



Queer(y)ing Justice in the Global South

11-13 July 2018, University of Sydney, Australia

CONFERENCE PROGRAM



THE UNIVERSITY OF
SYDNEY



TASMANIAN
INSTITUTE OF LAW
ENFORCEMENT
STUDIES



WESTERN SYDNEY
UNIVERSITY



ACKNOWLEDGEMENT OF COUNTRY

The conference organising committee acknowledges and pays respect to the traditional owners of the land on which we meet for the *Queer(y)ing Justice in the Global South* conference.

The conference organising committee also acknowledges and pays respect to the traditional owners of the land on which each of the universities involved in this conference are sited.

UNIVERSITY OF SYDNEY

We would like to acknowledge and pay respect to the traditional owners of the land on which we meet; the Gadigal people of the Eora Nation. It is upon their ancestral lands that the University of Sydney is built. As we share our own knowledge, teaching, learning and research practices within this university may we also pay respect to the knowledge embedded forever within the Aboriginal Custodianship of Country.

QUEENSLAND UNIVERSITY OF TECHNOLOGY

In keeping with the spirit of Reconciliation, we acknowledge the Traditional Owners of the lands where QUT now stands, and recognise that these have always been places of teaching and learning. We wish to pay respect to their Elders - past, present and emerging - and acknowledge the important role Aboriginal and Torres Strait Islander people continue to play within the QUT community

UNIVERSITY OF TASMANIA

nipaluna/Hobart

As a reflection of this institution's recognition of the deep history and culture of this island, the University of Tasmania wishes to acknowledge the *muwinina* and palawa people, the traditional owners and custodians of the land upon which this campus was built. We acknowledge the Tasmanian Aboriginal community, who have survived invasion and dispossession, and continue to maintain their identity, culture and Aboriginal rights. We also recognise the value of continuing Aboriginal knowledge and cultural practice, which informs our understandings of history, culture, science and environment; the University's role in research and education, and in supporting the development of the Tasmanian community.

Launceston and Cradle Coast

As a reflection of this institution's recognition of the deep history and culture of this island, the University of Tasmania wishes to acknowledge the traditional owners, the palawa people of the land upon which this campus was built. We acknowledge the Tasmanian Aboriginal community, who have survived invasion and dispossession, and continue to maintain their identity, culture and Aboriginal rights. We also recognise the value of continuing Aboriginal knowledge and cultural practice, which informs our understandings of history, culture, science and environment; the University's role in research and education, and in supporting the development of the Tasmanian community.

WESTERN SYDNEY UNIVERSITY

Western Sydney University acknowledge that the University is sited on the country of the Darug People of the Darug Nation and acknowledge their ancestors who have been Traditional Owners of their country for thousands of years. Western Sydney University also wishes to acknowledge and pay our respects to the Darug People's Elders past and present.

CONFERENCE VENUE

Thank you for your interest in the ninth Queering Paradigms event,
Queer(y)ing Justice in the Global South.

CONFERENCE ORGANISING COMMITTEE

You can contact the organising committee ahead of the conference at queeringjustice@gmail.com.

- ≤ Nicole L Asquith, Western Sydney University
- ≤ Matthew Ball, Queensland University of Technology
- ≤ Trudie Broderick, Black Rainbow
- ≤ Angela Dwyer, University of Tasmania
- ≤ Justin Ellis, University of Sydney

REGISTRATION

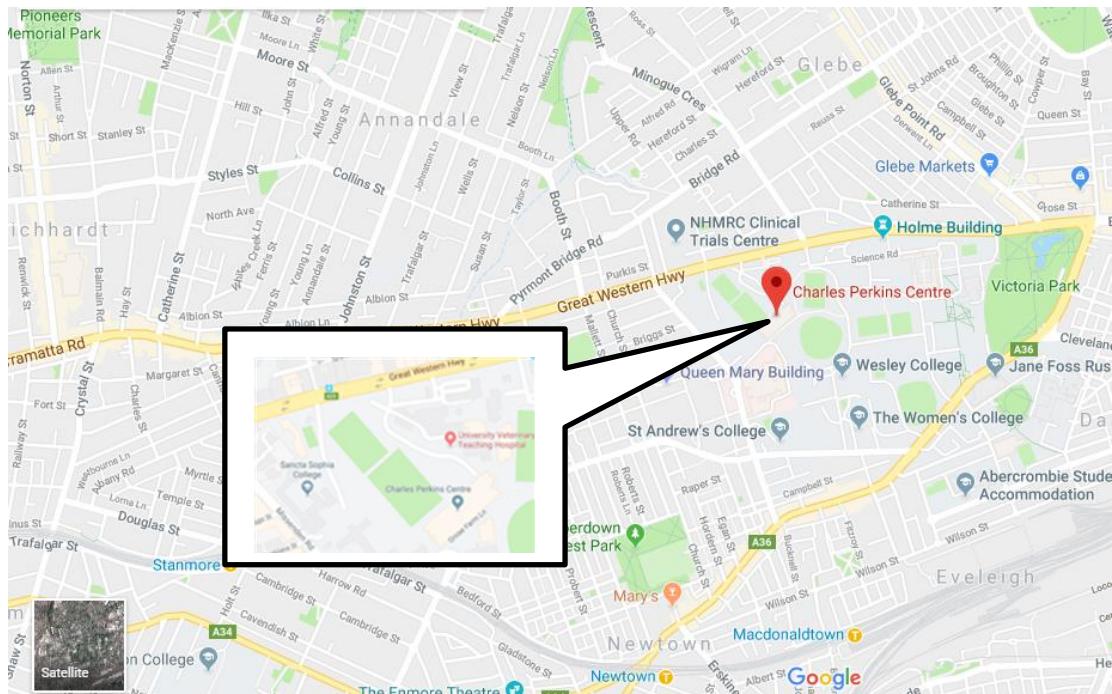
All attendees and participants attending the conference in person (including those presenting papers at the conference), will need to register for this **free** conference.

For those unable to attend in person, but would like to attend the [synchronous webinar, please register here](#). A recording of the conference will be published after the conference.

VENUE

The conference will be held at the **Charles Perkins Centre** at the University of Sydney. The Charles Perkins Centre is a multidisciplinary research centre committed to improving global health. Sydney alumnus, Charles Perkins, was the first Aboriginal man to graduate from an Australian university. The centre shares his philosophy of collaboration, inclusivity and continuing to challenge the status quo.

Parking at the University of Sydney is limited; any participant requiring disabled parking [will need to contact the organising committee](#).



CONFERENCE VENUE

CATERING

Morning and afternoon teas will be catered but participants will need to source and pay for their own lunches.

Taste Café at the Charles Perkins Centre has kindly offered to [take lunch orders ahead of the conference](#). They recommend you pre-order lunches for the days you are attending the conference, so can miss the queues, get the lunch of your choosing, and enjoy the café space for the lunch period.

CONFERENCE ACCOMMODATION

There is a variety of accommodation close to the conference venue in Camperdown, Broadway, Glebe, Newtown, Annandale, Ultimo, and Redfern, some of which is within walking distance.

PUBLIC TRANSPORT

The University of Sydney is serviced by multiple buses travelling along Parramatta Road (Great Western Highway) and King Street. You will need to purchase an [Opal card for travel](#) on Sydney trains, buses and ferries.

KEY LINKS

[Conference registration](#) (attend in person)

<http://sydney.edu.au/news/law/457.html?eventid=11768>

[Conference registration](#) (synchronous webinar)

<https://tinyurl.com/QJGSWebinar>

[Taste Café lunch orders](#)

https://sydney.onestopsecure.com/onestopweb/V2U/tran?UDS_ACTION=DEFAULT&UDS_ACTION_DATA=1413

[Opal card](#)

<https://www.opal.com.au/>

[Charles Perkins Centre](#)

<https://sydney.edu.au/charles-perkins-centre/>

[Getting there](#)

<https://www.google.com.au/maps/@-33.88734,151.1813448,16z>

CONFERENCE PROGRAM — WEDNESDAY 11 JULY

All sessions will be held in the Charles Perkins Lecture Theatre, with morning and afternoon teas and conference drinks held in the foyer.

8:30	Registration	
9:00-9:05	Opening of Conference	Rita Shackel, Co-Director Sydney Institute of Criminology
9:05-9:15	Welcome to Country	John Leha
9:15-9:30	Welcome to Conference	Bee Scherer (Queering Paradigms) Nicole Asquith (QJGS Conference Organising Committee)
9:30-10:30	Opening Keynote Against Queer Criminology: For a criminology of sex and sexualities <i>Chair: Matthew Ball</i>	Jo Phoenix
10:30-11:00	Morning Tea	
	Intersectional Justice <i>Chair: Nicole Asquith</i>	
11:00-12:00	Can Queer Criminology Be Decolonised? Reflections from counter-colonial and southern perspectives Queering Crip (or, Criping Queer?) Queering State Sanctioned Suicide Prevention/Promotion	Matthew Ball Ryan Thorneycroft Dan Thorpe
12:00-13:00	Lunch	

CONFERENCE PROGRAM — WEDNESDAY 11 JULY

	Views from the global South <i>Chair: Leonardo Raznovich</i>
13:00- 14:15	Homophobia from Below: Institutionalizing LGBT identities and sexualities in Indonesia Hendri Yulius
	Hidden identities in Beijing Toby Miles-Johnson
	State Sovereignty, Human Rights and Christian Values: The growing pressure to address the rights of the LGBTI community in African countries Jackie Mapulanga-Hulston
14:15- 15:30	Criminal Intimacies, Social Exclusion & (in)Justice in Australia — Panel <i>Chair: Jo Phoenix</i> Zahra Stardust, Jules Kim, Bridget Haire, & Paul Simpson
15:30- 16:00	Afternoon Tea
16:00- 17:00	Looking to the Future — Youth Panel <i>Chair: Ange Dwyer</i> Taz Clay, Hamil Nauzer, Brooke Brown, and others
17:00- 18:00	Conference Drinks

CONFERENCE PROGRAM — THURSDAY 12 JULY

9:00	Registration
9:30-10:30	First Nations Keynote Queer(y)ing Indigenous Health: Achieving Indigenous LGBQTI health & social justices <i>Chair: Taz Clay</i>
10:30-10:45	Morning Tea
	Global Justice <i>Chair: Justin Ellis</i>
10:45-12:00	Indigenous movement in South America: Queer reconfigurations, claims for territorial justice and human rights Eduardo Erozo Acosta
	Telling Queer Truths about Violence in Transitional Justice Fernando Serrano-Amaya
	Strategies for Including LGBT as an “Ethnical Group” under Genocide Article of Rome Statute Huixin Qiu
	Miss Amazonas Beauty Contest: The trans-Aesthetics and the struggle for politics of recognition in Peru (via Webinar) Paola Patino Rabines
12:00-13:00	Lunch

CONFERENCE PROGRAM — THURSDAY 12 JULY

	Family and marriage <i>Chair: Toby Miles-Johnson</i>
13:00- 14:30	Sexual Morality, Law and Nation Building: A case study on marriage equality movement in Taiwan Chen Yi-Chien
	The Politics of Regulating Adult Sexuality through the Institution of Marriage: A queer critique of the Indian family jurisprudence Sourav Mandal
	Mediation, Queer Youth, Families and Telling our Truths Cam McPhedran
14:30- 15:00	Afternoon Tea
	Criminalisation <i>Chair: Ange Dwyer</i>
	Understanding the Over-Incarceration of Lesbian & Bisexual Women in Australia and Problematising Probable Policy Responses Danika Hardiman & Paul Simpson
15:00- 16:30	Male Rape, Prisoners' Rights, and the Decriminalisation of Homosexuality Australia, 1970s-1990s Andy Kaladelfos & Yorrick Smaal
	Debates on Expungement of Criminal Records for Homosexual Offences Allen George
	The human right to respect SOGI in the English-speaking Caribbean: A social-legal assessment Leonardo Raznovich
18:30- 21:00	Conference Dinner

CONFERENCE PROGRAM — FRIDAY 13 JULY

9:00	Registration
	Gender and the law <i>Chair: Paul Simpson</i>
9:30-10:30	Making History, Unmaking Justice: On how narratives of progress can become obstacles for progress (via Webinar) Moira Perez
	The Human Right to Non-Existence: On the legal status of trans* males (via Webinar) Blas Radi
10:30-10:45	Morning Tea
	Interpersonal violence <i>Chair: Bianca Fileborn</i>
	“Who Wears the Pants?” & “Boys will be Boys”: Beliefs about IPV in same-sex relationships Shannon Stuart, Barbara Masser, Blake McKimmie, & Sharon Dane
10:45-12:00	Attitudes and Experiences of Intimate Partner Violence Amongst GBTIQ Men in Australia Michael Salter, Kai Noonan, Kerry Robinson, Peter Bansel, Nida Denson & Jacqueline Ullman
	“Well, it’s all about power”: Emerging themes from consultations about LGBTIQ people’s experiences of sexual violence Shaez Mortimer
	Queering Community-Led Sexual Violence and Prevention Work Rebecca Howe
12:00-13:00	Lunch

CONFERENCE PROGRAM — FRIDAY 13 JULY

	Legal rights <i>Chair: Justin Ellis</i>	
13:00- 14:15	Judging Gender: The Family Court's epistemology of transgender identity	Matthew Mitchell
	A Chronic Crisis of LGBT Persecution in Indonesia (via Webinar)	Naila Rizqi Zakiah
	The Invisibilization & Erasure of Intersex Variations Through Bio-Medicalization & Legal System in Italy (via Webinar)	Michela Balocchi, Andrea Barbieri & Ino Kehrer
14:14- 14:30	Afternoon Tea	
	Policing <i>Chair: Matthew Ball</i>	
	Negotiating police legitimacy: Social media and the 2013 Sydney Gay and Lesbian Mardi Gras	Justin Ellis
14:30- 15:45	Policing of LGBTQ+ Young Victorians: Perspectives of young people and police	Bianca Fileborn & Liam Leonard
	Queer-Friendly Cops?: LGBTQ critiques of police culture and practice	Emma Russell
	Queering Frontline Policing: What is best practice frontline policing with LGBTI communities?	Angela Dwyer
15:45- 16:30	Closing Plenary Keynote Beyond Pulse: Queering frontiers <i>Chair: Nicole Asquith</i>	Jace Valcore

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WEDNESDAY 11 JULY

JO PHENIX—AGAINST QUEER CRIMINOLOGY: FOR A CRIMINOLOGY OF SEX AND SEXUALITIES

This paper explores the contribution of queer criminology to understanding, analysing and thinking about the way in which law and policy regulate sex and sexualities. Drawing on a range of examples from prostitution to gay marriages, from child sexual exploitation to the experience of trans people in prison, this paper argues that there are both theoretical and political problems with the notion of a queer criminology.

MATTHEW BALL—CAN QUEER CRIMINOLOGY BE DECOLONISED? REFLECTIONS FROM COUNTER-COLONIAL AND SOUTHERN PERSPECTIVES

By drawing on counter-colonial and southern perspectives, this paper reflects on the current state and future possibilities of queer criminology, and particularly its relevance to the global South. Through an engagement with the critiques of both counter-colonial and queer scholars and activists from the global South, the paper advances two interrelated critiques. First, it highlights the ways in which queer criminology has developed within the epistemological and political contexts of the global North, and how this is maintained through its knowledge objects and much of its (implicit and explicit) politics. It then highlights the ways in which queer criminology's criminological and queer political projects may be understood as being invested in, and reflective of, colonial power. In doing this, the paper encourages queer criminologists to reflect on queer criminology's investment in dynamics such as settler colonialism and epistemological violence, and explores how queer criminology can advance agendas that may be of greater relevance to the global South (such as decolonisation).

RYAN THORNEYCROFT—QUEERING CRIP (OR, CRIPPING QUEER?)

Queer theory, or post-structuralism more broadly, has often been accused of being too concerned with discourse and literary theory than with the material reality of (queer) people's lives (see: Edwards 1998; Green 2002, for examples). In this paper, I illustrate how queer theory not only helps queer lives, but actually reaches beyond and helps other communities more broadly. Specifically, reflecting upon a recent research project in Australia, I illustrate how my use of queer theory helped inform a politics that resisted the abjection of disabled lives. In this way, queer theory reaches beyond queerness, and informs how politics and practice can be utilised for other marginalised communities. Drawing upon Butler's (1990, 1993, in Meijer and Prins 1998) notion of the abject, the concept of reappropriation, and the politics of Halberstam (2005, 2011), Halperin (2007), and Stryker (1994), I illustrate how these various concepts enabled me to resist ableist discourses that dominate. My argument is that queer theory has utility beyond queerness, and is, as such, instrumental in a politics that seeks to resist unjust practices.

DAN THORPE—QUEERING STATE SANCTIONED SUICIDE PREVENTION/PROMOTION

This paper uses excerpts from an auto-ethnographical/phenomenological account to highlight, prove and queer the British Government's austerity based disability 'fetishisation'. Initial considerations about terminology used when talking about disability will be used to explain changes to social security in the UK. The fetishisation of disability occurs when guidelines, written by the government, are used to assess who is 'really' disabled. As no individual is the same and no impairment(s) have an equal impact on an individual, disabled people are forced to 'alter' their experience in order to fit so called 'descriptors'. An account of an assessment will show, using legislation, that whilst cases involving suicidal thoughts should be given special consideration, non-clinically trained 'decision makers' are making decisions that can put people's life at risk. As disability is a pan-human experience, queer theory can help to expose structural power-dynamics that are designed to forward neo-liberal agendas. Such agendas are having disastrous ramifications for minority groups that not only identify as disabled but also as queer. It will lastly be discussed as to whether there is any benefit in understanding disability as a queer issue or if emancipatory progress can be achieved by conceiving both as discrete yet intimately connected aspects of existence.

HENDRI YULIUS—HOMOPHOBIA FROM BELOW: INSTITUTIONALISING LGBT IDENTITIES AND SEXUALITIES IN INDONESIA

This paper aims to explore multiple yet interconnected forces that drive the institutionalisation of LGBT identities in Indonesia, and subsequently examine the ways in which the LGBT identities and sexualities have been defined and understood in the institutionalisation processes. I argue that the globalisation of LGBT rights (particularly the push to marriage equality) has provided a "political capital" for Islamic conservative groups, which has gained more political power after Indonesia's transition to democratic regime in 1998. These groups in turn do not only violently disrupt queer events, but also put pressures on both local and national government to outlaw homosexuality and/or LGBT identities. As the consequence, those pressures are

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inadvertently translated into a number of problematic, confusing, and often contradictory policies and practices, as to whether those regulations police homosexual/LGBT identity, sexual practices between men/women, and/or same-sex intimacies. To sum up my analysis, I coin the term “homophobia from below”, describing in which members of the public and civil society organisations (particularly Islamic conservative groups) have become the active actors in persecution against LGBT individuals, production of public discourses on LGBT issues, and even demand for state intervention into sexuality matters. Moving away from treating the state as “a totalising, coherent, and homogenous entity”, this paper takes into account the multitudes and specificities at the local levels and pays a closer attention to the complex political interplays between state and non-state actors.

DIVYA SETHI & DEEKSHA SETHI—QUEERS IN INDIA: IN QUAG AND QUANDARY

The LGBT community faces numerous challenges due to the extant legal framework. The study focusses on the status of LGBT community in the peninsular region of Southern Asia, particularly India. Although the criminal justice system in India encourages reformative theory of punishment, it has evolved into a punitive arrangement for LGBT community. Erstwhile India wasn't as parochial as the Modern India. Temples built in India between 6th and 14th century bear the carvings depicting queer couples; third century BC witnessed the birth of Koovagam Festival, the largest annual gathering of transgenders in India. Whereas the 21st century saw transgender couples being separated and shunned by families and queers being denied entry in restaurants. Nothing can be more mortifying for a country than the fact that some of its citizens are struggling to gain acceptance in the society.

The paper analyses the limited rights enjoyed by the queer community and the efforts by the Government in giving these communities a dignified life. Lesbians, gays, bisexuals and transgenders continually encounter innumerable obstacles peculiar to their community. Since they constantly fear being prosecuted, they are unable to avail medical assistance, especially for STDs. The paper pays special attention to the unique predicament of queer youth who lack physical, mental and emotional support essential for their healthy development. It is said that the laws of the country manifest the feelings of its society. In this light, the authors conduct an empirical study to glean the public opinion on the said issue. The authors study why the legislative body has still not decriminalized homosexuality even though the Nation recognizes the 'Right to Privacy' and 'Right to Equality' as a person's Fundamental Right.

TOBY MILES-JOHNSON—HIDDEN IDENTITIES IN BEIJING

This research draws upon responses given by volunteers who work in the ‘Beijing LGBT Centre’ regarding perceptions of sexual-identity. Chinese culture affects hidden or open sexual identities of Chinese lesbian and gay people in this region and insights gained from those working carefully to create social change offers an important and original contribution to the field of gay and lesbian studies in China. The findings indicate volunteers at the Beijing LGBT Centre are frustrated by the lack of acceptance of non-heterosexual relationships among Chinese culture and society. Volunteers are also frustrated by the disregard of lesbian gay and bisexual (LGB) identities by the Chinese government. The findings illustrate stigmatisation of homosexuality in China is enacted in structural terms and internalised repression. Influenced by the Chinese tradition of conforming to group values, the findings from this study indicate volunteers at the Beijing LBGT Centre believe LGB people in China are generally hesitant to disclose sexual identities and reject the idea of a collective shift in Chinese culture regarding acceptance of LGB people. It finds volunteers at the LGBT Centre in Beijing blame Chinese culture for its lack of acceptance of non-heterosexual relationships, and state stigmatisation of homosexuality in China is due to deep-rooted cultural homophobia.

JACKIE MAPULANGA-HULSTON—STATE SOVEREIGNTY, HUMAN RIGHTS AND CHRISTIAN VALUES: THE GROWING PRESSURE TO ADDRESS THE RIGHTS OF THE LGBTI COMMUNITY IN AFRICAN COUNTRIES

The majority of countries on the African continent have laws which prohibit homosexuality and only a few countries have enacted laws which give rights to the LGBTI persons. Religion and religious belief have been identified as part of the main reason for the reluctance, refusal and outright denial of the recognition of the rights of LGBTI persons. There is a growing push by the international community for these countries to change their laws and desist from discriminating these groups of persons. The aspect of state sovereignty has yet again come to the forefront of African affairs.

This paper will offer an analytical examination of state sovereignty and the impact of religion and religious beliefs which appear to be at crossroads with human rights. The paper will address the implications to the challenges of the politico-legal independence of the African countries, religious conviction and the construction and implementation of human rights. The purpose of this paper is to bring to light the importance of engaging in a framework which takes into account and engages religion as an important aspect of the culture of African countries rather than the utilization of pressure through threats of sanctions.

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ZAHRA STARDUST, JULES KIM, BRIDGET HAIRE & PAUL SIMPSON—CRIMINAL INTIMACIES, SOCIAL EXCLUSION AND (IN)JUSTICE IN AUSTRALIA PANEL

Australia has welcomed a series of recent legal reforms that have progressed equal rights for some LGBTIQ people, including access to adoption for same-sex couples, federal anti-discrimination protections, marriage equality and (trans)gender recognition. However there remain state and Commonwealth laws and practices that directly affect queer intimacies and aggravate social disadvantages that contribute to LGBTIQ overrepresentation in the criminal justice system.

Literature has documented the criminalisation of intimacies that transgress heteronormative, reproductive, matrimonial or nuclear models because they are transactional, public, or 'deviant'. Despite a lack of evidence that criminalisation offers any public health benefit, laws relating to sex work and bodily fluids are proliferating.

Criminalisation and licencing of sex work remains in all states and territories except NSW (including specific criminalisation of sex workers with HIV) despite evidence that these models create barriers to health, safety, rights and justice. Three states have introduced new laws permitting mandatory medical testing of people whose body fluids come into contact with police and NSW has introduced criminal penalties for people who fail to take reasonable precautions to prevent transmission of STIs.

In addition to the direct criminalisation of identities and practices, indirect criminalisation through state responses to social exclusion (family exile, homelessness, employment insecurity, mental health and poverty) are seen to drive overrepresentation. Prison, criminal records and contact with the criminal justice system then exacerbates this social exclusion.

Queer criminologists suggest that incorporating LGBTIQ people into traditional criminological categories (seeking to reduce offending or victimisation) can ignore the heteronormativity of law itself, and instead implore us to investigate and challenge the use of the criminal justice system as a tool of oppression.

This panel brings together academics and advocates to queer the hubris around Australia's legal progress and examine the ways in which laws, policies and enforcement practices pose barriers to justice.

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THURSDAY 12 JULY

DAMEYON BONSON—QUEER(Y)ING INDIGENOUS HEALTH: ACHIEVING INDIGENOUS LGBQTI HEALTH AND SOCIAL JUSTICES

It is been estimated that over 71,000, or 11%, Aboriginal and Torres Strait Islander (Indigenous) Australians can be defined within the spectrum of the Lesbian, Gay, Bisexual Queer, Trans, and/or Intersex (LGBQTI) identities. Yet despite this significant number, and that both Indigenous and the LGBQTI communities register highly on a number of health, and social measures and indicators as “vulnerable” communities, there is a paucity of inclusion of Indigenous LGBQTI Australians across mainstream, Aboriginal and Torres Strait Islander and LGBQTI health and social wellbeing agendas. For example, The Fifth National Mental Health and Suicide Prevention Plan (2017), despite having Aboriginal and Torres Strait Islander Australians as a priority area, does not include Indigenous LGBQTI people. Similarly, the National Aboriginal and Torres Strait Islander Health Plan 2013-2023, The Implementation Plan (2015) and its supplementary document *My Life My Lead: Opportunities* (2017), mention Indigenous LGBQTI people just the once. The seminal *Writing Themselves In* reports one, two and three, on the sexuality, health and well-being of same-sex attracted young people also excludes Indigenous LGBQTI (young) people from its discussions. Enter Black Rainbow. In 2013 Black Rainbow launched on social media, its premise, to provide something that was free and accessible that positively promoted and increased the visibility of Indigenous Australian LGBQTI people. Since then, Black Rainbow's founder, Dameyon Bonson, has catapulted off its increasing social media presence (and following) and his and Black Rainbow's agitation on Indigenous LGBQTI health and social justices, toward to a becoming more substantive player within heath the Australian health, wellbeing and social justice landscape. His argument, and to borrow a line from Andrew Farrell's work *Can You See Me? Queer Margins in Aboriginal Communities*, “If we cannot see our health, we cannot observe our health, we cannot respond to our health needs”. It's premise, to create something that was free and accessible that positively promoted and increased the visibility of Indigenous Australian LGBQTI people

EDUARDO ACOSTA EROZO—INDIGENOUS MOVEMENT IN SOUTH AMERICA, QUEER RECONFIGURATIONS, CLAIMS FOR TERRITORIAL JUSTICE AND HUMAN RIGHTS

The research carried out in the republics of Colombia, Ecuador, in the indigenous movements of the Confederation of indigenous peoples of Ecuador CONAIE; Regional Indigenous Council of Cauca CRIC in the department of Cauca - Colombia, and the Bolivian indigenous movement; immersed in a multicultural geostrategic zone, the process of strengthening its "indigenous worldview" and the defense of human rights by intersex difference contributing to the Sumak Kawsay is analyzed in comparative perspective. (Good living). The effect to the Pachamamma (in quechua indigenous language: mother earth), the intergenerational care to the natural resources and the political autonomy, from the recognition of ancestral and local powers redefines the territory, emerging economies. In addition, the relationship of ancestral regional development is based on the recognition of pluriethnic and multicultural difference, in a chain to the redefinition of citizenship and democracy in international politics

As a positive factor, the main objective is to present the experience of good living-Sumak kawsay as a deep indigenous epistemology, from the Andean perspective, from the indigenous epistemology-cosmovisión promotes equity and in the case of Ecuador, the theme of Good vive-sumak kawsay, has been included in the Political Constitution, constituting a win of the movements of gender and indigenous movement, which has applicability in public policy. Ethnographic methodology is used in meeting with native communities, and the foundation in Andean community knowledge, from the works: *Encountering Development: The Making and unmaking of the Third World* by the Colombian Author Arturo Escobar, the academic Bolívar Echeverría the work *Critical Discourse and modernity* and his work *Das Nichtlebbare zu leben: Kritik der Moderne & Widerstand*, from the documentary analysis stands out as a result of research with native communities of the Andean zone of Ecuador and Colombia the survival of modernity / coloniality.

FERNANDO SERRANO-AMAYA—TELLING QUEER TRUTHS ABOUT VIOLENCE IN TRANSITIONAL JUSTICE

In spite of significant contributions by feminist scholars, gender and sexuality are still secondary categories in the field of IR. And emerging academic literature has been introducing queer topics into discussions on global politics, conflict resolution or peacebuilding. This scholarship dialogues with human rights reports and documents produced by activists interested in documenting the ways in which homophobia and anti-queer violence affect individual and collective lives during and after political conflicts. The increasing mention of LGBTI subjects in discussions around IR in general, and transitional justice in particular, has not yet advanced on a queer reading of those fields of expertise. Using examples from South Africa and Colombia this paper explores how the hatreds bundled in confusing concepts such as ‘political homophobia’, are incorporated into mechanisms of truth telling and memory that are common in political transitions. State-sponsored mechanisms for truth telling and activist memory work have been pivotal for documenting, denouncing and claiming justice for victims. They use narratives

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that frame what can and cannot be told. Other archives, other forms of truth telling and, most importantly, other forms of understanding justice and social transformation are ignored or rendered invisible with such mechanisms.

HUIXIN QIU—STRATEGIES FOR INCLUDING LGBT AS AN “ETHNICAL GROUP” UNDER GENOCIDE ARTICLE OF ROME STATUTE

Since the Yogyakarta Principles reached by consensus in 2007, the global recognition of LGBT rights has received increasing attention. Nevertheless, LGBT people still face violence, discrimination and persecution in many parts of the world. With the rise of International Criminal Law, it has been hoped that the International Criminal Court (ICC) might provide LGBT people with protection, such as the complaint filed by Three French LGBT rights group against the Chechen government by accusing “the policy of persecuting against gay people” at ICC recently in May 2017. This essay will start with the analysis on whether LGBT people can be recognized as an “ethnical group” as that term is defined by the Genocide article in Rome Statute. Even the Rome Statute did not speak clearly on the definition of an “ethnical group”, from the jurisprudence of ICC, International criminal tribunals and international court of justice, it was found out that two applicable approaches were mainly adopted, the objective approach and the subjective approach to define the group. After the analysis, this essay will conclude that on both objective and subjective approaches, LGBT people are an “ethnical group” within the meaning of the term as it appears in the Genocide article of Rome Statute. Recognizing LGBT people as an ethnical group will therefore provide LGBT people with international criminal law protection from genocide.

PAOLA PATINO RABINES—MISS AMAZONAS BEAUTY CONTEST: THE TRANS-AESTHETICS AND THE STRUGGLE FOR POLITICS OF RECOGNITION IN PERU

Several studies show the vulnerability of LGTBIQ populations on a global scale, particularly in the Global South. A recent study of the Colectivo No Tengo Miedo (I am not afraid Group 2014) made in Peru, showed that it is the transsexual woman who tends to be more frequently the victim of various levels of physical and psychological abuse. However, the present study focusses on how, despite this adverse context, the trans population develops spaces of recognition and "happiness" as a means of resistance. One of them is the Miss Amazonas beauty pageant. The Miss Amazonas is a beauty contest for transgender women organized by the Amazon Rainforest Research Center that takes place once a year in the city of Iquitos. This contest is considered by the LGTBIQ community as one of the most important in the Latin American region because it has contributed to the visibility of this human group, to know their problems, as well as to be perceived as subjects of rights into the local community, national and at the regional level.

While the Miss Amazonas could be perceived as an acceptance and submission to the heteronormative and patriarchal ideal of beauty and femininity of a conservative society, in this study I suggest that it is a space that subverts old senses to build political rights based, above all, on aesthetic practices. Aesthetics understood not only as an artistic creation but also, and above all, as an aesthesia, or sensibility. Thus, my intention is to give an account of the advances, achievements and visibility that this population is gaining from the self-management of its activities, occupying and "invading" the public space and, at the same time, in the way they are contributing to the configuration of new perceptions and new sensibilities about sex-gender identities.

CHEN YI-CHIEN—SEXUAL MORALITY, LAW AND NATION BUILDING: A CASE STUDY ON MARRIAGE EQUALITY MOVEMENT IN TAIWAN

While affirming freedom to obtain sex related information, the Council of Grand Justices in its No. 617 interpretation of the Constitution of ROC (Taiwan) upheld criminal law of distributing and possession of obscene materials (including gay porn) that destroys the prevalent sex morality order of the time. In 2017, the Grand Justices declared not allowing same-sex couples to get married unconstitutional, and its deadline by May 24, 2019 for legislature to enact new law or amend the civil code. What is “sex morality order”? How exactly does law regulate gender and sexuality?

This project explores the relationship between morality, sexual politics and gender equality rights pursuit. It operated on the premise that there is room for a criticism which takes into account the larger cultural context in which sex, sexuality, and morality is conceived and produced in Taiwanese society.

This project is composed of 3 parts; first, I examine the relationship between morality, sexuality and the law, through reading the current Taiwanese Grand Justices' decisions. Secondly, I will focus on sex related topics, distributing gay porn, adultery, HIV related regulations, same-sex marriage included. We need a more holistic view on morality, sexuality in the law. Thirdly, I then critically examine the relationship between sexuality, the nation and globalization. Sexuality does play a crucial role in the modern nation building. Finally, I would re-imagine a pro-sex morality and sexual politics as the citizenship formation for Taiwan.

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SOURAV MANDAL—THE POLITICS OF REGULATING ADULT SEXUALITY THROUGH THE INSTITUTION OF MARRIAGE: A QUEER CRITIQUE OF THE INDIAN FAMILY JURISPRUDENCE

Heteronormativity as a hegemonic-ideological instrument, impacts the individual's agency, experiences, prospects, ambitions and performances. Marriage is deployed at the service of heteronormativity, both by the apparatuses of 'the social' and 'the legal'. Culturally, the Indian society considers marriage as an inalienable part of adult life. This way, marriage acquires the potential to snare up its new candidates to heights of delusion, privilege, compulsion; and, often regret, tyranny and oppression. Living under these real-life frames, how do vulnerabilities operate in queer lives? This paper attempts to address this question through a qualitative analysis of six different queer-narratives gathered across different locations in urban/semi-urban India, as a part of my PhD fieldwork.

These narratives are divided into two categories: (1) the first category narrates a complex web of queer experiences of surrender/compromise/management of arranged and forced marriages; and, (2) the second category narrates queer experiences that depict a tactful escaping/challenging/subversion of the snares put forth by the monolithic discourses of compulsory heterosexuality. All these narratives also depict the powerful impact of marginalisation and privilege caused by the various intersectional markers such as class, sex, gender, age, location and education. Studying these lived experiences, I draw some phenomenological analogies to gauge the impact of Family Jurisprudence on queer lives.

CAM McPHEDRAN—MEDIATION, QUEER YOUTH, FAMILIES AND TELLING OUR TRUTHS

For queer communities, access to equal citizenship and social justice is fraught. Where can we share our sexualities and gender identities safely? With whom? What are the structural and political factors that impinge on authentic and actualised queer identities? The status quo regarding personal wellbeing and safety for queer youth is not just unacceptable, but violent (Freie 2005: 85). For many, self-actualisation may be limited due to the basic circumstance that queer youth often feel unsafe, and are unsafe, in schools and at home. The Australian Research Centre in Sex, Health and Society (2010: 75) found that 24% of Australian youth experience abuse at home as a result of disclosing their identities. Evidently, whilst in Australia the Safe Schools Coalition is working on making queer youth feel more supported in educational contexts, more needs to be done to make relationships in families of origin safer.

Beyond abuse, queer youth are most commonly met with the less than emancipating lens of 'tolerance' when they 'come out' to their parents (Seidman: 2002). In these circumstances, I will introduce mediation as one potential mechanism of "repairing the harm" of relationship breakdown between queer youth and their families of origin. In my talk I will outline the main models of mediation used in Australia: evaluative, facilitative, narrative and transformative mediation. I will then discuss the intersections that must be engaged with to provide queer youth with greater access to socially inclusive mediation. Finally, I will describe my model of 'coming out' mediations. This model emphasises party safety and 'staying with conflict' (Mayer: 2009) to validate the perspectives of queer youth and their family members. Whilst mediation does valuable work, for the sake of queer youth, along with 'queer(y)ing justice,' we must 'queer' mediation to provide access to social justice.

DANIKA HARDIMAN & PAUL SIMPSON—UNDERSTANDING THE OVER-INCARCERATION OF LESBIAN AND BISEXUAL WOMEN IN AUSTRALIA AND PROBLEMATISING PROBABLE POLICY RESPONSES

Emerging research shows LGBTIQ groups are over-represented in criminal legal systems – particularly youth, people of colour, indigenous peoples and strikingly, women. Almost 37% of incarcerated women in Australia identify as lesbian or bisexual (vs. 4% in the community). Despite over a century of scholarship on the criminal legal system, gender and sexuality remain two of the least understood issues. For the past 100 years LGBTIQ groups in the criminal legal system have mostly been understood in simplistic binary terms, either as the deviant sex offender or innocent 'hate crime' victim. Prison (sex) research additionally curbed understandings through deprivation and situational homosexuality models that reinterprets the high number of 'homosexual' prisoners in terms of sexually deprived heterosexuals. These historical events helped invisibilise these groups in criminal legal systems and have hindered broader cultural and political analyses on why there are so many lesbian and bisexual women in the criminal legal system. In this paper we contend that lesbian and bisexual women are overrepresented in Australian prisons due to an interaction of criminalisation processes, health and socio-economic exclusions, and that these interactions are strongly mediated through heterosexist, cisgendered and patriarchal structures and practices. In pre-empting policy responses to these women, the paper also problematises an emergence of gender-sexuality sensitive policies in the criminal legal system space to address this issue.

ANDY KALADELFOS & YORRICK SMAAL—MALE RAPE, PRISONERS' RIGHTS, AND THE DECRIMINALISATION OF HOMOSEXUALITY IN AUSTRALIA, 1970S-1990S

Scholars often assume that the criminal law has been historically ineffectual in responding to crimes of sexual violence between men. Historically, male rape was subsumed within a set of statutes that outlawed all forms of male-only sex whether consent

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was present or not. Historians of sexuality and the law have focused on the presence of consent in their reading of the legal evidence. In doing so they suggest that indictable crimes were largely reserved to prosecute moments of mutual pleasure and expressions of queer identity. But this focus downplays the flexibility of the criminal law and its broad utility.

This paper reconsiders legal interventions into sexual crimes between males in Australia. In particular, it examines investigations into male rape within the context of prison inquiries from the 1970s onwards. In the same era as the decriminalisation of homosexuality, a public and administrative spotlight turned to the conditions within Australian prisons. Inquiry after inquiry examined allegations of prison brutality, prison violence, and prison culture including serious allegations of sexual violence and coercion. In this paper, we examine these inquiries, the responses to them, and the significance of investigations into male rape in the prisoners' rights movement and homosexual law reform.

ALLEN GEORGE—DEBATES ON EXPUNGEMENT OF CRIMINAL RECORDS FOR HOMOSEXUAL OFFENCES

Just as 'queer' has challenged the concepts of sexuality and gender, such a disruptive approach can be applied to the notion of justice. Sexuality is the product of a modernist based construction of knowledge, practices and regulations that act as an example of Northern frameworks of knowledge production. Queer, along with other critical approaches, has disturbed such programs of thinking and regulation. A recent example of this approach is shown in debates on legislation allowing people convicted of historical homosexual offences to have their criminal record expunged. The removal of a 'criminal stain' from one's identity is now available in most Australian states and in some other common law countries. This paper will analyse some of the arguments for expungement and consider these from a queer and critical theory perspective. Also present in these debates is the belief that Australia must act as an 'example' to neighbouring countries that repress homosexuality and this paper will reflect on such 'calling-out' and consider if it is yet another example of influence informed by knowledge and practice from Northern frameworks projected onto nations in the Global South.

LEONARDO RAZNOVICH—THE HUMAN RIGHT TO RESPECT SOGI IN THE ENGLISH-SPEAKING CARIBBEAN: A SOCIAL-LEGAL ASSESSMENT

There are in the American continent 11 countries, all former British colonies, where there is legislation that still criminalises sexual interaction between consenting adults of the same sex. The human right to respect SOGI in the English-speaking Caribbean is an ongoing research project which purpose is to deconstruct the mechanisms of discrimination and violence towards LGBTI persons or those perceived as such in this region.

The research's starting point is the principle of international law that governments have a duty to act with due diligence in order to prevent, punish and redress acts of violence against their people. This obligation covers LGBTI people or those perceived as such. The failure of governments to discharge this duty in relation to LGBTI people, places this group in a vulnerable situation; one in which they would not be otherwise save for their SOGI.

This research seeks to assess how this vulnerability affects the physical and mental health of LGTBI persons, their inner circle and society at large. Furthermore, in the case of criminalisation, where LGBTI persons are placed in a position of submission and dependence on government authority, this gives rise to a practice that goes beyond lack of government due diligence, the consequences of which, is suggested, are far more profound. In this case, this research seeks to ascertain whether criminalization, which in fact amounts to intentionally afflicted institutional violence, may result in a crime against humanity.

This presentation aims at sharing two aspects of this ongoing research: (1) a preliminary overview of the modalities that these violations can assume and the effect on LGBTI individuals in the regional experience and (2) the effectiveness of the legislative, administrative, political and social efforts to prevent these violations from occurring and the hurdles that these efforts face.

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MOIRA PEREZ—MAKING HISTORY, UNMAKING JUSTICE: ON HOW NARRATIVES OF PROGRESS CAN BECOME OBSTACLES FOR PROGRESS

Over the past few years, and in line with a global tendency in mainstream activism, Argentina has produced and reproduced narratives of progress in relation to LGBT rights and the improvement of the community's social, political and legal situation. In particular, narratives about the life conditions of trans* and *travesti* collectives have taken on a specific rhetoric of struggles and battles, with heroes, villains, and a teleological arc marked by a handful of life-changing conquests. Most notably, the country's pioneering 2012 Gender Identity Law is repeatedly quoted -both by trans* and cis people- as a radical shift in *travesti* and trans* people's lives, and as the unmistakable marker of the triumph of good over bad and of opportunities over exclusion. Nevertheless, as with every historical trajectory, our choices of which stories to tell and how, have direct consequences on the landscape in which they are created and circulated. This paper builds on a number of concrete juridical cases related to trans* and *travesti* life conditions that question those linear, teleological stories. It applies the perspective of a Queer Philosophy of History to consider how in practice, the narratives of progress built around Argentine trans* and *travesti* lives can function as an obstacle to the actual improvement of their lives.

BLAS RADI—THE HUMAN RIGHT TO NON-EXISTENCE. ON THE LEGAL STATUS OF TRANS* MALES

This paper focuses on the phenomenon of hermeneutic injustice in relation to the experiences of trans men, how such injustice is produced and what its consequences are. As a part of my work at the Gender Observatory of the Buenos Aires City Judiciary on access to Justice for trans* people, I have become aware that while available hermeneutic resources are generally suitable to register the experiences of *travestis* and trans women, they prove inadequate to consider the experiences of trans* men. As an example, an inquiry on experiences such as police violence in the public space, imprisonment and prostitution, produced mostly negative results when applied to trans* men. This could lead to portray a smooth, effortless scenario, which is at odds with the objective psychological and socio-economic indicators related to trans* men's self-esteem and their situation with regard to housing, health, family, employment and education. This disadvantage at the hermeneutic level has as its correlation a cognitive disadvantage, which is revealed in the interviewee's testimonies, where we find an impediment to make sense of their experiences of abuse, mistreatment and discrimination. In this landscape, trans* men become more vulnerable to situations of injustice and oppression, as they do not possess hermeneutic resources to identify such situations, protest and adopt effective measures to confront them or protect themselves. In this context, the central questions I address in this presentation will be: how is this phenomenon of hermeneutic injustice produced, and what are its consequences for the access of trans men to social justice and human rights? What are the available representations for trans* men? What are the experiences of this collective? What are the appropriate interpretative resources to give sense to these experiences?

SHANNON STUART, BARBARA MASSER, BLAKE MCKIMMIE, & SHARON DANE—“WHO WEARS THE PANTS?” AND “BOYS WILL BE BOYS”: STEREOTYPES ABOUT SAME-SEX RELATIONSHIPS AND INTIMATE PARTNER VIOLENCE

Although stereotypes about victim and perpetrator sex are thought to influence legal decision-making in cases of intimate partner violence (IPV) (Harris & Cook, 1994), the results of research in this area are conflicting, and the potential role of sexual prejudice largely undocumented. Further, it has been suggested that the stereotype of same-sex IPV is based on heterosexual gender stereotypes that have simply been applied to same-sex partnerships (Terrance & Little, 2010). However, it is unclear whether this is the case. As such, the current research aimed to a) identify the beliefs that people hold about men and women who are in a same-sex relationship, and b) determine whether these beliefs differ in the context of IPV. In Study 1, (N = 170) participants were asked to list beliefs about a different-sex or same-sex relationship (between men and women) in general and social contexts. In Study 2, (N = 164) participants listed beliefs about these types of relationships within the context of violence. Results suggest the stereotype of same-sex relationships changes when viewed in the context of violence. In the context of IPV, people view same-sex relationships in terms of their sexual orientation, and then use a mixture of gender inverse, heterosexual and gender stereotypical stereotypes to characterize the relationship. These findings have important implications for how we approach future research in this area.

MICHAEL SALTER, KAI NOONAN, KERRY ROBINSON, PETER BANSEL, NIDA DENSON & JACQUELINE ULLMAN—ATTITUDES AND EXPERIENCES OF INTIMATE PARTNER VIOLENCE AMONGST GAY, BISEXUAL, TRANS, INTERSEX AND QUEER MEN IN AUSTRALIA

Research suggests that the dynamics of intimate partner violence (IPV) are different for gay, bisexual, trans, intersex and queer (GBTIQ) men, and require a specialist response. GBTIQ IPV has been linked to risk factors such as alcohol and drug use and mental illness, and stress arising from stigma and discrimination, evident in internalised homophobia and the homophobic

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maltreatment of same-sex partners. HIV can act as a locus of relational conflict, such as where differences in HIV status within a relationship is linked to abuse, or where HIV status is used as a means to control or blackmail a partner. Gender socialisation may promote a higher tolerance for violence in relationships between men, potentially resulting in the normalisation of coercion and control in some relationships.

There is limited research into the attitudes and experiences of GBTIQ men regarding violence in relationships, and the evidence base supporting targeted interventions for this group is small. This presentation reports on a survey of 1070 GBTIQ men in Australia regarding: their experiences of IPV, awareness of IPV in their social networks, their attitudes towards IPV and their willingness to intervene in IPV. The findings of the survey provide a unique snapshot of GBTIQ men's attitudes and understandings of a variety of coercive and controlling behaviours in relationships and their preferred methods of response, including whether particular acts warrant police involvement or not. Men also described situations in which they did or did not intervene when they witnessed IPV and why. This project is a collaboration between Sexualities and Genders Research at Western Sydney University and ACON.

SHAEZ MORTIMER—“WELL, IT’S ALL ABOUT POWER”: EMERGING THEMES FROM CONSULTATIONS ABOUT LGBTIQ PEOPLE’S EXPERIENCES OF SEXUAL VIOLENCE

A growing body of research has found that LGBTIQ people face unique barriers to accessing support services for domestic/family violence. There has been less research, however, focused specifically on LGBTIQ people's experiences of sexual violence and the barriers victim/survivors might face in seeking support. Given this research gap, this presentation discusses themes emerging from ongoing consultations with sexual assault support services, domestic/family violence support services and LGBTIQ-specific services in Victoria and South Australia. These consultations with service providers form the first part of a doctoral research project about LGBTIQ people's experiences of sexual violence and seeking support. The research aims to understand how LGBTIQ victim/survivors of sexual violence navigate heteronormativity and cisnormativity embedded in health and criminal justice systems. This presentation explores services providers' views about how myths and stereotypes about LGBTIQ people and sexual violence work to silence LGBTIQ victim/survivors. It reflects too on the challenges of talking about queer and trans people's experiences of sexual violence both within and outside of LGBTIQ communities.

REBECCA HOWE—QUEERING COMMUNITY-LED SEXUAL VIOLENCE AND PREVENTION WORK: UTILISING A TRANSFORMATIVE JUSTICE FRAMEWORK

This presentation explores how a Transformative Justice framework is utilised within community-led groups working to bring about responses to sexual assault and intimate partner violence. Transformative Justice, as utilised by community-led groups whose work challenges interpersonal and state violence, is a framework that endeavours to transform the conditions that create, or that allow violence to happen. This presentation aims to highlight points of connection between those who undertake work in grassroots, community-led settings and those within the social work profession, operating in the community welfare sector. It attempts to bridge the gulf between academia and practitioners in Australia, working toward justice for sexuality, gender, and bodily diverse people and communities who experience sexual assault and intimate partner violence.

Case studies are presented to reveal how Transformative Justice provides a theoretical and practice framework for sexual assault and intimate partner violence responses and prevention. It uncovers work to implement this as an alternative model of justice to current structural responses to sexualised violence. Due to the disproportionate rates of incarceration and impact of interpersonal violence on Aboriginal and Torres Strait Islander people in settler-colonial Australia, attention is given to connections between community-led, anti-violence and prison abolition work, particularly work by Aboriginal and Torres Strait Islander community and peer-led groups.

MATTHEW MITCHELL—JUDGING GENDER: THE FAMILY COURT’S EPISTEMOLOGY OF TRANSGENDER IDENTITY

Between 2004-2017, the Family Court of Australia regulated young people's access to gender-affirming hormone treatment. As part of assessing the legitimacy of a young person's request for treatment, the Court sought to determine whether their claim to gender was valid and the criteria by which this could be judged. From an analysis of these cases' "reasons for judgment," I outline the epistemology of gender that the Court constructed to perform this assessment: that is, how the Court claimed to know the 'truth' of its subject's gender, and how the Court legitimised its decision to endorse or deny hormone treatment on this basis. Therein, I examine the 'truth-conditions' that governed young people's possibilities for gender affirmation and make two arguments. First, that they were incoherent, consisting of assertions about gender that were inconsistent, contradictory, or impossible. And second, that they were unjust, in that they reproduced and enforced fatalistic and normative discourses that punished gender difference. I conclude by discussing how these cases reflect broader patterns in how institutions like law regulate, both symbolically and materially, the possibilities and permissibilities of being gendered.

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NAILA RIZQI ZAKIAH—A CHRONIC CRISIS OF LGBT PERSECUTION IN INDONESIA

Since 2016, negative sentiment towards LGBT communities in Indonesia has spiked to a worrying condition. This has led to social exclusion, discrimination, and persecution against LGBT people. Legally, Indonesia has not yet criminalised gay sex; yet, due to increasing of homophobia and intolerance there are varied legal, social and political attempts to criminalise homosexual. In 2016, Family Love Alliance (AILA) filed a petition to the Constitutional Court to criminalise homosexuality. Despite the fact that the Court rejected the petition, AILA and their allies did not stop there. They have been lobbying the House of Representatives to criminalise gay sex in the forthcoming revised penal code.

This study finds that there is a systematic and massive stigma, discrimination and human rights violations faced by LGBT people. There were six types of stigma found in 103 news stories over a one year period, those are: LGBT is a deviant behaviour; it is against religion; being LGBT is a contagious disease; LGBT is against Pancasila (Indonesia's five founding principles); LGBT contributes to spreading HIV; and others. There were 69 news stories of discrimination, such as the raid of 141 gay in Jakarta and LGBT criminalisation proposal in the revised penal code. 734 transwomen, 221 gay, and 27 lesbian became victims of discrimination and human rights violations. 55% of the perpetrators were from the state agencies.

MICHELA BALOCCHI, ANDREA BARBIERI, & INO KEHRER—THE INVISIBILIZATION AND ERASURE OF INTERSEX VARIATIONS THROUGH BIO-MEDICALIZATION AND THE LEGAL SYSTEM IN ITALY

Intersex is an umbrella term used to refer to a wide range of biological sex characteristics (such as chromosome patterns, hormones/gonadal structure, sexual anatomy) that do not fit the typical binary socio-cultural notions of female and male bodies. In Italy the current medical practices are still focused on a wide range of unnecessary, non life-saving, irreversible surgeries on minors. Intersex traits are usually considered as a psycho-social emergency, a 'mistake of nature' that has to be medicalized to conform into the sex/gender dichotomy system that is assured by the legal national system as well. In case of newborn with atypical sex characteristics both the decisions related to the legal assignment of gender and to the cosmetic surgeries performed on sex anatomy are taken by a third part instead of the concerned individuals. Those other-directed decisions violate intersex people's right to self-determination, bodily autonomy, and psychological integrity, affecting their right to an open future and a free development. In this work we problematize the current erasure of intersex subjectivity operated by the medical and legal system with respect of full citizenship, capabilities, and human rights. We focus on:

- a) the qualitative part of a wider sociological research, considering the analysis of in-depth narrative interviews with intersex individuals, key professionals (medical providers, psychiatrists, psychotherapists), a digital ethnography, and fieldwork in Italian medical settings;
- b) the Italian legal dispositions concerning the civil status and the legal regime of the early medicalization, comparing them with the recommendation issued by several international institutions and the solutions adopted insofar by single States.

Michela Balocchi, has a PhD in Sociology and Political Sociology, and is the Marie Curie post doctoral Fellow (2014-1017) at the American University - Washington DC, and at the University of Verona, Italy, with an individual project on the Sociological Aspects of the Management of Intersex Variations (INTERSEXIONS). One of the results of that research is the first interactive global map of intersex organizations, where more than 150 organizations have been mapped up to now: <https://www.intersexionsproject.eu/intersex-map/> I have collaborated with many Universities as lecturer, adjunct professor, and researcher. I am on the scientific board of the Center of Research PoliTeSse (University of Verona, <https://www.politesse.it/>) since its beginning. I am one of the founders of the group intersexioni, and I am the web editor of the namesake website (www.intersexioni.it). Currently, I have been working on the first multidisciplinary collective book in Italy on intersex issues, as curator, and on a collective book composed of intersex personal stories and histories of intersex organizations, in English, as creator and co-curator.

JUSTIN ELLIS—NEGOTIATING POLICE LEGITIMACY: SOCIAL MEDIA AND THE 2013 SYDNEY GAY AND LESBIAN MARDI GRAS

Public order matters are largely neglected in criminal law scholarship due to their perceived lack of importance. This perception belies their impact on the daily lives of citizens, police, criminal lawyers and magistrates. At the same time, they provide important perspectives on the procedures of criminalisation, the characteristics and apparatus of criminal liability and the cultural, social and political context of law enforcement (Bronitt and McSherry 2010). In cases of police excessive force, the police response is often that such matters are taken 'very seriously'. In this presentation I use analysis of competing media representations of the policing of the 2013 Sydney Gay and Lesbian Mardi Gras parade and in-depth interviews with police, media, politicians, and LGBTIQ+ community NGOs to examine this claim. I analyse the various police rhetorics that constitute the police image and discuss what these might mean for the ongoing (re)negotiation of police legitimacy within the LGBTIQ+ community in Sydney.

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BIANCA FILEBORN & LIAM LEONARD—POLICING OF LGBTQ+ YOUNG VICTORIANS: PERSPECTIVES OF YOUNG PEOPLE AND POLICE

Historically, relationships between LGBTIQ+ communities and police have been very poor. In the past, Police across Australia have been implicated in violence, discrimination and abuse against members of LGBTIQ+ communities (and, arguably, continue to do so in at least some contexts). Victoria Police, who are the subject of this presentation, have undertaken a range of initiatives to improve these relationships, including the provision of LGBTIQ+ inclusive diversity training, and introducing and subsequently expanding the GLLO program. More recently, they have begun to look at ways of improving relationships with LGBTIQ+ young people and to address LGBTIQ+ young people's unwillingness to report prejudice-motivated violence to Police.

However, to date there has been minimal research exploring the relationships between Victoria Police and LGBTQ+ young people specifically. This presentation draws on a subset of qualitative findings from a recent project conducted with Victoria Police and LGBTIQ+ young Victorians that aimed to gain a sense of the relationships and levels of engagement between these groups. We report on Police participants' understanding and engagement with LGBTIQ+ young people and communities, and their experiences of LGBTQ+ training and knowledge and use of GLLOs. We report on LGBTQ+ young people's perceptions of and engagement with Victoria Police, their knowledge of the GLLOs and potential barriers and incentives to engaging with Police. In closing, we consider how these research findings can assist efforts aimed at improving relationships between LGBTQ+ young people and police.

SEAN McCANDLESS—LEARNING FROM THE GLOBAL SOUTH: ACCOUNTABILITY FOR SOCIAL EQUITY IN POLICING IN THE GLOBAL NORTH

The Global South has been a leader in investigating issues of social equity vis-à-vis policing and vulnerable populations. The work of Angela Dwyer, for instance, has been critical in identifying and scrutinizing the inequities faced by these populations at the hands of administrators (particularly police), questioning typically unquestioned sources of authority, and proffering equitable ways forward. However, the Global North, especially in the American and Canadian public administrative social equity traditions, has insufficiently covered these issues. Regardless, as exemplified by the works of Susan Gooden, there is an emerging trend in American public administration asking how accountability for social equity can be achieved. The proposed paper presentation will address these topics in several ways.

First, it details what the Global North can learn from the Global South when empirically and normatively investigating the roles played by and the effects of administrative discretion, laws, and social constructions on vulnerable populations, especially those whose identities reside at the intersections. Second, it examines how police agencies in the United States have tried to achieve accountability for social equity (e.g., citizen review boards; liaison officers) and the factors involved in their success or failure. The focus will specifically be on strategies to improve social equity for intersectional LGBTQ homeless youth in terms of access, processes, quality, and outcomes of public services. Third, it ends with an argument for greater communication between scholars and practitioners in the Global South and Global North to address common issues of social equity accountability.

EMMA RUSSELL—QUEER-FRIENDLY COPS?: LGBTQ CRITIQUES OF POLICE CULTURE AND PRACTICE

Despite their longstanding role in upholding heteronormativity, police forces are becoming increasingly ceremonious in publicly demonstrating their opposition to homophobia. In response, queer and trans activists in various international contexts are mounting challenges to "police pride" within gay spaces, citing concerns about the persistence of exclusionary and violent policing. These highly visible forms of contest, critique and co-option raise important questions about the changing nature of sexual citizenship and the politics of queer recognition: who might retreat as rainbow-branded police advance? This paper considers some of the longer-term trajectories of LGBTQ activism and advocacy with and against the police—much of it "behind the scenes"—to shed light on some of the ongoing challenges involved in this work. With a predominant focus on the Victorian context, it discusses the preliminary insights garnered from interviews with LGBTQ activists who have focused on challenging and changing the police, a notoriously closed and conservative institution.

ANGELA DWYER—QUEERING FRONTLINE POLICING: WHAT IS BEST PRACTICE FRONTLINE POLICING WITH LGBTI COMMUNITIES?

This paper explores what is involved in best practice frontline policing with LGBTI communities. The paper draws from data across a number of Australian research projects focused on how police interact with LGBTIQ people and draws specifically from interview data with members of LGBTI communities, LGBTI-identifying police officers, and LGBTI police liaison officers. The data is analysed using a queer theoretical framework, in addition to critical and queer criminological research approaches, to demonstrate the importance of queering (Ault, 1996) frontline policing processes. The data highlights a range of issues including: asking about pronouns; how to make LGBTI people feel safe; how to enact respect in frontline interactions; how to

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build rapport (such as disclosure (or not) of sexuality and/or gender diversity); and how to respond in respectful ways to specific types of LGBTI victims. The analysis highlights the slipperiness of the idea that best practice is actually possible and how policing organisations need to plan carefully to ensure they can manage these forms of policing into the future.

JACE VALCORE—BEYOND PULSE: QUEERING FRONTIERS

Much of the scholarly work undertaken under the label of queer criminology has been generated from first world perspectives. The closing address will reflect on the key debates raised during the conference, and in light of current sociopolitical climates. From the perspective of a queer citizen and scholar of the global North, this plenary will highlight the key themes and issues from the conference within the context of existing scholarship, including Dr Valcore's own research on Pulse. In closing the conference, Jace will challenge conference attendees to consider the "bigger picture," and suggest next steps/new areas of focus for the ongoing efforts of queering our world, empowering the disenfranchised, and advancing our political, social, and criminal justice systems.

BIOGRAPHIES

BIOGRAPHIES ARE IN ALPHABETICAL ORDER

EDUARDO ACOSTA EROZO

Eduardo is a Sociologist, he works as a university professor, with experience in the field of interdisciplinary research 14 years, with the presentation of research projects with a specialty in the area of: sociology, political science, Latin America-Europa relations, women's movement and its impact in the Andean region, cultural and environmental sustainability policies in the Andean region, social movements in Latin America for the fight of defense and territory, defense of sustainable and healthy food from indigenous communities, indigenous worldview Amazonia and high Andean highland. He works as a university professor and has presented lectures at international conferences on the topics of: political science, indigenous movements in Latin America Sumak Kawsay – Buen vivir. In 2013 he received the Distinction as a young essay writer in the framework of the Laureate Nobel Peace Laureate awarded jointly by the Ministry of Science and Higher Education, the Institute of Applied Social Sciences by the University of Warsaw.

MATTHEW BALL

Matthew is a Senior Lecturer in the School of Justice, having joined the school in 2008. His research focuses on the intersections between sexuality, gender, and criminal justice. Matthew has established an international research profile in the field of Queer Criminology, having written and edited three foundational books in the field – Criminology and Queer Theory: Dangerous Bedfellows? (Palgrave), Queering Criminology (co-edited with Angela Dwyer and Thomas Crofts, Palgrave), and a special issue of Critical Criminology titled 'Queer/ing Criminology: New Directions and Frameworks' (co-edited with Carrie L. Buist and Jordan Blair Woods). Matthew is also an active member of the Queering Paradigms collaborative research network, having co-convened the 2nd Queering Paradigms conference and edited Queering Paradigms II: Interrogating Agendas (2011, Peter Lang). From 2012-2015 he was a Visiting Fellow in the Centre for Sex, Gender, and Sexualities at Durham University. Matthew is currently the Higher Degrees Research coordinator in the School of Justice. He has an ongoing role as a member of the QUT Ally Network, and has previously served as the Faculty of Law Equity chair.

DAMEYON BONSON

Dameyon Bonson, a Mangarayi and Torres Strait Islander male, is a Northern Territory based advisor and facilitator in the prevention of Indigenous, including Indigenous LGBQTI suicide. Dameyon has spent the past six years working in upstream suicide prevention; three of those years working specifically within remote Aboriginal communities across the entire north west of Western Australia. Dameyon has self-published the country's only report in suicide prevention relating to Indigenous LGBQTI people and crowdfunded the birthing of Black Rainbow; a social enterprise specifically for Indigenous LGBQTI people in the prevention of suicide. He has also developed the country's only workforce development training that look to strengthen the capabilities of health and community services to work with Indigenous LGBQTI clients. In 2016, Dameyon was awarded the Dr. Yunupingu Award for Human Rights for his cumulative efforts. Despite handing back that award in 2018, he continues to be recognised as the leading voice in the prevention of Indigenous LGBQTI suicide and the health space. This year Dameyon began his post graduate studies in Suicide Prevention to strengthen his frontline and lived experience contribution to the prevention of Indigenous suicide.

SHARON DANE

Dr Sharon Dane is a researcher in the School of Psychology at the University of Queensland. Her research focuses on same-sex relationships and sexual minority inclusion and wellbeing. From 2009 to 2016 she presented her research findings at several federal government senate inquiries into the legalisation of same-sex marriage in Australia.

ANGELA DWYER

Dr Angela Dwyer is an Associate Professor in Police Studies and Emergency Management, School of Social Sciences, University of Tasmania. Previously, she was a Senior Lecturer in the School of Justice, Faculty of Law, at the Queensland University of Technology. Angela conducts research on the intersection between sexuality, gender diversity, and criminal justice and is lead editor of Queering Criminology, edited with Matthew Ball and Thomas Crofts, and published with Palgrave.

JUSTIN ELLIS

Justin Ellis is a researcher in Criminology. Previously, he was involved in legal affairs journalism in Sydney and spent close to a decade living in Japan writing on gay, lesbian and transgender rights for Asia region publications and contributed to research

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for OutRight Action International into freedom of association and assembly abuses against sexual minorities in Indonesia. He lectures at the UTS Law School and has lectured at the Sydney Law School and tutored at the University of New South Wales. His research examines the impact of digital technologies on negotiations of legitimacy and the related concerns of institutional accountability and responsible government. @justRellis

BIANCA FILEBORN

Dr Bianca Fileborn (presenting author) is a lecturer in criminology in the School of Social Sciences, UNSW. Her research examines assemblages of space/place, culture, identity and violence; and, informal and innovative justice responses to sexual violence, and particularly forms of sexual violence situated on the margins of dominant definitions. You can follow Bianca on Twitter via @snappyalligator

ALLEN GEORGE

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REBECCA HOWE

Rebecca Howe has 15 years of experience in the youth homelessness sector. Her experience as facilitator of social support services at Twenty10 inc GLCS NSW, has enabled a theoretically grounded, constantly evolving practice that incorporates fierce youth advocacy with a critical queer intersectional lens. Rebecca is currently part of the Policy and Research team at the National LGBTI Health Alliance. Rebecca is a PhD student within the School of Education and Social Work. Her thesis is concerned with resistance to the psychiatrisation of people whose gender is self-designated.

ANDY KALADELFOS

Dr Andy Kaladelfos is an historian and Senior Research Fellow with the ARC Laureate Fellowship 'The Prosecution Project' at the Griffith Criminology Institute. Andy is Chief Investigator on a collaborative ARC Discovery Project (2015-2017) 'Sexual Offences, Legal Responses, and Public Perceptions: 1880s-1980s'. Andy has published widely on the history of gender violence and sexual violence, and is co-author of *Sex Crimes in the Fifties* (Melbourne University Press, 2016) and co-editor of *The Sexual Abuse of Children: Recognition and Redress* (Monash University Press, 2016).

JULES KIM

Jules Kim is a Korean Australian sex worker and Chief Executive Officer of Scarlet Alliance, Australian Sex Workers Association, the national peak sex worker organisation representing sex workers, sex worker organisations, projects and collectives. She is also the Chairperson of APNSW, the Asia Pacific Network of Sex Workers. Jules has written and presented on a range of issues including sex work, migration and community mobilisation and advocacy both in Australia and abroad and provided testimony and submissions at a range of fora including at government hearings and to the United Nations in relation to sex work, HIV, human trafficking and law reform.

LIAM LEONARD

William Leonard is Director GLHV@ARCSHS, La Trobe University. He has lectured and published widely on sexuality and gender studies and developed LGBTI health and wellbeing policy, programs and training. He was lead investigator of the first Victorian study of street violence and harassment of LGBT Victorians, *Coming forward* (2008) and co-author of the policy and research report, Righting historical wrongs (2014) that led to a legislative scheme to expunge convictions for historical consensual gay sex offences in Victoria.

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SOURAV MANDAL

Sourav is an MRes Candidate at the University of Reading, UK. Previously, he was Assistant Professor at the Christ University, Bangalore, India. He has offered courses on Constitutional Law, and Human Rights. His preferred areas of interest include queer and feminist engagements in the study of 'law and society'. He submitted his Ph.D. thesis last year at the National Law School of India University, Bangalore. His research is an ethnographic study of the impact of Family Jurisprudence on the queer lives in India. His works have appeared in Indian academic journals and newspapers.

JACKIE MAPULANGA-HULSTON

Dr Jackie Mapulanga-Hulston is a lecturer at Curtin Law School, Curtin University, in Perth, Western Australia. She has previously practised law before working in academia. She has worked at Queensland University of Technology and at Southern Cross University in Queensland, Australia. Jackie's PhD in Public International Law with a specialisation in human rights, Jackie's research interests are in Public International Law with a specialisation in human rights, sustainable development, health and migration, international economic law and health, safety and environmental health law. Jackie has written and published articles in peer-reviewed journals. She currently teaches Law, Society & Justice, Family Law, Human Rights Law and Health, Safety and Environmental Health Law.

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BLAKE MCKIMMIE

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CAM MCPHEDRAN

Cameron (Cam) McPhedran holds a Bachelor of Arts and a Master of Criminal Justice and Criminology from UNSW. He is also a Nationally Accredited Mediator, sits on the Facilitative Special Interest Group of Resolution Institute's Sydney Chapter and has previously volunteered in 'Fun and Esteem' ACON's Program for Same Sex Attracted Young Men. Cam's main research interests are mediation and the queer community, restorative justice and Southern Criminology. He can be contacted at cam.mcphedran@gmail.com

CHEN YI-CHIEN

Chen Yi-Chien is Professor in the Graduate Institute for Gender Studies, Shih-Hsin University, in Taiwan. She received her J.S.D. (Doctor of the Science of Law) from Cornell Law School in New York, USA, and LL.M.s respectively from Heidelberg University in Germany and Cornell Law School in the USA. Her area of specialization is Men and Feminism, Comparative law and cultural studies, Gender/Sexuality and Law, LGBT rights. In addition to her research and teaching, she also involves in NGOs work and was the chairperson of the Awakening foundation (Taiwanese feminist NGO since 1982) from 2014-2016. Yi-Chien teaches "Sex, Love, and the Law" and "LGBT rights seminar" course this semester.

TOBY MILES-JOHNSON

Dr Toby Miles-Johnson is a Senior Lecturer in Criminology and a Senior Fellow of the Higher Education Authority (SFHEA) UK working within the School of Justice, Faculty of Law, Queensland University of Technology (QUT), Brisbane, QLD, Australia. Toby received his Doctorate of Philosophy – Criminology from The University of Queensland (2013). Toby's research and work has been cited and discussed within the 2017 US report: An Evidence-Assessment of the Recommendations of the President's Task Force on 21st Century Policing, in association with the International Association of Chiefs of Police; George Mason University; and The Lauran and John Arnold Foundation. Toby's research contributes to key areas in 'Police Training' and 'Policing Diverse Communities'. Toby's research interests include: Policing, Policing Minority Groups, Threat and Victimisation, Procedural Justice, Gender Victimation and Crime, Sexuality Victimation and Crime, Domestic Violence in the Queer Community, and Prejudiced Motivated Crime (Hate Crime).

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MATTHEW MITCHELL

Matthew is a PhD Candidate in Criminology at the University of Melbourne. He is interested in examining issues of gender and sexuality through the lens of the sociology of law. His PhD dissertation examines how the Australian legal system regulated transgender young people's access to gender-affirming medical technologies between 2004-2017.

SHAEZ MORTIMER

Shaez Mortimer is a PhD Candidate, tutor and research assistant at RMIT University, Melbourne. She is passionate about interdisciplinary, intersectional and applied research with victim/survivors of violence and the people and communities who support them. Shaez has worked in youth work, social work and community development roles in Australia and the Pacific. She has been involved in feminist, anti-racist and queer community activism, with a particular focus on preventing and responding to domestic and sexual violence. She also loves sloths and believes we can learn a lot from their resistance to neoliberal capitalist constructions of time and productivity.

PAOLA PATINO RABINES

Paola is a Doctoral Fellow in Sociology at the University of Warwick, UK, with a Master's Degree in Cultural Studies from the Pontificia Universidad Católica del Perú. She also has a degree in Anthropology from the same house of studies. As a social researcher, she has specialized in topics of cultural diversity, gender, cultural theory, popular culture, cultural policies and interculturality. She is a member of the Centre for the Study of Women and Gender of Warwick University. The preliminary title of her PhD research is "Deviant Politics in Contemporary Peru: Aesthetic Transgressions and the Political Dispute over Trans people's Terms of Recognitions", which takes an ethnographic approach to understanding the political work undertaken through aesthetic means by trans people in a postcolonial country.

JO PHOENIX

Jo Phoenix is Professor in Criminology at the Open University, having formerly been at the Universities of Leicester, Durham, Bath and Middlesex. Her research interests relate to the fields of youth crime and punishment; sex, sexualities and regulation, and criminological knowledge production. She has been a keen observer and remained interested in the politics of sex and sexualities since her days of feminist activism in Bristol, England in the 1980s. Her most recent publications include two chapters in an edited collection entitled *Alternative Criminologies* edited by Carlen, P. and Franca Ayres, L. (2017: Routledge), two chapters on discourses and policies of childhood sexual exploitation in Dewey et al (eds) *Routledge Handbook of Sex Work Research* (forthcoming 2018: Routledge) and Pearce, J. (ed.) *Child Sexual Exploitation: Theory to Practice forthcoming 2018: Bristol Policy Press*, and a monograph entitled *Youth Justice 2.0* (forthcoming 2018: Palgrave).

HUIXIN QIU

Huixin (Jackie) Qiu is currently studying as a Ph.D. student and research assistant at Wuhan University Institute of International Law which also serves as a governmental think tank in China. She is also a researcher of Wuhan University International Humanitarian Law and Human Rights Law Centre, a member of International Association of Penal Law (AIDP) and Chinese Initiative on International Criminal Justice (CIICJ). Her research fields cover public international law, international criminal law and the law of the sea. For practicing what she has learnt, she interned in International Criminal Tribunal of Former Yugoslavia (ICTY) and United Nations Mechanism for International Criminal Tribunals (MICT). She also conducted an academic visiting in King's College London as a visiting scholar in 2017. During these years, she endeavored to public international law and international criminal justice. She mainly led some national research projects, such as China's Practice in Promoting International Rule of Law and The Influence of U.S. Operation of Freedom of Navigation over Asian-Pacific Region and China's Reaction. Her two advisory opinions on international issues about Crimes against Humanity Convention and Immunity of State Officials from Foreign Criminal Jurisdiction were both adopted by Ministry of Foreign Affairs of China for preparing the Chinese delegation's briefing on 72nd session of UN General Assembly. And her two articles on *Annual Overview on International Criminal Court* and *International Criminal Tribunals* were both included in the Chinese Social Sciences Citation Index.

NAILA RIZQI ZAKIAH

Naila Rizqi Zakiah is a public defender at LBH Masyarakat. Upon graduating from Law School of Jember University, she moved to Jakarta to work for LBH Masyarakat which provide legal aid for marginalized group such as LGBTIQ communities, people living with HIV, people who use drug, people with mental illness, people facing death penalty as well as victim of human rights violations. In 2016-17, Naila led the legal team of the National Commission on Violence against Women (Komnas Perempuan), in a landmark case where an Islamic conservative group called AILA attempted to criminalize gay sex through the Constitutional

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Court forum. Naila is also a member of Jakarta Feminist Discussion Group and was co-coordinator of Women's March Jakarta 2018.

EMMA RUSSELL

Emma Russell is a Lecturer in Crime, Justice and Legal Studies at La Trobe University. Her research interests include queer and feminist activist histories; police image work; and prisons and punishment. Her work has appeared in *Theoretical Criminology*, *Crime Media Culture*, and *Critical Criminology*. She is currently finalising a full-length manuscript titled *Queer Activism and the Politics of Policing*, forthcoming with Routledge, and developing a new research project on sound and carceral space. She is a member of the Abolitionist and Transformative Justice Centre and the Australian Lesbian and Gay Archives, both based in Naarm/Melbourne.

SHANNON STUART

Shannon M. Stuart, BPyschSc (Hons), is a PhD Candidate in the School of Psychology at the University of Queensland. Her research interests include gendered violence, perceptions of same-sex intimate partner violence, crime, policing and policy.

RYAN THORNEYCROFT

Ryan is a casual academic and research assistant in the School of Social Sciences and Psychology at Western Sydney University. With a background in criminology, Ryan's current research explores the constructions of dis/ability, abjection, and subjectivity. He has a PhD in critical disability studies, and in this work—*Reimagining Disablist and Ableist Violence as Abjection*—he examined the ways in which disabled subjects are constituted, treated, and violated through an account of abjection. His work has been published in the *Howard Journal of Criminal Justice*, *Continuum: Journal of Media & Cultural Studies*, and a chapter in the edited collection *Policing Encounters with Vulnerability*.

DAN THORPE

Dan Thorpe is just entering the third year of research for a PhD degree at Canterbury Christ Church University in the UK. Researching under the supervision of Professor Bee Scherer, Dan is an active member of the Intersectional Centre for Inclusion and Social Justice (INCISE), of which Prof. Scherer is founder and Director. With a bachelors' degree in Theology and Religious Studies, an MA in Philosophy seemed a natural progression. From Philosophy, circumstance, interest and opportunity led to qualifications in the teaching of Computer Science. Such achievements have been attained despite the lifelong impairments that Dan accrued as a result of a Traumatic Brain Injury. It is from the experience of Disability, Impairment and Discrimination that Dan's research interests were inspired. The primary thesis of Dan's research is the utilisation of Queer Theory as a multi-dimensional and intersectional critical tool to analyse, interrogate and assess dominant discourses concerning disability.

HENDRI YULIUS

Hendri Yulius is a researcher, writer, and guest lecturer of gender, sexuality, and queer studies in Indonesia. Prior to pursuing Master's by research in gender and cultural studies at the University of Sydney, he worked for a number of international humanitarian organisations, including the United Nations Development Programme's Being LGBT in Asia Programme. He frequently writes and publishes articles on sexual politics and LGBT issues in the Jakarta Post, New Mandala, Indonesia at Melbourne, and other media outlets. He is currently working as ACON's Gay Asian Men Survey Coordinator and also tutor and researcher in the Sydney University's Gender and Cultural Studies Department and International Business Department. His research interests are gender and sexuality, race and ethnicity, pornography, and queer cultural politics.

PAUL SIMPSON

Dr Paul Simpson is a Research Fellow of the Kirby Institute. His research activities have centred on health, marginalisation, ethics and identity within state institutional and civil society contexts; with a focus on Indigenous and sexual- and gender-minority people who come into contact with the criminal legal system. Paul is also an associate of the Australian Centre for Research Excellence in Offender Health where he is working on the Health Research in Prisons Project and the Second study of Sexual Health of Australian Prisoners. He has published on the criminalisation of sexual- and gender-minorities, sexual violence in men's prisons, health effects of prison overcrowding and prison alternatives.

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YORRICK SMAAL

Dr Yorick Smaal is an ARC DECRA Research Fellow and lecturer in history at Griffith University. His current research project examines the history of boys as victims and offenders of sexual assault in Australia and the United Kingdom. Yorick's first book, *Sex, soldiers and the south Pacific 1939-45: Queer identities in Australia in the Second World War*, was published with Palgrave Macmillan in 2015. His forthcoming manuscript, *Boys sex and crime* is contracted with Routledge for 2018.

ZAHRA STARDUST

Zahra Stardust is a PhD Candidate at UNSW writing her dissertation on the legal regulation of queer pornographies in Australia. She has published in Queer Sex Work (Routledge, 2015), Orienting Feminisms (Palgrave, 2018) and Porn Studies (Taylor and Francis, 2014), and worked as the Policy Advisor at ACON and Scarlet Alliance and as a Postgraduate Teaching Fellow in Criminology at UNSW. She is on the Board of the Gay and Lesbian Rights Lobby and is a member of the Australian Lawyers for Human Rights LGBTI Sub-Committee.

JACE VALCORE

Jace L. Valcore, PhD, is an Assistant Professor of Criminal Justice at the University of Houston Downtown. His educational background includes degrees in Sociology, Criminal Justice, and Public Affairs. This multidisciplinary training fuels research interests in public policy, criminal law, social justice, and the criminal legal system with a specifically queer lens focused on the experiences, needs, and elevation of the LGBTQ community. He has published work on US state hate crime laws, gender in policing, and co-edited a special issue on LGBTQ families for *Journal of Family Strengths*. He is currently completing projects on the measurement of gender in criminological research, the experiences of LGBTQ police officers, and media analysis of the 2016 mass shooting at Pulse nightclub in Orlando, FL. He also provides queer competency workshops and seminars for students, educators, professionals, and community members, and serves on the board for New Leaders Council-Houston.