine Parallele zur LGBTQI Bewegung gezogen werden. Schlussfolgernd kann folgende These aufgestellt werden: Wenn bereits eine (konventionelle) Familie gebildet wurde, tendieren polyamor lebende Menschen dazu, bei dieser zu bleiben und lediglich die Rahmenbedingungen zu adaptieren. Wenn die Möglichkeit zur Erhaltung nicht mehr besteht, so bilden sie eine neue, in Anlehnung an den Typus der Wahlfamilie. Grundsätzlich ist hierbei zu erwähnen, dass sich eine Tendenz zu dem Wunsch nach Kommunenbildung abzeichnet.

**BIO**

Pamina Reichmann und Antonia Velicu sind im Endspurt ihres Bachelorstudiums der Soziologie an der Universität Wien. Pamina Reichmann studiert ein Semester im Rahmen von Erasmus+ an der Karlsuniversität Prag (Schwerpunkt Internationale Politik), während Antonia Velicu als Studienassistentin von Univ.-Prof. Dr. Rudolf Richter am Institut für Soziologie (Universität Wien) arbeitet.

## **MOLLENA WILLIAMS**

### **A SUBLIME DICHOTOMY: HOW ONE BLACK WOMAN FOUND STRENGTH & FREEDOM IN CONSENSUAL BDSM**

We all have journeys of the mind and heart that carry us through our lives. Sometimes, these wanderings can take us to the darkest places, and we may be surprised to find ourselves healed by pain, liberated by servitude, uplifted by what would seem to be the most demeaning of tasks.

Mollena Lee Williams-Haas has been following a conscious path of submission, servitude and consensual slavery since the early 90s. The controversial nature of BDSM (Bondage & Discipline / Dominance & Submission / Sadism & Masochism) is only magnified when the lens of race and gender focuses upon the practitioners. As a self-identified feminist, a cisgender African-American woman, and an activist, it would seem that the sexuality of the submissive, the slave, the subject, is directly at odds with these high-minded ideals. Quite to the contrary, she has found a remarkable degree of freedom, of self-actualisation, and pride, in her role as a submissive and enjoys a fulfilling life, in spite / because of these dichotomies.

### **BIO**

Mrs. Williams-Haas will address the challenges facing those who follow their own path, regardless of outcome. Her journey, though specific to her experience, may serve as an illumination to others who follow their own path to self-actualisation and, in turn, inspire others to find their own real selves.

*the KRAKE, a longstanding subversive magazine for alternative relationships  
never missing the fun bits of contradicting mainstream*

The mainstream of poly culture provides almost no room or strategies for LGBTQIA\* and feminist alternative relationship development. Sub-cultures often rapidly produce new normative narratives, which prevents truly new and radical relationship innovations. In contrast, the KRAKE as an institution offers a space for a broad variety of relationship forms and experiences to exchange in an open dialog on fertile feminist ground. Humor, playfulness and eight arms have given the sufficient amount of energy for our tussling and wrestling with existing limitations and constraints to overcome dominating structures.

For 11 years the KRAKE, as an independent zine, has published a wild, creative mixture of articles, poetry, cartoons and imagery. The latter is a special focus of the KRAKE since we believe that to imagine and envision the "impossible" one has to go beyond words. The creation of new images and redefinition of existing imagery provide new vehicles for promoting a new relationship culture. These new images also function as an anchor for a feeling of connectedness for relationship rebels in a normative world. The reader is presented with an overall thoroughly distilled feminist knowledge on truly alternative relationships constantly expanding concepts beyond the boundaries of common poly mainstream. Covering a broad range from contemporary to antique role models offers the opportunity to draw from experiences, failures and success of fellow relationship rebels.

One of the former mentioned new vehicles of the KRAKE are the so called Photoromanzi (originating from the 50ies Italian pop culture). These picture stories provide a tool to unfold free creativity for emancipatory societal analyses (changing narratives by means of dialogues, tackling stereotypical images with genderbender, alternative storytelling as corrective for collective memory etc.). Depending on the creative potential of the workshop group we are going to develop a storyline together (or alternatively provide one). This will be followed by producing a picture story by taking photos with equipment we will be bringing. Depending on the remaining time we will put together the picture story during the workshop, conference or after and publish it in 2018.

## **BIOS**

Bio Gwendolin Altenhöfer: lesbian-feminist activist, 2000 M.A. Ethnology, 2006 founding the zine DIE KRAKE with Albertine, 2007 founding the feminist camp for alternative relationships, undertaker at daytime and ardent country bumpkin night & day, based in the Swabian Forest. KRAKE Info & Bestellung: <http://diepolytanten.hostzi.com/resources.htm>

Katrin Wilhelm, long standing practitioner of alternative relationship styles. Creative satellite and foreign correspondent of the KRAKE. At daytime nomadic cultural heritage scientist with focus on archaeological remains and built architecture. Full Time feminist, sex and body positive. Fluctuating between London, Munich and genders.

## **PHOENIX FLIGHT**

### **DISABILITY, AND ALL SORTS OF SEX**

Using his own life as a backdrop, Phoenix will discuss the various obstacles faced by disabled people as they navigate the world of sex, sexuality and relationships. The talk will explore the interplay between disability and body confidence; how society and media desexualises disabled people; and the challenges disabled people face in finding and starting relationships. It will also examine how non-monogamous relationship can work to the advantage of disabled people, how kink and BDSM can make sex more accessible, and how Phoenix managed to find his own sexual confidence by participating in these communities.

After the talk, there will then be an opportunity for people to share their own stories about disability and sex, and to ask advice -particularly related to finding new relationships as a disabled person and to how able-bodied people can support their partners without becoming a de-facto carer.

### **BIOS**

Phoenix is queer, kinky and non-monogamous, and has been disabled since birth. He helps run KinkFestUk – an educational BDSM conference – and has spoken at the last two London PolyDays, as well as Speakezee in Bristol. He runs several regular kink events in Oxford, including munches, workshops and parties, where he is a regular on the kink and poly scenes.

## **LUISA SCHNEIDER**

### **RELATIONSHIP'S MANY FACES: LOVE, SEX AND (A)ROMANTICISM IN FREETOWN, SIERRA LEONE**

In Sierra Leone, secret societies and local traditions have previously provided the script for the country's sex role plan based on gender parallelism.

Since the civil war (1991-2002) these standards of womanhood and manhood have been confronted with constant change, due to, inter alia, migration, international influences and the media. Both the war and the Ebola pandemic (2013-2016) impelled many people to move to different areas, leading in turn to their exposure to and transmission of new ideas about relationships and intimacy. During the Ebola pandemic, cultural conceptions of partnership were under constant re-negotiation since sexual intimacy was restricted due to the risk of infection. This culture of suspicion towards sexual activity did not stop desire, but drove relationships underground accelerating the development of various new forms of sexual and (a)romantic encounters.

In the hastily transforming global hub of post-pandemic Freetown, there is a disconnect between ideals of heteronormative gender parallelism and lived realities. Aromantic arrangements, remunerative encounters, non-monogamous relationships, romantic affairs, cohabitation and legal arrangements have replaced marriage as the dominant form of relationship.

Based on long-term fieldwork among men and women from various backgrounds and demographics in Freetown, this paper discusses different forms of relationships and analyses improvised modes of urban sociality and intimacy related to emerging notions of (a)romanticism and choice in post war and post pandemic Sierra Leone.

#### **BIO**

I am a DPhil candidate in Anthropology at the University of Oxford. I have been working on masculinities and femininities for several years in academia, with NGOs and IOs. This paper draws from one year of ethnographic fieldwork on relationships and gender conducted in Freetown, Sierra Leone.

**EMOTIONAL SUSTAINABILITY AND THE SOCIO-POLITICAL MEANINGS OF NON-MONOGAMOUS LOVE**

In the light of vulnerability and commodification of love, as well as the decline of the normative family model in the 21st century, inquiries into whether there exist any new, cutting-edge concepts of love, are of particular significance. Reclaiming love from its monogamous liaison, this paper explores important affinities with early feminists definitions of love, especially the potential of interconnectedness, solidarity and care that challenges the private (nuclear) form of love. The argument relies on Justyna Sempruch's research conducted in the area of Warsaw on non-monogamous forms of love (2013-2016), which are compelling not only in terms of their symbolical revolutionary meanings, but foremost in terms of actual possibility of the socio-emotional transformation of bonding for the 21-century. To further verify such proposal, the paper enters into a dialogue with Tomasz Kulesza, a polyamorous activist and a co-founder of a poly-community in Warsaw, who engages the topic based on his experience with polyamory from a participant perspective. In particular, he answers the following questions: what characterizes polyamorists involved in the community, what motivates people to seek out other polyamorists as something other than partners and what, if any, are overreaching desires and goals of polyamorists in the broader societal sense.

**BIOS**

Justyna Sempruch, Ph.D. in Comparative Literature (UBC), is currently a Researcher at the University of Warsaw. In 2010 she completed transnational research on the work-life balance in non/normative family contexts (Toronto, Zurich, Warsaw) funded by Swiss National Science Foundation. She is the author of 2 co-edited anthologies, and a monograph, *Fantasies of Gender* (Purdue UP, 2008). Her most recent book project, *The Precariousness of Love, the Meanings of Family* is based on research about the diversity of love bonds in contemporary Europe.

Tomasz Kulesza is mostly a on-and-off longtime (before the beginning of polyamory in Poland) polyactivist, community, meetup and event organizer in Warsaw, Poland. He occasionally gets involved in gender and sexuality activism. He likes dungeons, underworld and generally all things underground whenever he is not in love with The Great Steppe and its aboveground cultures.

## THOMAS SCHNETLAGE

### WHY POLYAMORY WORKS BEST FOR SENIORS

In the 19.2% of EU28 people aged 65+, women progressively outnumber men, they increasingly live alone and older members of minority groups, including the LGBTQ, experience unique challenges worldwide. With little societal support for sexuality in later years, many people give up on it as they age. I will outline these and other realities of old age.

Being older can bring opportunities for creative sexual expression. I'll discuss why there's never been a better time to be a sexually-active senior. I'll suggest ways of safely resuming having touch in one's life for those who are touch-starved.

Many physical and other challenges arise in the late years of life. I'll reference (mostly American) books and authorities who specialize in sex and old age, sex and disabilities, sex after prostate disease and sexuality for post-menopausal women.

Most traditional sexual advice balks at non-monogamy, typically without a specific focus on the elderly. I will review the perspectives of the experts and make a case for careful sex-positivity in later life.

Adding more relationships, sexual or otherwise, is one thing seniors can do to help buffer themselves against infirmities and loss towards end of life. I'll discuss how polyamory can be a viable option: Seniors have long experience with sexuality, their emotions and communications. Accumulated wisdom and free time can make a huge difference in managing polyamory or other non-traditional lifestyle options.

I will conclude by stressing the importance of clearly written advanced directives for seniors.

### BIO

Tom Schnetlage actively supports, hosts and speaks at sex-positive and polyamory events, such as the San Francisco East Bay Poly Potlucks, the annual Berkeley "International Conference on the Future of Monogamy and Non-Monogamy" and mini-workshops introducing people to "Love, Intimacy and Sexuality" retreats . He is a 10-year hospice volunteer.

## REDFERN JON BARRETT

### **“GREEDY, DEVIANT, AND PERVERSE”: LIVING AND WRITING POLYAMORY**

As a queer writer living with two partners, it is inevitable that polyamory is central to both my life and work. In this paper I wish to focus on the cultural visibility of the nonmonogamous, and the responsibility of ethically nonmonogamous writers to portray the lived realities of alternative families. Though I have a background in academia, the subject will be presented from my perspective as a novelist and polyamory rights activist in order to explore the relationship between polyamory as an identity and/or lived experience, and polyamory as a subject of fiction. Specifically I will relate the formation of my own poly family to my novels *Forget Yourself* and *The Giddy Death of the Gays & the Strange Demise of Straights*.

Though distance between creative practice and real experience is never large, for those publicly involved in multiple relationships the overlap is significant: my loves and campaign work have led to me being called ‘greedy’, ‘deviant’, and ‘perverse’ by strangers, newspaper outlets, and even local politicians, a fact which only serves to demonstrate the importance of increasing cultural familiarity toward those with polyamorous families and constellations. Fiction writers have the potential to provide vicarious experiences of polyamory and other forms of ethical nonmonogamy, and I wish to examine both the difficulties and vast potential in writing our relationships—transforming our private loves into something terrifyingly public.

### **BIO**

DR. REDFERN JON BARRETT is a writer and polyamory rights campaigner with a doctorate in literature. They are author to novels *The Giddy Death of the Gays & the Strange Demise of Straights* (finalist for the 2016 Bisexual Book Awards) and *Forget Yourself*, and live with two wonderful partners.

## **DR. SERENAGAIA**

### **SACRED ECOSEX: TEOREMA, IL SESSANTOTTO AND PASOLINI'S MATH/MAP OF SEXUAL FLUIDITY AND AMOROUS INCLUSIVENESS**

This presentation applies the art of analytical observation to *Teorema*, a classic of Italian cinema by Pasolini. It was released in 1968, the *sessantotto*, largely considered a year of paradigm shift. The new zeitgeist includes a cultural revolution that attacks the malady of the Oedipal Syndrome, and connects its pervasive effects to the abuse of the partner we all share by the extractive industries. The movie places a bisexual, polyamorous visitor at the center of the diegetic structure, where he initiates victims of the Oedipal Syndrome into the practices of ecosexual love. With this prophetic movie, education to ecosexual love begins. The film taps into the director's familiarity with the Roman male sex-trade scene to sacralize sex as the magic encounter of two human ecosystems. Pasolini's sexual life became organized around this scene when he moved to Rome from his native Friuli. The film maps the way the *sessantotto* experience flipped the filmmaker's consciousness and the conventions of amorous expression in the era. The desert represents the force of ecosexual love: the Earth appears naked in the segments that suture the different consciousness explored in the film. Paolo, the father, connects with the Earth's metabolism when his heart beats next to it. Emilia, the housemaid, occupies the soil of the periferia to save its fertility from pervasive concrete. As "desert," the partner we all share enters the equation of Pasolini's theorem.

## **BIOS**

Dr. SerenaGaia is the sacred name of Serena Anderlini-D'Onofrio, PhD. She is a cultural theorist and founder of 3WayKiss. Her prophetic books have inspired readers around the world, including *Gaia* (2009), *Eros* (2006), and *Ecosexuality* (2015), the first collection on this topic. Dr. SerenaGaia is a professor of cinema at UPRM, a renowned scholar and public speaker. This presentation comes from *Amorous Visions*, her book-in-progress on ecosexuality and Italian cinema.

## MARTINE MUSSIES

### NON-MONO GAMY IN COMPUTER GAMES

Sexuality, gender and relationship styles are unknown and irrelevant in many puzzle and strategy games, but can really add to the experience in RPG's as well as in some strategy and/or story-driven games. Unfortunately, the majority of the game characters presented is still a typical heterosexual cis-gender male, who uses female partners without any commitment. But why? In creating a fantasy world anything is possible, therefore writers, artists, directors and producers of fantasy worlds must acknowledge a degree of responsibility for their world beyond that of other creators. Given that they can create a world and its inhabitants to be any way at all, why it is that a fantasy world is created -like this-is a valid question to ask. In this essay, I would like to explore non-normative representations of relationships in computer games. After that, there will be some background information about how storytelling and mythologizing can have an impact on our daily lives and thus serve emancipation. To explore what it could mean to be a feminist, ethical non-monogamous and queer-friendly ga(y)me developer, this presentation will conclude with a new game design: the Queer Mermaid.

#### BIO

After obtaining her MA in musicology, Russian literature and cultural analysis, Martine Mussies started a PhD on the topic of how modern media invite people to create new mermaid stories. As part of this project, she is designing an RPG with a gang of queer mermaids as its main characters.

**BI\* / PAN /POLY\*. ZWISCHEN AUSGRENZUNGSERFAHRUNG UND AKTIVISTISCHEM POTENZIAL**

Bisexualität ist ein weit diskutiertes Thema in der Poly-Community. Nicht alle Bisexuellen leben in nicht-monogamen Beziehungen aber viele der Poly-Community haben „bisexuelle Beziehungserfahrung“. Als moderierte Diskussionsveranstaltung mit Kleingruppenarbeit und Inputs durch die Moderatorinnen\* soll das Thema Bisexualität/ Pansexualität im Diskurs mit nicht-monogamen Beziehungen im Spannungsfeld zwischen Ausgrenzungserfahrungen und aktivistischem Potenzial erarbeitet werden. Führt eine bisexuelle Identität zu zusätzlichen Herausforderungen in nicht-monogamen Beziehungen? Welche Synergien lassen sich aus den Erfahrungen mit beiden (?) Communities erarbeiten?

Bisexuelle Menschen werden sowohl von homosexuellen als auch heterosexuellen heterosexuellen als auch homosexuellen Gruppen vielfach ausgegrenzt – den einen nicht lesbisch oder schwul genug, den anderen zu queer. Gängige Vorurteile sind:

- Du kannst dich nicht entscheiden!
- Du kannst nicht monogam sein, weil dir immer etwas fehlt!
- Du hast es viel leichter, weil du mehr Auswahl hast!

Bisexualität birgt als Ausreißerin aus Homonormativität und Heteronormativität ein politisches Potenzial und fordert Menschen heraus, über gewohnte Kategorisierungen hinaus zu denken. In dieser Hinsicht ähnelt es einer nicht-monogamen Lebensweise, die gängige Beziehungskonzepte und Normen auf- und durchbricht.

Ziel des Workshops ist die Reflexion der eigenen sexuellen Identität unter Berücksichtigung der besonderen Stellung bisexueller bzw. pansexueller Identitäten in monogamen und nicht-monogamen Beziehungen. Begriffe wie Bisexualität, Pansexualität und Poly\* werden dabei auf ihre möglichen Ausschlüsse und Problematiken sowie ihr politisches Potenzial hin kritisch reflektiert.

**BIOS**

Dr.in Renate Baumgartner, Wissenschaftlerin zwischen pharmazeutischer Forschung und soziologischer (Er-)Forschung queerer Beziehungsrealitäten. Langjährige Redakteurin der queer-feministischen Radiosendung „Bauch Bein Po“ (Radio Orange). Aktivistische Arbeit u.a. in Wiener Bi\*Gruppen „VisiBility“ und „No\*Monos“. Workshopleiterin zum Thema Bisexualitäten.

Mag.a Katharina Payk, Evangelische Theologin und Pädagogin, arbeitet im wissenschaftlichen wie (sexual-)pädagogischen Kontext u.a. zum Thema Gender, Sexualität und Lebensformen. Autorin beim queeren Blog „Kreuz und Queer“ der Seite [www.evangelisch.de](http://www.evangelisch.de), Redaktionsmitglied des Wiener queer-fem Magazins fiber, Mitglied der Wiener Bi\*-Gruppe „No\*Monos“.

Claudia Breitenberger, Bc., Biologie-Absolventin mit Interesse an interdisziplinären Forschungsfeldern zu Gender und Naturwissenschaften, sowie an (nicht-monogamen) Beziehungskonzepten. Mitgestalterin\* der queeren/LesBi\*SM-Szene Wien, zB. Stammtischleitung. Aktivistische Arbeit in Bi\*Gruppen „VisiBility“ und „No\*Monos“.

## CAROLINA FRANK & DORIAN BONELLI

### PLAYFIGHT: A WORKSHOP FOR PLAYFUL FIGHTING

By getting in contact with our opponent's power we get into contact with our own strength. It is a confrontation between dominance and dance in which we search for our own unique expression of power and perseverance.

The process will be induced by specific exercises around the various aspects of play and fight: speed/slowness, stability/flexibility, intention, lead & follow etc. In the second part of the workshop we challenge each other in an 1-to-1 confrontation with a self-chosen opponent in the middle of attentive spectators. This encounter is an intense and unique opportunity to share our vulnerability, dedication and beauty.

We will explain the rules and give an introduction to do's and don'ts and some basic safety instructions. Participants should bring comfortable clothes for moving.

#### BIO

Carolina Frank is a photographer and nature-lover. She has been active in the local viennese queer-feminist scene for many years while being part of the organisational teams of ladyfest, queer-feminist days and the (queer-)feminist musicfestival Rampen Ber. She has been working artistically in various collectives since a conviction of her is the belief in a mutually stimulating creativity in the common exchange. Carolina just recently adapted the Workshopformat for her artistic practice. Her interests lie within the human body and its abilities of movement, visually and physically.

Dorian Bonelli is a text and video artist from Vienna who experiments with transformations, blank space and communication processes. A former bike-messenger skilled in moving between designated positions he considers his transsexuality a messengerjob between the genders. He is also a declared painsexual and successfully leading a polyamorous lifestyle. He has offered workshops about body knowledge and transformations to various communities.

**SATURDAY, 2 SEPTEMBER**

## KATRIN ACKERL KONSTANTIN & ROSALIA KOPEINIG

### QUEERELEN – A PARTICIPATORY ART PROJECT!

Rooms is a participatory art project in public space giving rise to contemporary formal discussion on marginalized topics. It is implemented and accompanied by research work and it was developed by Katrin Ackerl Konstantin and Rosalia Kopeinig in 2011 ([www.schau.raeume.cc](http://www.schau.raeume.cc)).

For this presentation and workshop we would like to give an exemplary insight by presenting the production „Queerelen!“, dealing with the topic queer.

The Performance “Queerelen!” a project of [show.Rooms](http://www.schau.raeume.cc), was realized in Villach/Austria in November 2015. It was conceived to generate controversy, to question normative structures as heteronormativity. By staging performances, installations, lectures and talks as well as concerts in empty business locations and in public space “Queerelen!” comprised the following: Each of the three nightly showings accommodated by audience groups, who were accompanied through the program and to the different locations by a guide. The duration of one full cycle was roughly 100 Minutes. In each room various regional artists, scientists and NGO’s, presented their current works to the topic queer. The six guides, who themselves lead queer lives, had the opportunity to participate in biography-workshops in preparation to the event. The workshops focused on the question of identity and role building.

Within the use of a dialogue, the method of the Biographical Work implies a discussion of memories, which reveal personal experiences and attitudes, thus granting access to social realities on a subjective and socio-historical level. This form draws on Haug’s model (2001) of subject-oriented research as applied to the study of socialisation.

### BIO

Mag.a Katrin Ackerl Konstantin, actress, director, artistic director and cultural scientist. The focus of my work is based on interdisciplinary and participative theatre projects. that brought me from Austria to Germany, Italy, Czech, Romania, Denmark, Malta, Mexico and Kuwait. Publications and Lectures to Participation, Performance and Performativity since 2011. External Lectureship at the University of Klagenfurt since 2015. <http://www.konstantin.cc>

Mag.a Rosalia Kopeinig, self-employed psychologist, Co-Founder of the ISC International School Carinthia, the Plattform Migration Villach and [show.Rooms](http://www.schau.raeume.cc) ([www.schau.raeume.cc](http://www.schau.raeume.cc)). General Manager of the Carinthian International Club (CIC) a network for international employees in science and industry in Carinthia ([www.cic-network.at](http://www.cic-network.at)). Guest Lecturer at the Alpen-Adria-Universität, Klagenfurt (Economics).

## **CHASKA HEXE FEY**

### **COMPLICATIONS & COLONIZATIONS**

20 minute interactive performance piece/talk about comparisons of German & USA queer & trans communities & non monogamous relationship praxis from a decolonial perspective. It will include critique and analysis of allyship, sex positivity, whiteness, and privilege in intimate relationships. Hopefully it will also be humorous and accessible to a broader audience.

### **BIO**

Chaska Hexe Fey is an activist, writer, artist, and theorist. They have written for AK Press & Model View Culture on consent in radical communities, surveillance, and sex work. They focus currently on performance, narrative design, & video game design. They are a colonized, mixed transmasculine Lakota Two Spirit.

## PEPPER MINT

### WHEN NON-MONOGAMOUS COMMUNITY LEADERS ARE ABUSIVE

Abuse, harassment, and sexual assault are common both in and out of non-monogamous communities, but in small or alternative communities there is a pattern of abusive people taking on leadership roles in order to facilitate their mistreatment of others. In this lecture, Pepper will draw on his experience as a community organizer and anti-abuse activist in the BDSM, polyamory, and sex party communities to discuss: common patterns of abuse and controlling behavior that are seen in community leaders; the interplay between community leadership and abusive behavior; and strategies for resistance and survivor support when abusive people are community leaders. A mix of generalized knowledge and specific cases will be presented, and attendees will leave with tools to recognize and fight abusive leadership in their own communities.

### BIOS

Pepper Mint is an activist, educator, and community organizer in the polyamory and BDSM communities of San Francisco. Over the years he has put on numerous events, from discussion groups to play parties to conferences. He holds regular workshops on polyamory and BDSM skills, among other topics. You can find Pepper's writings at [www.freaksexual.com](http://www.freaksexual.com) and [www.pepperminty.com](http://www.pepperminty.com).

## **ELISENDE COLADAN**

### **MISTREATMENT, MANIPULATION, ABUSE AND VIOLENCE (PHYSICAL AND PSYCHOLOGICAL) IN ALTERNATIVE, NON-MONOGAMOUS RELATIONSHIPS**

Mistreatment, manipulation, abuse and physical or psychological violence affect all social spheres. Absolutely all. Including non-monogamous spheres (polyamorous, RA or relationship anarchy and others). Since late 2015, I've organised once a month a support group focused on alternative relationships and I also council, during my consultations, people involved in this form of relationships. It took some time to realise that abuse exists, sometimes even severe abuse, such as rape, that is committed by people in non-monogamy.

In this papers, I'll focus, to begin with, on mistreatment and what it consists of, as well as what psychological hold, psychic sideration, dissociation and traumatic memory are. I'll proceed to show, with case studies, different dispositions, specific to non-monogamous relationships, that can sustain abuse. It seems essential to me, that the people who organise events around non-monogamy be taught to discern critical situations, and recognise the components that can generate psychological and physical violence; understand the effects it can have on the people victim of it, to then be able to identify them, talk to them about it and help them open up and seek professional guidance.

#### **BIO**

Eclectic, I have a life path that ressembles me. Passionate about humanity. It may stun, but, in my opinion, every experience in life enriches the latter. Initially an archeologist, art historian, geologist and anthropologist, I became a language teacher and, two years ago, a sex therapist.

**COMPULSORY COUPLEDOM AND FORMS OF RESISTANCE TO HOMONORMATIVITY  
WITHIN LGBT COMMUNITY IN CONTEMPORARY UKRAINE**

In my discussion I will present the ways Ukrainian LGBT people practice partnership and talk about their relationships. Mainly I am interested in whether they practice monogamy or any other form of relationships and how do they narrate their choice. I ask them about monogamy, polyamory, singleness and whether they know (and practice) other forms of organisation of a private life.

Except practices I wonder about how relationships are discussed in community during informal meetings or official events, like movie screening, workshops, discussions, lectures, etc. I use a participant observation method as well, as interviews. My interviewees are mainly activists and NGO members, Kyiv and Odesa Prides committee members, Pride volunteers and attendees.

On the ground of this data I am going to imply if the character of a current LGBT agenda is focused on following and re-producing a hetero\_normative discourses or is it rather subversive. Under the heteronormative discourses I mean proper genderism, coupledness and its institutionalized form – marriage, monogamy and reproduction.

Same-sex marriage is one of the most discussed topics in LGBT community recently. Ukrainian government adopted a so called “Road map” of Eurointegration in 2016. Aiming to become a part of EU, Ukraine claims an adoption of same-sex marriage in 2020 and a recognition of same-sex marriages, taken abroad, this year (2017).

We will talk about how same-sex marriage is narrated in Ukrainian context. Does it aim to put into question power imperatives or is assimilation an ultimate goal by itself?

**POLYAMORY AND OTHER ALTERNATIVE FORMS OF RELATIONSHIPS IN SWITZERLAND –  
BETWEEN PRIVILEGE AND DISCRIMINATION?**

In an empiric sociological research project we look at polyamorous relationships (Böhm, 2012; Easton & Hardy, 1997; Sheff, 2014). We ask in what way polyamory represents a form of an intimate relationship that can be situated between privilege and discrimination. We want to analyze alternative forms of intimate relationships in Switzerland and focus on different forms of polyamory. Three subjects will be problematized and discussed with the plenum:

- (1) From Theory to Practice: As there are no empiric studies on the subject in Switzerland and only very little empirical knowledge exists about it in other countries, we want to carry out a qualitative research project. New theories on love and empirical material can help us differentiating polyamory from other forms of relationships, and to analyze it with sociological theories of love.
- (2) Study Design/Methods: We concentrate on qualitative methods like biographical interviews with polyamorous individuals in order to understand what concepts they use, how they live open relationships and what chances and difficulties they meet. Furthermore, a quantitative survey might help getting a better estimation about the diffusion of alternative relationships in Switzerland.
- (3) Networking: There are problems of research ethics and it might also practically be difficult to get access to interviewees as polyamorous people often don't go public with their lifestyle. But in order to open up this relatively new field of research it is important to get access to different polyamory-networks. We are therefore interested in hints about contact possibilities as to be able to put our research project into practice.

**BIOS**

Dietmar J. Wetzel, sociologist and private lecturer at the Friedrich-Schiller-University, Jena. Current position: Senior Researcher at the Institute of Sociology, University of Basel. There he is the Co-leader of the project "Transformative Communities as innovative life forms?"

Nicolette Seiterle, sociologist and gender researcher, phd at the University of Basel and researcher in the field of foster care at the competence center PACH -Pflege-und Adoptivkinder Schweiz in Zurich.

## JESSICA KEAN

### MONONORMATIVITY IN AUSTRALIAN 'DE FACTO RELATIONSHIPS' LAW

Under Australian Law two people can be declared a de facto couple if their relationship is deemed 'committed' and 'marriage-like' in relation to their financial, social, sexual, practical and emotional arrangements. This makes interpretation of de facto law a fascinating, condensed site of contemporary relational discourse. Officials are instructed to consider these factors, but exactly how they are to interpret them remains a matter of bureaucratic judgement. Accordingly, decision makers spell out, on a case by case basis, the legal boundaries of coupledness.

In May 2014 the Administrative Appeals Tribunal overturned a decision made by Centrelink to deny carer benefits to a woman based on the idea that her occasionally sexual relationship with her housemate counted as 'de facto'. This paper explores the contradictory ideas about sex, monogamy and 'commitment' which shaped the decisions made by both Centrelink and the Administrative Appeals Tribunal.

### BIO

Jessica Kean is a Scholarly Teaching Fellow in the Department of Gender and Cultural Studies at the University of Sydney. She was awarded her PhD from the University of Sydney in 2015, for her thesis 'Intimate theory: mononormativity, negotiated non-monogamy and the politics of love'. Her research interests include queer theory, gender studies, cultural studies methods, and non-normative intimacies.

## AMANDA ROSE

### RELATIONSHIP ANARCHY: BREAKING THE PARADIGM

We've been taught certain beliefs about what it means to be in relationship. Coming from a non-hierarchical, Relationship Anarchist model we will discuss daily practices to tear down what we have been taught and learn to call in your community. How do we live in close community with one another, share resources, create empathy and recognize emotional labors? We will explore how jealousy within us is created and how it aligns with patriarchal ideals of ownership, rather than sovereignty, and how a focus on queer, inclusive, intersectional relationships can be a way to break down myths of sexual orientations, gender binary and hierarchical relationship structures that aren't serving us. Exploration and understanding of various forms of 'open' relationship models are still held in the patriarchal heteronormative 'rules' and have a tendency to ignore the importance of our earth, sharing resources and new culture building.

- Creating a new relationship with yourself and breaking down cultural conditioning of how we ought to be in relation to others
- Explore sexual paths (please note that there will be explicit sexual language and discussion throughout this path, however, there will also be an awareness of asexual spectrums and a conscious effort to be inclusive to this)
  - How focusing on community rather than self can bring fulfillment
- How to build your community in ways that cultivates and balances all aspects of our lives
  - "High clustering coefficients" how we can build these up and what it means

### BIO

Amanda Rose, a Portland based anthropologist, sex positive educator, and activist is dedicated to the removal of conditioned shame and stigma currently surrounding human sexuality and relationships. As a community leader, Amanda works to refine solid practices necessary to an inclusive, conscious community. She has organized and facilitated over a hundred events.

**NETWORK CRITICAL RELATIONSHIP RESEARCH:  
CORNELIA SCHADLER, CHRISTIAN KLESSE & MICHAEL RAAB**

**NON-MONOGAMOUS PARENTS**

*University of Vienna, Manchester Metropolitan University, Hamburg University of Technology*

Consensual non-monogamous partnerships with children merit further attention. In Europe networks of three, four or even more residential or highly available parents lack legal and social recognition. In a similar manner, research on consensual non-monogamy has rather focused on relationships between adults and the characterization of these relationships than on partnerships raising children. This panel is dedicated to heighten the visibility of non-monogamous parents and to illustrate the problems and the creative solutions to problems non-monogamous parents face.

Three talks will provide an overview of the existing research literature, address parents division of tasks, and discuss the ways, parents deal with the lack of legal representation. The panel members are a part of the Network Critical Relationship Research that includes academics from Germany, Austria, UK and Belgium with the intention to research consensual non-monogamous relationships from the perspective of various critical theories.

Christian Klesse will address existing research on poly parenting with a focus on three dimensions: (a) parenting practices (b) social and legal discrimination and (c) parental response to stigmatisation. The question of poly parenting has only very recently surfaced in academic writing and its treatment has so far been largely limited to North America and Australia. Research in Europe has so far been scarce and scattered. Insights into parenting practices and the organisation of childcare is vital for understanding the transformative potential of polyamorous ways of relating. It is also important for challenging the common demonisation and stigmatisation of polyamory within conservative family politics that perceives poly exclusively from a harm perspective.

Michael Raab will focus on the various ways non-monogamous parents deal with social law and legal parental responsibility. In the face of the absence of accurate representations of non-monogamous family practices they have to find ways to translate their social bonds into inappropriate legal terms. This mismatch between their social realities and legal concepts leads to negative consequences regarding social security and inter-parental power relations. Furthermore the widespread practice among non-monogamous parents to conceal certain aspects of their intimate bonds reproduces a rigid public/private division that renders long-term caring non-monogamies and multi-parenting invisible.

Cornelia Schadler will focus on polyamorous families and their creative solutions towards the tasks of parenting. The traditional division of tasks, known from two-parent families, do not apply for groups of three or four parents. She will discuss the parents division of employment and care work and how in some instances the parents' solution could provide new models to share work more equally, while in other occasions parents were not able to transgress binary structures.

**QUEER SELF-FASHIONING AMONG THE IRANIAN DUTCH YOUNGER GENERATION**

This paper examines the constructions of the sexual, gendered and ethical subject in the sexual narratives of young Iranian Dutch who claim a queer self by decoupling sex from romance, embracing non-monogamy and rejecting the ideal of the nuclear family. Through such transgressive acts, these urban-living highly educated men and women distance themselves from a popular discourse of modernity in the Iranian Dutch community, which tolerates sexual relations outside/before marriage, homosexuality and non-marital cohabitation under the conditions of true love, authenticity. As a cultural anthropologist, Rahil Roodsaz' PhD-research at Radboud University's Institute for Gender Studies focused on sexual self-fashioning among the Iranian Dutch. Working as post-doc at Radboud University, she is currently part of an international research project on sexuality education in Bangladesh. Her interests include sexuality, identity migration, modernity and diversity.

## GESA MAYER

### **POLYNORMATIVITY!? – REVISITING THE RELATIONSHIP ANARCHIST CRITIQUE OF POLYAMORY**

In recent years, the concept of polyamory has not only gained growing popularity but has as well given rise to scrutiny. Critical questioning by proponents of relationship anarchy has reproached polyamory – to name only a few points – for being inherently hierarchical, for being based in regulation frenzy instead of spontaneity and trust, for fashioning itself as a tame apolitical lifestyle of the privileged, and for affirming key tenets of romantic love. From this angle, polyamory appears to foster normativity rather than challenge it.

In my contribution, I want to take a differentiated look at the critique of so called polynormativity. Based on my empirical sociological research and my interviews with people who identify as living in poly and/or open relationships, I am going to ask in what way accusations like those mentioned above hold true or seem to be rather unjustified. A special focus will be placed on the question of to what extent poly echoes or deconstructs the ideal of romantic love and its craze for couples and the separation of sexuality and friendship.

As I would like to argue, polyamory and related styles of non-monogamy cannot be adequately addressed by a one-size-fits-all criticism as they host a diversity of desires, constellations, and discourses. Even though definitely not immune to normativity, these poly multiplicities resourcefully subvert some of the stale categories and boundaries relationships and intimacies are usually shaped by.

### **BIO**

Gesa Mayer is a sociologist from Hamburg, Germany, working at the Hamburg University of Applied Sciences. In her PhD-project, an empirical study on “Polyamory and Mono-Normativity”, she explores how non-monogamies are affected by social norms and power relations but also support unruly desires and subjectivities. For more info on Gesa’s work, see <https://speakerinnen.org/en/profiles/855>.

**TEACHING AND LEARNING INTIMACIES IN UNIVERSITY(?) SETTINGS**

“When our lived experience of theorizing is fundamentally linked to processes of self-recovery, of collective liberation, no gap exists between theory and practice.”

– bell hooks: Theory as Liberatory Practice

Academic Gender and Critical Sexuality Studies are closely aligned with emancipatory movements. Still, university contexts are often characterised by strong hierarchies and teaching/learning approaches that emphasise economic utility over individual or collective liberation.

Our ideas/strategies for acting within this framework are rooted in emancipatory educational approaches (e.g. Paulo Freire’s Pedagogy of the Oppressed and bell hooks’ Teaching to Transgress) and informed by our experiences facilitating the course Ways of Relating at two universities in Austria. We view students as active subjects of knowledge generation instead of recipients of pre-packaged and pre-ordained units of knowledge. We seek to question interpersonal-pedagogical, institutional, and knowledge hierarchies (e.g. between academic, activist, and artistic knowledges) with the goal of enabling students to develop agency in their personal and wider social contexts. This aim relies on sensitising students to critical perspectives on e.g. the political implications of ostensibly personal decisions.

In this workshop, we hope to collectively and cooperatively reflect and work on ideas as well as concrete pedagogical strategies and exercises in relation to emancipatory teaching and learning in university (?) contexts, particularly in relation to intimacies. We want to engage with questions about ‘teacher’-‘student’ relations, links between knowing and acting, and tensions between individual and collective liberation.

**BIOS**

Boka En receives few messages on online dating platforms because their profiles include unsexy keywords like ‘Gender & Sexuality Studies’, ‘queer feminism’, ‘anti-racism’, ‘anti-ableism’, ‘perversions’, and ‘non-monogamies’. They have recently taken up mountain-biking for reasons of health and enjoyment.

Mercedes Pöll is at a stage where writing short bios is more difficult than it probably should be. They are currently attempting to create a fun story with queer characters (and an iguana) for Boka. They would likely make a good housewife, which they feel ambivalent about.

## **ROBERT MATZINGER**

### **EIN BLICK AUF DIE GESCHICHTE DER ÖSTERREICHISCHEN BDSM-SZENE UND AUF DEREN EIN USS AUF DIE LAUFENDE POLYAMORY-DEBATTE**

In 2016 “Libertine Vienna”, notably the oldest politically active BDSM Association (open to all sexual orientations) in German-speaking countries has celebrated its 30th anniversary with an exhibition, covering the development of the Austrian BDSM scene with a lot of historical artefacts (text snippets, posters, flyers, folders, etc.) that are hardly available outside of Libertines archive. As Libertine activities always included discussions of political visions and philosophical backgrounds going far beyond the core topics of BDSM, Viennas BDSM scene never was a party-scene only, but had notable influence on other developments like e.g. the foundation of TransX (Austrian Transgender group), contributions to Viennas polyamory scene and common activities with gay and queer groups.

We will use snippets from Libertines archive to document the history of Austrians BDSM and Fetish scene and discuss the way this has triggered and influenced terms like “negotiation”, “consensus”, “agreement”, “play”, “power exchange”, etc. that are nowadays basic to any discussion about polyamorous and contemporary erotic encounters. We also review how patterns of nonstandard relationships in the SM-scene have changed over time and how this has influenced polyamory discussions beyond the BDSM scene. And we will see how ethics and ideology of the BDSM scene can be used as a foundation for many strains of the modern discussion about relationship patterns.

As humor and self-irony always was a part of publicity and discussions of Viennas BDSM scene, this talk could possibly be entertaining and funny in some parts.

## **BIOS**

Robert Matzinger is chairman of Libertine Vienna since 1999 and has organized quite some events in its portfolio. This includes the regular “topic evenings” as a core discussion podium as well as e.g. the design and organisation of Libertines legendary pony wagon at the annual Viennese rainbow parade (CSD).

**RANDBEMERKUNGEN... OR EMPOWERING SELF-NARRATIVES?**

Als „kulturell mehrsprachige“ literarische Forscherin aus Westeuropa repräsentiere ich im Kontext der deutschsprachigen ‚Migrationsliteratur‘ eine Minderheit innerhalb einer Minderheit. Ebenso verhält es sich mit meinem (in diesem dynamischen Lebensentwurf verwurzelten) Selbstbild als Solo-Poly innerhalb der Poly-Community. Beide Definitionen sind für mich persönlich in höchstem Maße identitätsstiftend. Gleichzeitig spüre ich die zukunftsgestaltende Kraft dieser Positionen, die sich nur außerhalb derselben entfalten kann.

My literary piece ‚Abkassieren‘ deals with the gradually unfolding intimate-relational otherness of a naturally bilingual protagonist. It is written in a dense literary language (which would challenge most professional translator). For the purposes of the workshop an online translator will convert an excerpt of the text into the participants’ mother tongue(s). The goal is to draw attention to the role of one’s own distinctive expression in the creative process of our identity building. The exchange at eye level–among individuals attempting to decipher a rudimentary translation–will focus on the following questions:

What consequences do restrictions of one’s idiolect (=distinct personal language) have on the articulation of our self-perception as well as that of our collective unconscious?

Inwiefern sind die immer enger gezogenen Selbst-Definitionen von Minderheiten einerseits ein unerlässlicher Schutz vor Identitätsdiffusion, andererseits eine (infolge narzisstischer Verletzungen) hochgezogene Barriere, die zur kontraproduktiven Abschottung führt?

In what ways does the experience of not understanding (each other) fuel feelings of disorientation and irritation and/or increase the creative and empowering potential of minority discourses?

**BIO**

Elina Mikkilä, Dr., free literature-based researcher. Earned her PhD with a meta-literary thesis about today’s autofictional communication process at the University of Applied Arts Vienna. Research interests: Questions of identity, intercultural hermeneutics and migration literature of culturally bi- or multilingual authors. Recently published: “Autor 2.0 – Schreiben ohne feste Identität”, “Das Fremde im Eigenen” (paraflows/monochrom). Organizes a monthly solo-poly get-together in Berlin.

**BEING A GOOD MAN. MASCULINITIES AND MORALITY IN THE CONTEXT OF NON-MONOGAMOUS INTERNET-MEDIATED DATING**

The paper reports on one part of a more extensive study that is concerned with ideologies of exclusivity in relationships and families and focuses on various sexual and relationship practices. It specifically reports on the narratives of men who engage in non-monogamous internet-mediated dating in Belgium. Data have been collected through traditional ethnographic methods and interviews, and through participatory internet ethnographic research in dating sites for non-consensually non-monogamous dating (cheating) and/or consensually non-monogamous dating (e.g. people in open relationships and polyamory). Building on feminist engagements with embodiment as a material-discursive phenomenon, the paper explores how the men's narratives negotiate aspects of hegemonic masculine sexuality, morality and relationship normativity. It argues that the men tap into dominant ideas of emotional detachment and separation of love from sex, masculine consumerism, hedonism, and individualism, yet also deconstruct (or complicate) hegemonic views of gendered morality and emotionality (through e.g. narratives of love, commitment to family and caring roles, emotional expression and relational identities). Moreover, the men's narratives of their non-monogamous dating experiences are marked by various strategies of moral self-construction, in which both secrecy and honesty can differently operate as technologies of commitment and care. As such, divergent ideas on what constitutes 'a good man' are being shaped in a context of persistent heteronormative conventions and mononormative romantic love.

**BIO**

Katrien De Graeve is a postdoctoral researcher of the Research Foundation Flanders (FWO), affiliated to the Department of Languages and Cultures of Ghent University, Belgium, and member of the Centre for Research on Culture and Gender. Her research interests are situated at the intersection of critical care, kinship and family studies and the anthropology of migration and postcoloniality, with transnational adoption, guardianships of unaccompanied minors and exclusivity and plurality in light of the normative two-parent nuclear family as specific empirical foci.

## **RYAN SCOATS**

### **"IN MY HEAD IT FEELS A LITTLE BIT MORE DEROGATORY": WOMEN'S EXPERIENCES AND EXPECTATIONS OF MMF THREESOMES**

Using Mimi Schippers' "Threesome Imaginary" as a framework, this research utilises semi-structured qualitative interviews to investigate female perspectives of male-male-female (MMF) threesomes. Schippers suggests that MMF threesomes are often seen as a less appealing option, and receive more stigma when compared with female-female-male (FFM) threesomes.

Drawing from interviews with women who at some point have engaged in a multi-sex threesome, I investigated attitudes towards, or experiences of MMF threesomes. I found that whilst many women (and some men) did view the MMF as: intimidating; degrading; dangerous; and technically challenging, this was underpinned by the assumption that men never interact sexually together in a MMF threesome. When questioned further, many women suggested that they found the thought of male-male sexual interaction arousing, and this prospect made the idea of engaging in a MMF threesome less intimidating, and much more appealing. Those with experiences of MMF threesomes suggested that those instances where men interacted together sexually were the most satisfying. Thus, whilst this research does support Schippers' assertions that the MMF is more stigmatised, this stigma may not be absolute, especially when women view themselves as in equal partner within a three, rather than a sexual object to be enjoyed by men.

## **BIO**

Ryan Scoats, MRes, is a graduate student at the University of Winchester, whose interests are in how sexuality and sexual behaviours impact on individuals as well as reflect wider cultural shifts. Interested in the diversity of relationship patterns, his doctoral research investigates consensual non-monogamy and why people engage in threesomes.

**TRADITIONALISM VS. POSTMODERNISM IN POP-ROCK LOVE SONGS OF THE YOUTH IN ROMANIA: `HIM AND HER`**

*The Research Institute for the Quality of Life, Romanian Academy, Romania*

The article intends to show how nowadays Romanian pop-rock love music reflects couple themes (the values they involve: fidelity/ infidelity, love, betrayal, loss, disappointment, materialism, etc.), and to show how and if there are any differences between the male artists and the female artists in the topics of their songs, content, etc. If the discourse and the approached themes are different based on gender; are there new forms of cupledom presented in the songs?; are there new trends in intimacy?

The article starts from the idea that culture in itself reflects the `mores` in a society, songs being one of the forms culture is manifested. These songs have large audiences figures and they are popular within the young generation, thus they convey information on the young generation in Romanian society today regarding of how they see love, couple relations, feelings.

From a preliminary view, it seems romantic love still prevails in a traditional society as Romania has; fidelity seem to be still high rated; the male songs are more skeptical, women-critical, reflecting disappointment, even pain; the female songs are being more romantic, though showing new approaches, of female self assessment; as more `postmodern` issues, `materialism` seem to be rather frequently appearing.

The research work is based on applying content and text analysis upon the texts of the today Romanian young artists love songs, and could bring interesting insights upon young couples.

**AFTER THE CALL-OUT: HOW TO FACE PUBLIC CONFLICT WITH GRACE AND ACCOUNTABILITY**

You've hurt someone. Maybe you violated their consent. Maybe they say you gaslighted them, or that you've been abusive. Maybe you're in a leadership position, or have a platform, and you've been called out in public.

What do you do now?

For many people, the instinct is to shut down—minimize, silence, retreat into shame or denial. But for those who truly want to be accountable, who want to own and repair, it can seem like working examples or role models are few and far between.

In this workshop, we will talk about what true ownership and accountability look like, particularly for professionals, community organizers, and others with leadership roles. How can you show that you're listening and understand the harm you've done? What does a true apology look like? What other steps can you take to repair? When might you need to step back, temporarily or permanently, from a position of power? How can you get better at unlearning toxic behaviours?

This will be an interactive workshop that includes examples, small group exercises and role-plays.

**BIOS**

Eve Rickert is a professional writer, editor and mastermind and the co-author of *More Than Two: A Practical Guide to Ethical Polyamory*. She owns a science communications firm in Canada and is the co-founder of the publishing company Thorntree Press and the sex toy company Tacit Pleasures.

Alex S. Morgan is a gender, sexuality, and relationship coach, a sexual rights advocate, and a genderqueer sacred intimate. Alex presents internationally on relationships, kink, sexuality, gender, and related policy and social justice issues at venues ranging from private workshops to public organizations, Stanford to SXSW.

Anlina Sheng is the co-founder of PolyWinnipeg and a former board member of the Canadian Polyamory Advocacy Association. They have provided sexuality education to service providers and the public, and they do organizing and community building in the Winnipeg queer and trans\* communities. They have organized and facilitated dozens of workshops, discussions and other events on gender, relationships and sexuality.

## MARLENE WASSERMAN

### **#TECHINTIMACIES: PSYCHOTHERAPEUTIC CHALLENGES & MANAGEMENT INTERVENTIONS**

Swiping left or right on a dating app, masturbating to pornography, hours online seeking a partner to join in a threesome, In Real Time webcam sex with a stranger, FaceBook stalking , Instagram crushes are just some of the ways in which people seek connection. This includes people who identify as being in a significant relationship as well as single people. My research into Cyber Infidelity indicated that people want monogamy, commitment and sexual fidelity – but with more than one person at the same time.

These new forms of attachment leave clinicians who are untrained in working with alternative attachments, confused and vulnerable to judgment of clients who shift from mono hetero normative relationships into non binary non hetero normative models of intimacy. Using Affirmative Therapy , Theories of Attachment, Theories of Infidelity and self developed interventions based on my research into Cyber Infidelity, I present a management framework for psychotherapists #TechIntimacies. This paper explores the personal and professional challenges psychotherapists face in dealing with #TechIntimacies and an attack on traditional models of commitment, monogamy and sexual fidelity. I offer cutting edge interventions to provoke and upskill clinicians into better practice methodologies.

### **BIO**

Dr Marlene Wasserman, founder of the DR EVE brand, is AASECT (American Association of Sex Educators, Counselors and Therapists) certified Clinical Sexologist , Couple and Sex Therapist, in Private Practice. An Academic, Educator, Author, media celebrity, Marlene is passionate about #CyberInfidelity #Modernlove.

## THOMA J. PARKER

### A PHENOMENOLOGICAL STUDY OF JEALOUSY AND ENVY IN NON-MONOGAMOUS PARTNERSHIPS

Abstract: Non-monogamous partnerships are vulnerable to jealousy and envy, although specific aspects that contribute have not been described previously. This qualitative phenomenological study examined jealousy and envy in non-monogamy using equity theory. The purposive sample was drawn from Loving More Nonprofit, and 19 participants were interviewed. Transcripts were analyzed using NVivo for Mac using the modified van Kaam method. Study results included four major themes for research question 1: (a) agreements reduced jealousy, (b) boundary violations increased jealousy, (c) communication mitigated jealousy, and (d) time allocation fueled jealousy, and three minor themes: (a) willingness to end problem relationships, (b) acceptance and reframing mitigated jealousy, and (c) NRE fueled jealousy; and three minor themes for research question 2: (a) challenges to partner choices fueled by envy, (b) resources allocation influenced by envy, and (c) self-comparison to metamours magnified by envy. Implications of themes were that agreements were used by the non-monogamous to manage jealousy and enhance equity perceptions but when boundary violations related to jealousy occurred boundary turbulence and distrust often resulted. When jealousy arose, non-monogamous people relied on communication strategies, such as acceptance and reframing and even willingness to end relationships to preserve existing relationships through reciprocal altruism, and to mitigate jealousy and rebalance equity due to concerns of scarcity. Additionally, self-comparison to metamours' attributes stimulated envy and sometime magnified jealousy. Recommendation for professional practice included the importance of agreements for non-monogamous relationship maintenance, use of equity to manage boundaries, and the impact of boundary turbulence on perceptions of fairness.

## BIO

Thoma Parker's study was dissertation research for a PhD in Health Psychology and Behavioral Medicine, conferred in May 2016 by Northcentral University. Dr. Parker also studied at Vanderbilt University, Northwest Missouri State University and Missouri Western University, in the fields of Neuropsychology, Psychology and Speech and Hearing Science.

**SEXUELLE BILDUNG GESTALTEN – INTIMITÄT VERHANDELN.  
FORSCHUNG UND REFLEXION ZU AKTIVISTISCHEN UND SEXUALPÄDAGOGISCHEN SETTINGS**

Anmerkung zur Sprache: Das Abstract wurde auf Deutsch eingereicht, weil das Forschungsmaterial, das im Workshop eingesetzt wird, deutschsprachig ist. Auf Wunsch kann ich den Workshop auch gerne Englisch abhalten und ein englische Abstract nachgereicht werden. Eine entsprechende Lösung für den Einbezug des Forschungsmaterials lässt sich sicher finden.

Sexuelles gilt als omnipräsent – etwa in Werbung oder Popkultur –, gleichzeitig aber auch als privat und intim. Meine Forschungsarbeit geht von der These aus, dass – auch angesichts der Verschränkungen von ökonomischer und emotionaler Sphäre (vgl. Illouz 2007) – kaum Formen des öffentlichen Sprechens über Sexuelles jenseits von medizinisch-wissenschaftlicher Fachsprache, schlüpfriig-vulgärer Alltagssprache und erotisch-sexualisierter Bildsprache etabliert sind. Mich interessiert, wie abseits von medialer Öffentlichkeit und dem privaten Raum von Zweierbeziehungen über Begehren, Lust und Sex gesprochen werden kann – und wie dabei Intimität herstellt, reguliert und thematisiert wird. Intimität verstehe ich dabei als charakterisiert durch vertrauensvolle Nähe, das Teilen eines spezifischen Wissens und gegenseitige Aufmerksamkeit (vgl. Zelizer 2010).

Während gegenwärtige Forschungen zu Intimität sich häufig auf virtuelle Öffentlichkeiten oder Transnationalität konzentrieren (vgl. u.a. Attwood u.a. 2017, Meßmer u.a. 2014), widmet sich meine Studie Settings, in denen mehrere Menschen leiblich anwesend sind. Exemplarisch für teilöffentliche Räume der Kopräsenz untersuche ich Settings sexueller Bildung (vgl. Thuswald/Sattler 2016) und kontrastiere (1.) Veranstaltungen der sexualpädagogischen Weiterbildung für Pädagog\_innen – also ein professionelles Feld des Sprechens über Sexualität – mit (2.) Workshops zu sexuellen Themen im Kontext von queerfeministischen, trans\*, BDSM und polyamorösen Subkulturen und Aktivismus.

Im geplanten Workshop werden Forschungsergebnisse aus einer (auto)ethnografischen Studie in diesen beiden Feldern vorgestellt. Der Fokus liegt dabei auf der Frage, wie die Möglichkeiten und Grenzen von Intimität ausgehandelt werden, d.h. wie Intimität hergestellt oder verhindert, reguliert und thematisiert wird. Ausgehend von Forschungsmaterial (Beobachtungsprotokolle u.ä.) werden die Teilnehmer\_innen im zweiten Teil des Workshops zu einer Reflexion ihrer eigenen Intimitäts-Praxen in professionellen Felder – wie etwa der universitären Lehre oder der Forschungspraxis – und/oder aktivistischen Kontexten eingeladen.

**BIO**

Marion Thuswald, Bildungswissenschaftlerin an der Akademie der bildenden Künste Wien, arbeitet als Aktivistin, Bildungsarbeiterin und Forschende u.a. zu (queerer) sexueller Bildung; zu vielfältigen Lebensformen; dem Konzept Safer Spaces in queer feministischen Kontexten; zu Macht, sozialen Differenzen und (kunst)pädagogischem Handeln sowie zu Betteln und öffentlichem Raum.

**TOOLS FOR NEGOTIATIONS IN NON ROMANTIC RELATIONSHIPS**

When in a non romantic relationship, it may be difficult for us to identify ourselves as a couple or meaningful relationship as our bonding is not based on sex or romance.

Those are the two key elements our life partnership projects (such a home sharing, companionship,...) are build upon, based on our cultural and family references. Being so, the most common tools used in poly relationships may not be useful in this case. Those tools focus on situations that are not ours or not our main challenges (negotiating about having sex or romance with someone else). That is why we need to create more useful tools for negotiations around other issues that may be difficult for us to identify or name (visibility or compromise between partners when there is no romance involved, for example).

From that need I propose this tool: a non romantic and non couple-centred adaptation of the model that defines couple relationships by means of three dimensions: affective dimension, social dimension and mutual internal compromise. This tool would give a wider perspective when talking about non romantic meaningful relationships.

My proposal for the conference is to present and discuss about this tool so it can be used when building meaningful/couplelike non romantic relationships, and develop other tools from it.

**BIO**

Roma De Las Heras Gómez, lesbian, non conventional relationships activist, feminist. Currently working as a non formal educator about relationships and sexuality. Studying a Master's degree in Sexology at UCJC (Madrid, Spain). Degree in Physical Activities and Sport Sciences.

## **KARIN WANDREI**

### **“SLEEPING WITH THE ENEMY”. CONSENSUAL NON-MONOGAMY AND 1970S AMERICAN LESBIAN-FEMINISTS**

*Department of Psychology, National University, San Diego, CA*

Many American women who came out as lesbians in the 1970s in the context of the feminist movement saw their lesbianism as part of their core identity. A tenet of that movement was that sexual/romantic involvements with men were incompatible with being a true lesbian. Radical lesbian feminist politics embraced the lives of these women. These cultural and political activities were meant to build a counterculture to undermine patriarchy by living outside of mainstream American culture.

While consensual non-monogamy was embraced by some lesbian-feminists, those who got involved with men were often ostracized. Most of these women continued to believe in binary categories of heterosexuality and homosexuality. Changes in the lesbian-feminist community and larger society starting in the late 1980's including the viability and visibility of bisexuality, changes in gender and sexual identifications, and consensual non-monogamy have allowed some lesbian-feminist women who came out in the 1970's to explore sexual and romantic involvement with men. This presentation explores the evolution of this change.

#### **BIO**

Karin Wandrei, PhD & LCSW, has a psychotherapy practice where she works with clients who are LGBTQI and/or consensually non-monogamous. She teaches undergraduate psychology at National University (San Diego) and has taught in psychology and social work programs at the University of California, Berkeley, Humboldt State University, and Western New Mexico University.

## CAROLYN HERBST LEWIS

### SUBURBAN SWINGERS IN THE MID-20TH CENTURY UNITED STATES

American cultural memory situates wife-swapping, or swinging, as a phenomenon of the hedonistic, post-sexual revolution 1970s. But as early as the 1950s, references to suburban swingers appeared in a variety of print sources, from mainstream newspapers, women's magazines, the pulp press, and Playboy-esque publications. By the mid-1960s, academics in American universities were studying vibrant, if small, clusters of white, middle-class, suburban swingers. This paper will consider how these couples (usually upheld as exemplars of the conservative postwar domesticity) understood the role of wife-swapping in their marriages. Of particular interest is how these couples rejected the era's compulsory monogamy and heterosexuality without seeing themselves as sex radicals – or radicals of any sort. Recognizing that their lifestyles were not considered normative, couples interviewed by academics and other interested researchers were carefully self-reflective of their experiences and motivations. Many couples suggested that swinging helped to strengthen their marriages, making them individually and as a unit better suited to the daily rigors of married life in the postwar decades. Overall, wife-swappers displayed remarkable uniformity in income, interests, views, style, race, and household organization. There was little, researchers found, that distinguished them either from one another or their non-swinging peers. Some scholars thus concluded that swinging was not so much a rejection of American expectations regarding sexuality and marriage, but rather a means of conforming to them. This 20-minute paper considers this argument, asking what today's scholars of American sexuality, marriage, and gender can learn from studying postwar swingers.

#### BIO

Carolyn Herbst Lewis is an assistant professor of history at Grinnell College in Iowa and the author of *Prescription for Heterosexuality: Sexual Citizenship in the Cold War Era* (University of North Carolina Press, 2010), a study of the American medical profession's definition of sexual health in the postwar decades.

## **JANET BENNION**

### **LESBIANISM AND POLYGAMY: WHAT IS THE CONNECTION?**

*Lyndon State College, Lyndonville, Vermont, U.S.A.*

Elisabeth Sheff (2016) stated that most poly communities in the United States are either bisexual or heterosexual with a “marked lack of people in exclusively same-sex relationships.”

Is this true for non-mainstream, clandestine poly relationships? Does poly produce an environment rich for lesbianism and vice versa? This paper analyzes the correlation between lesbianism and poly in two polygynous populations: nineteenth-century Utah Mormonism and contemporary Montana Mormon Fundamentalism. Based on data gathered through participant observation and informal interview, it is shown that Sheff’s premise fits both Mormon communities, where bisexual poly exists with a noticeable lack of gay poly.

### **BIO**

Dr. Janet Bennion is a Professor of Anthropology at the Lyndon State College in Vermont, USA.

## **JAMES R. FLECKENSTEIN & DERRELL COX**

### **HEALTHY, HAPPY, SATISFIED...AND OPEN: A MIXED METHODS EXAMINATION OF A LARGE SAMPLE OF INDIVIDUALS IN NON-MONOGAMOUS RELATIONSHIPS**

This session will report on, and discuss the findings and implications of, a study of the largest sample collected to date of persons in consensually non-exclusive relationships. The study used mixed (quantitative, qualitative, and ethnographic) methods and a multiple-theoretical framework to examine the health of cross-sectional samples of persons from around the world who engage in alternative sexualities, especially consensual non-monogamy (CNM), and compared their health, happiness, educational attainment, sexual frequency, sexual health knowledge, marital happiness, experiences of discrimination and other adversities, and other variables with cross-sectional samples from the general US population.

For those who are so oriented, CNM within current human populations unite local sociocultural values and contexts with human sexual plasticity evolved from ancient times. These behaviors are associated with holistic health, which is fostered within intentional communities that provide supportive spaces where persons who engage in alternative sexualities may thrive, experience conditions for optimal health, happiness, relationship satisfaction, sexual health, protection, and resilience in the midst of oppressive and deleterious forces exerted by some individuals and institutions in majority society.

The findings indicate that those who are actively CNM are more educated, have more frequent sexual interaction, with more partners, and are as happy and healthy (and in most cases happier and healthier), happy in their marriages (and frequently happier), and are more attentive to their sexual health than are individuals from the general US population. These findings hold generally true across the lifecourse, across genders and marital status, and among various behavioral sexual orientations.

#### **BIOS**

James R. Fleckenstein is a researcher/educator on non-exclusive relationships. He's presented at eight AASECT conferences, to the SSSS Eastern Region, and the Society for Sex Therapy and Research. Sexual and Relationship Therapy recently published his first paper, later adapted into a chapter in *Sexuality and Ageing* (Routledge, 2015).

Derrell Cox II received his PhD in medical anthropology at the University of Oklahoma. His research interests include effective ways to promote healthy bipsychosexualities across the lifespan among marginalized populations. This presentation draws upon his dissertation research.

## THE PLEASURE PROJECT

### BUILDING A FANTASY BANK OF GOOD SAFE SEX STORIES; STORYTELLING AND SEXUAL HEALTH

Sex education is largely built on public health narratives and therefore takes a sex negative stand with the overarching assumption that sex is risky and can cause death and disease. These narratives reinforce the sex negative stereotypes such as men as predators and women as victims who are incapable of enjoying sexual pleasure. A culture of shame and guilt is created around HIV. They often fail to recognize queer sexualities. However, safer sex is promoted best through positive incentives and building communities of practise, learning from people who constantly negotiate safer sex, like sex workers, with people who are seen as the experts, like sex educators.

While it's important to discuss distorting images of sex, consent, and abuse, society's focus only on saying 'no' leaves little room to highlight how we can learn to say yes to good, safe sex. Sex that fulfils us, makes us happy, satisfies us. Recognising that we can create new types of safe, pleasurable sex, in which multi-faceted desires are recognized, should give us confidence that other forms of liberation are possible.

We propose to run a workshop building upon our successful format of 'fantasy cafes' that aim to build a community of safe sex practise. It will be sex education being created by community itself. It will bridge biomedical discourse and storytelling and helps all build a larger fantasy bank. Bring a fantasy and swap it for a new one. It will include reading, sexy safe sex demonstrations and writing.

## BIO

The Pleasure Project has been erotizing safer sex since 2004 because sex education is rarely sexy and erotica is rarely safe. As the guerrilla girls of HIV prevention we put the sexy into safer sex from India to Vietnam to the UK. We are fed up with boring judgemental safer sex narratives that ignore pleasure. Especially women's pleasure.

[www.thepleasureproject.org](http://www.thepleasureproject.org)  
#thepleasureproj

**POLYAMORY – IDENTITIES, THE LAW AND SEXUAL ORIENTATION THINKING**

*Department of Sociology, Manchester Metropolitan University, UK*

Polyamory means different things to different people. For some, polyamory is just a convenient label to talk about their relational preferences. For others, it is a deeply wired identity and a salient part of their sexual identity, not unlike a 'sexual orientation', a term that has for a long time be reserved to signify patterns in people's homosexual, heterosexual or bisexual object choices). In this lecture, I comment upon academic and activist discussions on sexual orientation and trace the genealogy of poly sexual orientation discourse in US legal scholarship that aims to pragmatically stretch the legal concept of sexual orientation in order to advance anti-discrimination measures and relationship recognition for polyamorous people. In this lecture, I take a critical stance regarding these developments and suggest that advocating a sexual orientation model of polyamory is likely to reduce the complexity and transformative potential of poly intimacies, limit the scope and reach of potential litigation, obstruct the capacity of poly activism to form alliances and increase the likelihood of poly activism to settle for legal solutions (i.e. marriage) that are exclusive and reproductive of a culture of privilege.