

**From Transgender Rage to Trans Joy:
Trans Studies through Affective Lens
The 8th Nordic Trans Studies Conference, 2023**

Abstracts, in alphabetical order

“Trans people and movement – premise, possibility and becoming”

Auran, Isak

Trans people have historically been excluded both directly and indirectly from sport and exercise (Bianchi 2017; Perez-Samaniego et al. 2019). Although efforts have been made recently in several countries to include trans people, these efforts often fail to take into account the variety of trans embodiment. Thus, often excluding those who do not conform to a strict gender binary (Barras et al. 2021; Love 2014; RFSL 2020). In a recently launched research project the experiences of trans embodiment in sport will be addressed. My focus is on trans people’s movement in general, and in schools in particular. The word movement is used instead of words like physical exercise, as a way of broadening what may be included and understood as exercise. The research will embark on issues related to how and on what premises trans people are excluded from movement? How can movement become accessible regardless of how ‘unintelligible’ a person is? In my thesis, I want to contribute to an understanding of *how* trans people are precluded from movement, but also what makes movement possible for trans people, especially for trans youth in schools. Additionally, I am interested in the possibilities that movement may entail for trans people. The idea that movement have different benefits for people and their physical and mental health is not new, but how do trans bodies and movement intra-act? Does movement provide trans bodies with different or new possibilities for becoming, and if so, how?

My main interest is to contribute to a deeper understanding of trans people’s lived experiences of movement. My dissertation will focus on: trans inclusion, what conditions regulate trans people’s movement; trans people’s lived experience of movement in school; trans people’s lived experience of movement in their spare time; movement as a possibility of trans becoming. As I am at the beginning of my PhD program I welcome feedback on both ideas and plans.

**Courting Euphoria: Designing for Trans and Diverse Gender Exploration, Expression,
and Embodiment through Live Action Role-playing**

Josephine Baird, Sarah Lynne Bowman & Kaya Toft Thejls

Trans subjectivities and the expression of gender diversity has seen a marked increase in scrutiny and attack in political, social, and cultural spheres in places all over the world (ILGA Europe 2022). Opportunities to explore our histories, our communities, and our selves continue to be limited and potentially dangerous. Games have provided safer spaces to express queer subjectivities, connect with others, form communities, and model and experiment with different ways of being (Chang 2017; Ruberg 2019). Live action role-playing games (larp) have been shown to provide a potential site for the safer exploration of complex socio-cultural dynamics and events in an embodied way, creating a transformational container within which experimentation is possible (Bowman and Hugaas 2021). Experiences in role-playing games

lead some players to explore diverse gender identities in daily life, and thus can aid in the process of transitioning (Stenros and Sihvonen 2019; Moriarity 2019; Baird 2021; Baird, Bowman, and Hugaas 2021).

As part of Baird's ongoing research for a PhD on trans exploration and expression in games at the University of Vienna, and in conjunction with theorists from Uppsala University's Game Design and Gender departments, we have designed *Euphoria*, a larp developed for gender exploration, expression, play, and performance. Players can choose to enact characters similar or different to themselves who will explore different forms of gender expression in the temporary liminal space of a fantastical nightclub pocket dimension called Euphoria (Baird 2022). Players build characters around established genderqueer archetypes and actions in the larp are inspired by queer versions of the Greek Muses, providing players alibi (Montola 2010; Deterding 2017) to connect with others in unique ways. In this presentation, we outline the overall game design of *Euphoria*, the theoretical principles that informed it, and the decisions we made in order to facilitate gender exploration and expression. This presentation will also feature the preliminary results from our first playtests conducted in November 2022 at the *Stockholm Scenario Festival*.

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The cis-normative economy of concern. Discourses on medical care for trans-children in Denmark

Bissenbakker, Mons & Raun, Tobias

This presentation takes stock of current Danish healthcare professionals' perceptions of what it means to be trans as expressed by these in Danish news media material from the 2019-2021. The statements given by health care professionals are found in the Danish media coverage of the medical treatment of transgender children/young people under the age of 18. Focusing on the apparent concern from healthcare professionals about the transgender boy influx to Danish Gender Identity Clinics we investigate the news media's framing of these concerns as well the affective logics of concern as expressed in articles and interviews with healthcare professionals working at the Clinics. We argue that new, well-meaning (but ultimately cis-normative) concerns are now replacing previously widespread, pathologizing, and gender binary logics. Through the analytic lenses of trans- and affect theory as well as queer history studies we seek to characterize the structure and affective logics of these new concerns as well as their implications by asking: Which bodies do these new – seemingly 'pro-trans' and anti-gender normativity – worries pertain to, and who/what is thought to remedy such concerns? What societal forms of criticism underpin the concern for trans boys, and what happens when critiques of gender normativity are expressed through administration of transgender people's bodies?

Bodies in/out of Place? Unmapping Trans People's Experiences in Outdoor and Adventure Activities

Bloem Herraiz, Bart

Very often, queer communities grow and find refuge in urban spaces. For many of us, finding belonging as a queer person meant moving to the city and meeting other queer people. However, scrutiny over trans people's bodies in urban contexts is continuous. In contrast, I argue that many trans people find comfort in nature, although there is also a struggle to access it. This research aims to start a conversation about what outdoor experience means for trans

people: How is gender performed and constructed in the outdoors? Is condemning trans people to the urban context a way of *killing us softly*? (Shakhsari, 2014).

When engaging with my methodological approach, I was faced with two differentiated challenges. The first one was to include place and movement in the research process, both fieldwork and outcome; and the second was to engage the senses and the more-than-human in the research process, as well as evoking emotionality in the texts. To tackle these challenges, I have engaged with what I have called an ‘on-the-move methodology’, which builds upon an assemblage of feminist, queer, and outdoor methodological approaches. An ‘on-the-move methodology’ shifts the focus from an interpersonal interaction between participant and researcher to an entangled between bodies, emotions, and the more-than-human. As a space-based research study, I found an assemblage of methodologies and methods — on-the-move interviews, social media research, and autoethnography— as a way to better understand the processes and experiences that I wanted to analyze.

This research, which is being carried out as a Ph.D. thesis, argues that spaces of resistance can be built in the outdoors and that participating in outdoor activities empowers us, trans people, in our bodies. Hence, accessing the outdoors is about allowing our bodies and minds to live; It is about building lives that are livable. In other words, outdoor and adventure activities benefit trans people’s lives not only by expanding their life experiences to new frontiers but also by impacting positively on them and helping them to work on flourishing in their lives.

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(Trans)forming kinship: An institutional ethnographic study of transgender fertility care

Buyck, Joren

Whilst research has been carried out on sexual minorities’ use of assisted reproductive technologies (ART) and the ways this alters normative understandings of becoming kin, there have been few theoretical and empirical investigations into reproductive care among gender minorities. In the light of this research gap, this study draws on a research design which focuses on examining trans fertility care practices in a Belgian hospital. More specifically, in the Gender Centre and the Department of Reproductive Medicine of the hospital. The main purpose of this study is to gain insight into the ways normative ideas of kinship are formed and altered in their everyday practices.

To explore the relation between transgender fertility care and kinship the study applies an institutional ethnographic approach. The study draws on multiple types of qualitative data, such as in-depth interviews, (audio/video recorded) observations and different types of documents. The study finds that the care practices in this hospital constitute a broad view on kinship. The healthcare professionals understand biogenetic family making as only one of the ways to make kin and are also open towards non-genetic parenthood. Moreover, unconventional kin-making practices, such as trans masculine pregnancy, surrogacy and multiple parent families are welcomed as well. However, even though their practices create a broad norm-challenging view on kinship, some ways of becoming related receive more time, space and encouragement than others. More specifically, family-making practices which rely on biology and a pregnancy are

constituted as more obvious ways of becoming related. In addition, their view on kinship does not take into account the specific history trans and queer people have with regards to making kin and their practices also echo binary, cisnormative, heteronormative and couplernormative views on creating families. Hence, this study explains how the healthcare professionals' practices transform ideas with regards to family making while simultaneously reinforcing kinship normativities.

To conclude, the findings of this study contribute to feminist and social sciences scholarship by describing understudied fertility practices and by offering a new critical analytical angle to vital discussions on ART and kinship. Besides theoretical contributions, the results of this study also provide insights that are valuable for healthcare professionals and policymakers to reflect upon current (trans) fertility care practices, legislation and policy.

“I felt it inside”. Lived experience of gender creative children 4-12 years related to gender identity in Sweden.

Bratt, Anna & Tyni, Kristiina & Wurm, Matt

This research explored the lived experience of seven Swedish prepubertal children 4-12 years old, related to their gender creative identity in everyday life, as they describe it themselves. The children were all affirmed by their parents and most of them had made a social transition also outside of the family.

The interview data were analyzed according to Interpretative Phenomenological Analysis, IPA, and drawn from a bigger qualitative doctoral project about the lived experience of gender creative children and youth between 4-17 years and their parents, related to the children's gender identities.

The results of this study show two superordinate themes. The first “To be and be received as myself” has three subthemes “It feels good to be myself”, “To be received as myself” and “Puberty – the risk of becoming someone I am not”. The second superordinate theme “Coping with maltreatment from others” has two subthemes “Being bullied” and “Support and own strategies”.

The overarching aim of the study was to learn more from and about pre-pubertal and gender creative children's experiences. Research with transgender children is still very limited, especially with the prepubertal children describing their experiences when actually happening and not only in retrospect. Trans children in most other studies up to date have been recruited from gender clinics and results are based on quantitative data from a medical and/or psychiatric perspective. To broaden the scope, important aims for us were therefore to center the children's own voices and focus on the children's lived experience before and outside of gender-affirming care.

Between hope and rage: The emotional becoming of the Mexican Federal Attorney's Office's LGBT protocol

Contreras, Gerardo

In 2018, the Mexican Federal Attorney's Office issued a protocol for cases in which involve the LGBTI population. The procedural law, described by the government as a human rights victory, follows a regional tendency whereby the Latin American institutions incorporates

LGBTI rights rhetoric in the criminal justice system. Although the civil society support and excitement, the protocol haven't been appropriated by local attorney's offices neither eradicate the systematic impunity and state violence in cases of crime against trans* people. So, what protocol is for? What is the usefulness of legal document for trans* people? I propose to understand the utility of the protocol through the emotions that circulate during the publication, dissemination, and eventual (dis)use of the government text. But these emotive effects are neither homogeneous nor static, each one has different transmission and stickiness levels. The protocol encapsulated a wish of change, a circulation of hope, which is instrumentalized by the Mexican State to reconfigure the resources of criminal justice institutions and to evade its responsibilities towards the own population that is supposed to be the beneficiary of its decisions. For the other hand, the governmental text has triggered strategies of trans* activism to claim (im)possibilities of access to justice outside the cruel and inhumane fates of which they are part. The same words make us wait but stimulate reaction into different futures. The same emotional text reveals itself on an unfinished becoming, with an unstable but open usefulness.

"If you are a woman through and through, you're not supposed to be happy about being seen as a man" Or: What emotions and feelings do in gender transitions

Goetzke, Louka Maju

This paper addresses the role emotions and feelings play in gender transitions. Based on a new materialist ethnography (Schadler 2019) conducted in Germany 2020-22, I describe gender transitions and transitioning subjects as assemblages (Deleuze & Guattari 1988) in which capacities to do, think and feel are produced in bodies – understanding what bodies can *feel* as a part of what they can *do*. Cutting across dualisms of mind/matter, structure/agency, and nature/culture, a new materialist approach centres the material-discursive processes of differentiation which form the boundaries of gender transitions and transitioning subjects. It is within these processes that bodies, identities, feelings, and experiences as well as the structure and meaning of gender transitions are defined.

Engaging with the intra-active (Barad 2007) entanglement of emotions and feelings with other elements of gender transitions – such as discourses, temporalities, identities, concepts of e.g. dysphoria and gender, and medical and legal regulations – widens the notion of gender transitions as merely individual transformations. This implicates shifting from an anthropocentric focus on emotions and feelings as singular responses to experiences in the world to a focus on how they relationally (trans)form trans(itioning) bodies. Instead of foregrounding an autonomous singular subject who's bodily capacities emanate from human intention and action, the analysis is concerned with how agentic capacities – what transitioning subjects can *do* and *become* – are produced relationally. Such an account eschews dualisms of reproducing/subverting the gender binary and disempowering/empowering or illegitimate/legitimate transitioning practices. Accordingly, etiological questions about gender transitions are redirected to a place where it is more about how they come to be and how unequal possibilities to live in this world are produced and maintained.

Nonconformity by Design: Trans and Nonbinary Bodies In Larp (live action role-play).

Grasmo, Hanne & Tanja Sihvonen

Objective: Investigate how the body works as a component of play experience for trans and nonbinary people, through analyzing how gender inclusion is both designed and experienced in role-playing games.

Design and Method: Nordic larp is a famously inclusive and encouraging genre of role-playing, where the body can be used as a site of play and experimentation for gender and sexuality related issues, and games specifically created for negotiating these fundamental human experiences. We look into the design abstracts of 25 Nordic larps and choose three for an empirical analysis. To discover how players respond to these design choices, we analyze the player responses to the same larps by relying on a qualitative survey among queer larpers. This paper discusses the possibilities of designing and playing out the gender spectrum in role-playing games.

Results: 1. How nonconforming characters are designed and written into the fiction. 2. How players identifying as nonconforming (trans, genderqueer, etc.) experience the interplay between the larp characters. 3. How players interpret their identities and their characters' fictional identities to interact and affect one another.

Conclusions: (Preliminary) To embody a character in play – including the character's gender – with all the player's senses and through the player's own body have implications for the gender journey of trans and non-binary people. The paper discuss how larping effects the players' gender identity and performance.

An overview of the field of Nordic larp and play with nonconforming genders, will contribute to the field of role-play therapy, as well as to the overall aim of building the intersection of sexology and game studies from a specific, yet pertinent angle.

Trans belonging in Japan

hartline, france rose

In contrast to many countries, Japan has over the past two decades responded to the globalising transgender and gender diverse empowerment movement by rejecting calls for improving transgender legal rights. Trans people in Japan thus continue to face limited sociolegal recognition and protection of their gender identities and experiences. While the matter of trans (in)equality in Japan has long been gaining traction in international gender studies research, there has yet to be a thorough empirical study on the ways in which many trans people in Japan are finding ways to cope *despite* limited sociolegal recognition. For a year from March 2023, I will be based in Tokyo at Ochanomizu University as a postdoc to address this research gap, alongside my trans studies colleague, Prof. Kei Ishimaru. We will be continuing our previous fieldwork from 2019, whereby we collected preliminary personal narratives around gender diverse belonging.

In my presentation, I will draw on both the 2019 short-term fieldwork and my preparations for my upcoming postdoc, to address this question: What can the personal narratives on belonging tell us about the limitations of the Euro-American rights framework for understanding the conditions faced by Japan's gender minorities? In doing so, I will also explore my ethical role

as a Western researcher in redressing imperialist assumptions about the makings of a ‘good trans life’. I hope to convey some of the neoliberal trappings of trans-focussed research and how they can delimit tracing alternative modes of belonging, as well as offer some insight into ways of conceiving trans joy beyond institutional enmeshment.

Resonating togetherness: an exploration of transecological love

Irni, Kuura

Inspired by feminist multispecies, queer ecological, and decolonial work, art, and trans scholarship, in this paper I explore a transecological account of love. I understand “love as resonant rather than affective”, which distracts the Western, anthropocentric understanding of love as affection merely between people; developing an approach where “the resonance, the togetherness” matters (decolonialloveletters, Pierce 2020, 1st letter). Transecological love as a concept builds on “multiple relational ontologies of worlds in struggle” (Escobar 2015, 16); proposing a counter-narrative to settler-colonial understanding of sexuality and love as attached to nuclear family, private property and an extractivist take on “the environment” (TallBear 2020). Drawing on these approaches, I read Paul B. Preciado’s book *Testo Junkie* as a queer love story with a trans narrator. Inspired by Maggie Nelson’s (2021) thought-provoking reading of *Testo Junkie*, I explore the aspects in Preciado’s text that Nelson bypasses: animality, bodily trans experience, and the ontological aspects of sex and love. Read as a transecological narrative of love, in conjunction with decolonial scholarship and art, Preciado’s text unravels the ways in which the European, modern/colonial tradition of thought has associated, fantasised and ontologised the human body with an immutable binary of sex, and the ways in which trans bodies have been dehumanised as “unnatural”. Simultaneously, Preciado’s narrative unravels the colonial subject’s condition of existence through human-animal boundary-making. The queer and trans theory that can be developed with *Testo Junkie* proposes an account of love that pictures trans bodies as sexually desirable, while also understanding love as resonant beyond sex, and beyond human bodies. Crucially, *Testo Junkie* includes animals within the sphere of kinship and love, and not only violence towards people but violent deaths of animals as part of what affects the narrator and what becomes part of a queer and trans experience, and a condition within which love emerges, if it can.

“Small and Slender and Androgynous with Many Houseplants”: The Norm of Nonbinary Androgyny on Social Media

Jaaksi, Vilja

The visibility of nonbinary genders in public discussion and social media is cementing an idea of what it means to be nonbinary, a part of which is the visual image of androgyny. In Butler’s (1990) conceptualization of the heterosexual matrix, gender is intelligible when femaleness is expressed through femininity, and maleness through masculinity; I argue, that with a similar principle, nonbinary gender has become (or is becoming) intelligible through expression of androgyny. Based on interviews with Finnish nonbinary people, I want to explore the different ways nonbinary people relate to the normalization of nonbinary androgyny. I think normalization with Foucault (1990, 2020) and Heyes (2007), as power that produces subject positions which must then be reflected on the body. Participants’ relationships to this norm

were varied: those who more readily embody the expectation of androgyny can gain experiences of being seen as their gender in wider society, while those who do not, feel that they are not “real” or “enough” of a nonbinary person, unless they alter their expression or body to match this androgynous norm. Some questioned the assumption that one’s expression would need to reflect their identity. In participants reflections, social media was a central space for the internalization, negotiation, and challenging of the androgynous norm. The image of a “small and slender and androgynous” nonbinary person was perceived to be at its strongest on social media, which created pressures about declaring nonbinary identity on platforms if they did not visually embody this norm. In this presentation I want to develop still unfinished thoughts on the process of normalization in the context of nonbinary gender, the affective charges of debates on social media around the expectation of androgyny, and the expectation that one’s identity must be reflected in one’s expression.

Emotions of queer diversity work: an ethnographic study of lgbtqi inclusion

Jilkén, Olle

For this conference I would like to present and discuss some of my preliminary findings from my ongoing dissertation project. My project focus on emotions in diversity work and more specifically what and how emotions get expressed and/or performed within the setting of a lgbtqi inclusion program. Earlier studies have made aware of the emotional presence of loneliness, confusion and worry for diversity workers (Ahmed, 2012, Christensen & Muhr, 2018, Schwabenland & Tomlinson, 2015). In my study I try to attend to the affective sensations created within a room discussing gender and sexuality in the context of diversity work expressed from different positionalities.

Following the lgbtqi certification program of RFSL Utbildning¹, an educational and licensing program regarding lgbtqi issues on an organizational level, I look into three business’s certification processes through ethnographic methods. My fieldwork includes observations of lectures and workshops on sight and digital meetings for implementation of lgbtqi-inclusive strategies. Hitherto, my analysis revolves around these unlike emotional settings and the different emotional positions existing within these settings: the diversity worker, the (non-queer) participants, expressions of queer (experienced) participants and the queer position of me as a gender nonconforming researcher.

Traditionally institutionalized arenas, such as workplaces, has been linked to emotional regimes built on bureaucratic rationalism and lack of emotional visibility. Later sociologist has contrarywise shown that emotions is an integral part and valued competence within contemporary labor work (Hochschild, 2003, Illouz, 2007). Still, social resistance movements have shown to adapt a more rational and less emotional approach to gain legitimacy in institutional arenas (Henriksson, 2017). Trying to unpack on which terms emotions are situated, my study also cares for this tension between the so called emotionless rationality and the expressive emotions intertwined within queer struggles.

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¹ Riksförbundet för sexuellt likaberättigande (RFSL) in english the Swedish Federation for Lesbian, Gay, Bisexual, Transgender, Queer and Intersex Rights.

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Affective Engagements with Corporeal Politics of Transness in Popular Science Journalism

Kettunen, Paju

The scientific understandings on queer and trans bodies tend to periodically resurface into public consciousness with popular representations of the science of transness, with local and mass news media covering glimpses of latest research. Drawing on research material of popular science news articles about queer and trans topics in mainstream digital and print publications in Finland and Germany, I examine the question of affective discrepancies of empowerment and anxiety in popular science communication on transness. I focus my reading of the material in the affective corporeal politics (Pitts-Taylor 2016; Alaimo 2010) around the scientifically generalised trans subject in science news pieces that popularise topical research results in biosciences. I pay attention to the affective framings and silences in the material, examining thus the corporeal presences and absences of transness in popularisation of science. In several ways, popular science communication about transness has arguably increased general awareness of trans issues, and neuroscientific research on the differences between trans- and cis brain is often considered useful in arguing for legitimacy of self-determination. Simultaneously, the argument of ‘biology’ is frequently used by anti-trans groups as an argument to deny the existence of trans people. The material I analyse covers wide and heterogenous readerships, which enables observing science popularisation discourses about transgressions of the normative boundaries of gender on a macro-level.

***Meijän muuloin ruutat* Gendered folk clothing and nonbinary negotiations of cultural belonging**

Kondelin, Sade

Over the past 5-10 years, there has been a significant increase in Karelian² visibility, activity and activism in Finland. This increase is especially notable among the youth: more and more young Karelians have begun to engage in various forms of community building, culture preservation, language revival, and political activism. For many of them, folk dress and traditional textile crafts have become important means of connecting with their heritage, expressing their identity, and developing a stronger sense of cultural belonging.

Similar to many other ethnically specific styles of garb, Karelian folk clothing has traditionally been explicitly divided into women's clothes and men's clothes. In this paper, I discuss the ways in which this issue has been approached by nonbinary people – myself included – in the Karelian communities in Finland, as well as some of my very preliminary ideas about the kind of research that I would like to do on this topic in the future.

Gender identity in playable characters: experimentation with transgender bodies

Longobardi Zingarelli, Robin

Transgender representations have been gradually growing in video games since the 2010s (Thach, 2021), alongside the study of queer and trans presence within the medium (Shaw & Friesem, 2016; Shaw, Rudolph & Schnorreberg, 2019). However, such representations comprise mostly minor supporting characters and NPCs (Kosciesza 2022; McLaren, 2022; Thach, 2021), and most of transgender playable characters are currently understudied. Thus, this project analyses examples of transgender playable characters (PCs) in video games, both as narrative characters and as customizable avatars.

This project is grounded in the discussion around the player/avatar relationship. Particularly, it is based on the idea that player and player figure share a unique bond (Waggoner, 2009), and on the importance of the avatar unit for the player's embodiment (Klevjer, 2022; Vella, 2015). This becomes even more relevant is for transgender players, who often employ video games as a self-exploratory practice (Baldwin, 2018; Morgan et. al, 2020). Given these theoretical premises, I analyse a corpus of case studies on transgender PCs in games. Firstly, I take into consideration Tyler from *Tell Me Why* (2020). I gather insight on his narrative, the language the games employ, his aesthetic, and the emotional impact such representation may convey. Secondly, I consider video games that allow players to customize their avatars and include options for transgender characters. Particularly, this paper analyses a variety of proposed solutions: *Cyberpunk 2077* (2021), that includes a customization of the character's physique and genitalia; and *Dream Daddy* (2017), which presents trans male characters wearing a binder. Also, this paper analyses games that have included a different gender characterization than the binary male/female, as *Elden Ring* (2022). Lastly, this project considers how independent/autobiographical games on queer narratives and thematic propose both narrative playable characters and more customization option, in terms both of bodily presence and pronouns.

² Karelians are the traditional inhabitants of Karelia, a geographically more or less ambiguous area that covers parts of today's Eastern Finland and Northwestern Russia. While closely related to the Finns in terms of language and culture, the Karelians are nonetheless an ethnic group distinct from them, although various historical events, nationalist narratives and assimilationist politics have produced a lot of confusion regarding this distinction.

This project is a short draft for a conference or journal paper. By submitting it to your conference, I hope to get further insight on its limitations and methodology, and to discuss it in the broader trans studies context.

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Joking while trans

MacDonald, Jamie

I will give an overview of my ongoing artistic research - a practice-based research, where the outcomes will include both an academic commentary and a series of live artistic performances. As a basis for research, I am asking: *As a queer transgender stand-up comedian, in what ways do I produce emotions through comedy?*

I am exploring humour, ambiguity, affect, and labour in the context of stand-up performance. Humour concerns the theory of why we laugh or find something funny. Ambiguity often

refers to a text that presents multiple meanings (e.g. “I ate a clock yesterday; it was very time-consuming”), but stand-up comedians may also perform ambiguity. With affect, I refer to the study of emotions, which naturally in stand-up involves laughter, but also hostility and anger. Emotional labour, first defined by Arlie Hochschild, speaks to stand-up comedy as paid *emotional work*, where comedians are expected to manage the emotions of the audience. However, for many performers this overlaps with their identity. I often predict my audience’s emotional responses to me as a transgender person - as an object - so that I can acknowledge their feelings. But what does this cost the performer? What if the audience is also all trans - what changes in the emotional landscape? I will also talk about artistic performances, such as *Cuck*, a developing piece about trans fatherhood, where I am searching for both "conventional" fatherly feelings, and the "exotic" transgender take.

Minding the gaps between stereotypes – Finding space for trans pleasure and joy in emerging sextech

Milve, Dannie

Sextech, meaning tools and digital media platforms aimed at enabling pleasure, is becoming more ubiquitous as datafication increases and some articulations of sexualities and gender are viewed as more intelligible and less taboo. Today, sexual health research in LBGTQ+-communities focuses on mistreatment by health care providers, mental illness, or HIV-prevention; comparatively, few articles address sexual health in terms of pleasure and joy. Considering the WHO’s standpoint that access to good sexual health is a matter of human rights, research centring topics of pleasure, joy and sextech is important for the field of trans studies.

The aim of this paper is to outline how the field of emerging sextech attends to sexual health needs of trans people. I highlight where these technologies are lacking in trans inclusion, and how this can be viewed as an area of potential for future trans positive sextech. To achieve this, I critically examine discursive patterns in sextech product descriptions, websites, companies’ statements of values, search engine results, and AI generated images.

I argue that inclusivity, norm challenging, and diversity in desires are viewed positively in sextech discourses; conversely, marketing and products seem carefully crafted to be provocative without appearing perverse or threatening. Although platforms’ ostensible trans inclusion often conforms to “safe” stereotypes of LBGTQ+-people which fail to meaningfully challenge norms of cis-heteromonogamy, transness as a concept is nonetheless already established as legitimate. However, only subsets of trans people are rendered intelligible in dominant sextech discourses, but startups are trending towards design choices informed by bodies and desires rather than assigned sex. Given the state of sextech, highlighting the heterogeneity of bodies and desires in trans communities can function as strategic calls for innovation. If trans people lead the way, Sextech aimed specifically at facilitating our pleasure and joy could become reality before long.

Tender and transformational care: Reflections on the importance of political friendships between trans people for t4t organising

Miskow Friberg, Nico

Anchored in my ongoing work on trans for trans organising and the cultivation of trans knowledge and/as care in Denmark, this paper is curious about the possibilities and importance of political friendships between trans people for the cultivation of transformational trans care and t4t organising.

Throughout my research and my engagements in t4t organising, the everyday practices of trans care – such as continuously checking in with trans friends; sharing memes to analyse and laugh at ridiculous situations or to create small moments of joy; accompaniment for doctor's appointments; sporadic decompressing after tough counsellings, meetings or experiences of violence – continue to resurface as central. At the core of these practices are interpersonal, intra- and intercommunal relationships. Beyond their importance to mundane trans care, my interest in these relationships is driven by the need to tend to the shortcomings of formalised trans care, often undertaken under an assumed 'we' and universalising notions of 'trans community', as well as by the life shattering experience of recently having lost a close trans friend and kin.

Drawing on the collage of materials in my ongoing collaborative and autoethnographic research on t4t organising, as well as by thinking through writings on trans care that tend to both the upsides, pleasures, and messiness of t4t (Malatino, 2020, 2022; Marvin, 2022; Hsu, 2022), I explore the possibilities of political friendships between trans people. Inspired by Margarita Pisano and Edda Gaviola's (2015) reflections on 'the political friendship between women' and V. Jo Hsu's (2022) t4t love-politics, I ask: how can political friendships between trans people be generative of trans liberation? And how can we intentionally make the careful construction of accompliceship, trust and transformational care which potentially occurs in political friendships between trans people spill into t4t organising and formalised trans care?

Post Mortem: Affective Battles over Gender, Sexuality and the Dead Body

Mustasaari, Sanna

In August 2021, a 21-year-old woman jumped from a balcony in Kivistö, Vantaa. Both planned and accidental, as suicides tend to be, her act demonstrated self-determination over a body that was her own but that was penetrated by control, regulation and violence to the extent – this is my interpretation – that she saw taking her own life as the only autonomous decision she could make. While romanticizing a suicide would be both unethical and a misinterpretation, her act leaves us with questions that go beyond the personal tragedy of her death. Regardless of her own wishes, her body, both dead and alive, was and continues to be thoroughly politicized. As a transwoman, she had for years been exposed to investigations, medical treatments, evaluations, gendered and sexual violence, as well as regulation and forced politicization. As her mother, I followed these processes closely and even took part in them to some extent. With concern and confusion, I observed my child's body become a battlefield, legally, psychologically, culturally, and medically.

In this paper, I draw on insights from autoethnographic approaches (e.g. Ellis et al. 2011) to try and make sense of my personal experiences and memories as a mother of a young

transwoman in order to understand the broader cultural and relational practices, values and battles that work on individuals and shape their strategies of resistance. Emotion and affect are here interesting for social and legal analysis because of their power to shape the contours of social space, take part in the production of the ordinary and produce investments in social norms (Ahmed 2014). Particularly, I focus on how my daughter's body, gender and sexuality were made political and how she resisted this politicization. Even though her body no longer exists physically, the battles over her gender, sexuality and body still linger on in diverse forms. From legal and ethical perspectives, I examine the various reasons, rights and obligations to speak or stay silent about the violent processes and dead individuals in whom they took place.

Minority joy: Positive aspects experienced by trans* people

Wurm, Matilda; Mejias Nihlén, Theodor; Filis, Paulina; Lundberg, Tove & Malmquist, Anna

Trans* people are at an increased risk for developing mental and physical illness compared to cis people. This is explained by the higher risk of experiencing minority stress, that is, the increased risk for being exposed to both external stressors, such as violence, threats, and questioning, as well as internal stressors, such as worry about being exposed and internalized transphobia.

Despite this, many trans* people do well and are generally satisfied with their lives. The important, focus on stressors and ill-health can therefore be problematized as giving a one-sided picture of trans* peoples lives. It can be assumed that a trans* identity can open up new possibilities and experiences that are experienced as positive. Few international studies and no Swedish study had been done to investigate positive aspects of identifying as trans*.

The present study aims to answer the question if positive aspect, here called minority joy, exist and how they are experienced and described by trans* people. Preliminary data has been analyzed, based on interviews with five trans men and six trans women. Interviews with people with non-binary identities are ongoing and additional interviews will be held during the winter.

Preliminary results show that trans* people describe positive aspects in several areas: Authenticity, Gender euphoria, To break norms, Activism, Unique understanding from living in two genders, Community, and Absence of negative emotions.

The findings are in line with previous positive aspects, but also contribute important information that has not been conceptualized in a Swedish context before. This information can potentially be important for both trans* people, health care givers, and society at large to nuance the ongoing debate.

Fear, friction, and inclusion

Odland, Toby

In this talk, I will present on-going research on the topic of Trans-inclusion in gender equality work and organizations. I approach this topic with a focus on experiences and practices around *doing* work for/with Trans-inclusion. In empirical analysis, I turn to experiences and practices

of practitioners in the public sphere who have some work-related responsibility for gender equality, inclusion and/or diversity work, in their respective organizations. Drawing on Sara Ahmed's analysis of diversity work in the university in *On Being Included* (2012), I consider *doing Trans-inclusion* from a dual perspective considering both work "that has the explicit aim of transforming an institution" and the work that is required "when we do not "quite" inhabit the norms of an institution" (p. 175). In both cases, the work makes one come up against walls that are the manifestation of how norms saturate institutions, their spaces, narratives, technologies etc. The metaphor of 'coming up against institutional walls' attends to the embodied experience of coming up against something that is invisible to others. I want to contribute to this line of inquiry into the *work* of making and un-making of institutional life by thinking with friction. In my research, I hope to make an argument for 'friction' as a metaphor as helpful in capturing not only the barriers, but the also the paths where one can find traction.

In this presentation, I will present a paper that is based on a thesis chapter about fears, friction, and inclusion that I am currently writing. Fears appear in practitioners' accounts in different ways, and this catches my interest as fear gets to play many roles in accounts that shape how Trans-inclusion is understood and practiced. Fear is attributed to, and sticks to, objects, actions, groups, and bodies. Fear causes friction in terms of blockage in the work of transforming institutional spaces. It is a central component in the "unhappy talk" of the practitioners. But in their accounts, fears are also positioned as friction in terms of traction; as something that, if attended to, can provide a potential for change of institutional habits and institutional work.

Body constructs: writing history of transgender motifs in Swedish language literature, 1972 – 2012

Ramnehill, Maria

My PhD-project explores a history of trans motifs in Swedish literature. In 1972 Sweden introduced a law to regulate who could change legal sex. Forty years later, forced sterilization of trans people was finally lifted. This is a period when a new material and institutional reality of transsexuality and other transgender practices are informing older traditions av trans motifs, as well as contributing to reshaping them and shaping new ones.

During the same period, the incidence of trans motifs in novels and novellas increased, from just a hand full in decade to more than that in a year. The motif emerges against the background of important societal changes. The second wave of feminism made gender roles an important topic, and the gay rights movement started gaining ground. The emergence of transsexualism led to the regulation of transgenderism with the law from 1972. All of this reshaped trans motifs of the 1980's – where one of the important differences, was the changing body.

The first chapter of my thesis investigates trans as the effect of a transforming body and what kind of affects that body might elicit, both in the transing subject itself and those who encounter that body. I understand *trans* here as a relational effect. In both Bengt Sundblad's novel *K.U.R* (in 1985 possibly the first Swedish novel where a trans woman has a major part) and Peter Kihlgård's *Fadder Teiresias vår* (1988), the singular identity and chronological narrative is dissolved, as is ordinary logic and morality. These novels disrupt the idea of a coherent narrative and create a trans effect through the confrontation of body and mind with time and space. The transgender body itself is given such gravity that even time seems to warp itself around the transing characters.

Assigning emotional responsibility

Schmitt, Irina

Based on conversations with young trans and nonbinary people in Sweden, in this paper I will explore how assigning emotional responsibility to gender nonconforming students is a function of cisnormative structures in schools. In the conversations, participants discussed how adults in school could require emotional support in managing their ignorance regarding gender, and how students felt required to educate their schools in order to save other gender nonconforming people from experiencing the same patterns of exclusion. Students were also required to manage their own emotions without support. The sadness and frustration when they were actively excluded from intelligibility by teachers and teaching materials, the anxiety of not being supported by parents, the need to manage both other students' and adults' insecurities and hate. Participants also discussed how feelings of curiosity and safety were contained to queer youth groups or networks of friends.

I hope to find help in this exploration in Sara Ahmed's analysis of emotions as a political category (2004), Muñoz' insistence in the relevance of queer children's present (and presence) in the now rather than as bearers of a negatable future (2007), Nordmarken's discussion of microaggressions (2014) and Kennedy's understanding of trans young people's agency in negotiating normative expectations of gender and of coming out.

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Acid Trips & Queer Love: Trans Iranian American Explorations of God

shawndeez

Outlining the myriad ways trans and nonbinary Iranian Americans conceptualize God, this presentation explores how such individuals understand divinity within, around, and through Islam. Drawing from stories of psychedelics and queer love, this work centers the lived experiences of trans/nonbinary Iranian Americans in the Los Angeles diaspora and how they come to visualize, dream up, and relate to notions of divine power. This attention to the spiritual invites a reimagination of what is considered possible, liberatory, and affirming of trans life and our futures.

Endocrine disruptors and the molecular world-making of unruly bodies in trans and queer art

Straube, Wibke

Recently, a Facebook group post went viral which argued that trans and queer bodies are the “damaged” outcome of environmental pollution by persistent organic pollutants (POP), also called endocrine disrupting chemicals (EDCs). The post further argues that to lobby for trans and gay rights would mean to support a capitalist, exploitative system of ecological destruction.

While EDCs are the known source of a plethora of illnesses, such as, for instance, cancer, heart diseases, and autoimmune illnesses, they also create changes in the reproductive system and sexual organs of both human and non-human animals. The often sensationalistic and cisnormative aspect of this has been critiqued by several feminist researchers (e.g. Ah-King/Hayward; DiChiro; Pollock). The focus on trans identity and a sense of self in this research on EDCs, however, is new and surprising. Emotions reside at the heart of these discussions in the life sciences, the fear of environmental pollution and its consequences, the threat of polluted queered bodies, discussed as suffering from gender dysphoria and environmental illnesses alike.

Instead of engaging with these hegemonic scenarios of dread, I will engage with transqueer artistic work on endocrine disruptors and their multiple social and material entanglements with the trans and non-binary body. In the art works I witness a corpo-molecular unworlding (Halberstam) and reworlding – an intimate engagement with toxicants and their intermingling with organic, human and non-human bodies. Along with this, the artist works are materialising new body imaginaries and are sketching a post-natural, post-apocalyptic, toxically euphoric world.

Pissed Off: affective solidarity through anger and rage among trans people

Ståhl, Eli

In 2022, a group of trans people who referred to themselves as ‘Pissed Off Trannies’ left over 60 bottles of urine in front of the Equality and Human Rights Commission (EHRC) offices in London in protest of trans people’s limited access to gendered public spaces, including public restrooms. In 2017, the performance artist Cassils, who is also trans, had explored the same topic through their performance installation ‘PISSSED’ in which they collected their own urine for 200 days and exhibited it along with performance and audio at Ronald Feldman Gallery in New York City.

This paper is an exploration of anger and rage as the foundation for an affective solidarity (Clair Hemmings), mainly among trans people themselves. It looks at the difference between an identity based solidarity versus an affect based solidarity among people who are presumed to hold a shared identity. Looking at interventions including the piss protest in London and ‘PISSSED’ (2017) by Cassils, this paper explores the potential as well as the limits of anger and rage as organising affects in relation to other affects such as euphoria and mourning (Douglas Crimp) in a trans* specific context. By investigating the perceived monstrosity of trans people (Susan Stryker, Paul Preciado) and ‘its affect, transgender rage’ (Stryker, 241), it raises the question of who gets to access and to express anger and rage.

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A turn to pleasure from a queer/trans perspective?

Terletskaja, Tais B.

My paper will depart from my PhD project with the working title *Queer(y)ing Pleasure: The Role of Pleasure in Queer/Trans Cultural Production and Activism, Between the Intimate and the Political*. My interest in the notion of pleasure within the queer/trans context stems from the ambivalent, perhaps even paradoxical place that it inevitably holds here. Queer and trans theories, as they have developed in tandem with activist struggles of gender and sexual outcasts, are oppositional theories at their core. Dealing with historical and current violence against nonnormative ways of being and embodying, it is perhaps no wonder that an overwhelming proportion of the intellectual engagement within queer and trans studies has been dedicated to finding ways of navigating an affective landscape marked by darkness and negativity: shame, rage, exclusion, loss, abjection, failure, death, and so on. Pleasure – with all its “affirmative” connotations – seems perhaps rightly out of place in this context.

In this paper, I wish to shed some light on the conditions of possibility for exploring the notion of pleasure departing from a trans perspective. I will argue that this endeavor need not mean a turning away from the difficulties of queer/trans experience, but rather a different way of orienting ourselves affectively. Although pleasure need not be limited to the sphere of the sexual, here I will attend to the distinction between gender and sexuality and argue that a nuanced focus on pleasure from a trans perspective will require a division between gender identity and sexuality that is less sharply drawn and open to strategic conflation.

‘How to Become a Rock’: Non-Human Metaphors as Trans Paranarratives

Van de Bossche, Sven

From blooming flowers to snakes shedding their skin, non-human metaphors are so commonplace in popular trans representations that we often gloss over the ways they shape our understanding of trans affect. The most common metaphors for trans experiences portray a strikingly visible, unidirectional, and singular metamorphosis, which reduces transness to familiar tropes, like gender affirmation surgery. In this presentation, I argue that a larger complexity arises when metaphors reoccur in different shapes, resisting a unified reading, and

when an interplay of different metaphors in a narrative shows us various, contradictory layers of experience. What is added to transness if there is a deeper engagement with the feeling of being non-human, for instance being a snake, if the skin is shed multiple times, or if other metaphors evoke even deeper layers of affect? The reoccurrence and interplay of metaphors will be approached as what Benjamin Biebuyck and Gunther Martens call ‘paranarratives’, additional, metaphorical narrative layers where aspects of the main narrative can be deepened, nuanced or even contested. In two Dutch novels, I unearth hidden sides of trans experience evoked through non-human metaphors on a paranarrative level. In Marieke Lucas Rijneveld’s *Mijn lieve gunsteling* (transl. *My Dear Favorite*), animal metaphors ranging from otters to birds bring to the surface a view of transness not limited to gender, but one that entails feelings of isolation and even uncontrollable, violent desires. The metaphors in the novel *Wormmaan* (transl. *Worm Moon*) by Mariken Heitman likewise raise attention to the wild connectedness between human, plants and matter that society has tried to contain in limiting categorizations, such as gender divisions. By broadening the scope of trans as an embodied experience across various boundaries, this presentation calls for an expansive approach to trans narratology that reaches beyond gender towards the wild affects that trans is capable to evoke.

Emergence of non-binary identities in video games: a discourse analysis approach

Waszkiewicz, Agata & Robin Longobardi Zingarelli

The last decades have seen the emergence of transgender and queer studies (Halbestram 2016, Richards et al. 2016, Stryker 2008) which has soon been mirrored in the field of game studies. Here scholars have noticed a growth of queerness in games (Shaw 2009, Utsch et al. 2017, Schwules Museum 2019), have analysed queer and trans authors’ work (Ruberg 2020), and finally have employed queerness as a lens to analyse video games medium (Ruberg 2019). Particularly games featuring characters or topics that fall outside male and female gender binarity (as non-binary in Monro’s definition, 2019) are currently understudied by the game scholars, and differently followed by the general public (as in Stalberg 2022).

Henceforth, the aim of this project is to map the emergence of non-binary identities in games and provide a taxonomy of those, by considering the various ways in which video games relate to non binary identities from a discourse analysis standpoint (a similar methodology has been employed in Enslin 2017). In doing so, this project finds tentative categories in in which non-binary characters tend to be presented:

1. Explicit mention of pronouns, but not gender
2. Explicit mention of pronouns and gender
3. No mention of pronouns or gender, but gender indicated in the paratext.

Aside from documenting these cases, this project also notes the overlap between gender neutral identities and non-humaness of the characters, and the presence non-binary identities and cosy/causal game genres, with the aim of identifying the cultural and linguistic context in which non-binary identities are discussed. In so doing, this article also provide a first step in analysing the emergence of non-binary themes in video games.

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We Have No Models: Exploring Potential Exigencies and Conventions of the Trans Novel

Wells, Abigail

won't you celebrate with me
 what i have shaped into
 a kind of life? i had no model.
 born in babylon
 both nonwhite and woman
 what did i see to be except myself?...

- Lucille Clifton

Although representations and depictions of queer and transgender characters have been present in poetry and novels for millennia, it has only been within the last decade that the general public has gained access to literature portraying transgender characters written by transgender people. Prior to the 2010s, the majority of “Trans 4 Trans” poetry and fiction was found online through chat rooms, message boards, handmade zines, and independent websites; however, with the publishing industry discovering that trans voices are vital and resonate with audiences, the emergence of transgender literature is taking root and here to stay. This project seeks to explore the potential exigencies, conventions, and rhetoric of transgender literature as a rising genre by examining a range of novels published by transgender women over the past decade.

First, my research investigates how the publishing industry’s desire to support trans-penned work differs from the exigencies of transgender people themselves. While the publishing world sees an untapped market, it seems reasonable to conclude that trans literature’s purpose is not merely to share genderqueer narratives, but rather, to aid those of the dominant culture to redefine their identities, to help them understand themselves through the vocabulary of transness, (author Torrey Peter’s describes this as the “trans lens”). It seems likely that transgender literature exists to pose questions about how to live rather than give us answers.

Second, trailblazing and critically acclaimed novels like Imogen Binnie’s *Nevada* and Torrey Peter’s *Detransition, Baby* demonstrate the use of ambiguous endings. What could the absence of conclusions represent in trans people’s real lives? Could the employment of these

conventions speak to the trans experience? As established by these novels, ambiguous endings potentially serve to reinforce the initial exigency of posing questions, as well as represent the evolution of gender and sexuality over time. In many ways, transgender literature depicts characters on a journey that could *potentially* lead them to finding and feeling joy, but does not necessarily show the experience of joy itself. And why is that? What does this say about trans peoples' *own* understanding of living as marginalized people in society?

Ultimately, this project intends to evaluate established conventions of trans work and, long term, analyze the evolution of these conventions as trans and genderqueer work becomes more popular and numerous.

“Mixed feelings”. The Right to Be- citizen’s initiative and the new trans law as experienced through social media and the internet

Vähäpassi, Valo

There is an important strand within social movement studies, which emphasizes the role emotions play in movements (Jasper 1998; Goodwin ym. 2000; Gould 2009). Scholars of social media and politics agree that affect is ever more important for current political culture (Boler 2021). Scholars theorizing new forms of political agency online have emphasized the importance of affect for connective action – or, collective in becoming, which take place in and through social media and the internet (Papacharissi 2015; Pedwell 2021). Simultaneously, internet citizen’s initiatives are seen by political studies scholars as offering hope for democracy, through offering a participatory, and more inclusive, way of taking part in the existing liberal democratic system (Christensen 2019; Christensen et al 2017). This is seen as a chance to increase people’s trust in the democratic system.

However, there is lack of research into both the way social media is utilized in the citizen’s initiative campaigning, and in the emotions of people making the many small acts of signing, sharing, re-sharing, or posting, as well as listening, during the process of social media signature gathering, and the longer process of government and parliament decision making, with its setbacks, periods of waiting, and visibility of the opponents as well as proponents.

In this paper, I address the way the Right to Be- citizen’s initiative and the new trans law are experienced through social media and the internet by people who have signed the citizen’s initiative or been active in campaigning for it. This paper is based on an ongoing research project. As material, I use media diaries and interviews from people, who have signed the citizen’s initiative, and followed the legislative process and the surrounding public discussion through social media, or have even been active in the social media campaigning for the citizen’s initiative and the new trans law. I address the emotions expressed in the media diaries and the interviews: hope and excitement, alternating with frustration, disappointment, and irritation.

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Panel: Affective Residues of the Trans History of Sexology

The history of 20th century European sexology (and its imbrication in violent colonialism) looms large within Trans Studies, as well as trans political activism. But its affective residues are unevenly distributed. The legacy of Magnus Hirschfeld and his Institute of Sexual Science in Berlin, and its subsequent destruction by the Nazis, are a familiar, and romanticized, reference point in the trans and queer past. So much so, that it animates contemporary politics, acting as a historical analogy to today's attacks on trans rights. Yet the comparative Viennese Institute for Sexual Research – and its colonial capture of sex/gender/sexuality in this time – represents a lacuna in the history books, and a curious silence in today's memory of sexology's links to trans existence. This panel addresses the place of both Institutes in today's trans imaginary, examining their affective reach, and how this is intimately tied to the histories of how each Institute was lost to the past. In doing so, we not only explore the affective residues that spiral out from these Institutes into the current moment, but how a critical examination of their histories can re-orient how we think about this pivotal moment in the trans past. This has implications for contemporary trans affects, especially in how we communicate complex (and problematic) pasts to our communities, and how we utilize them for politics ends.

The Weimar Affect: Trans/historical Affect, Attachment, and Genealogy

Zavier Nunn

Abstract:

The current culture war has found a new battleground in the histories of Weimar and Nazi Germany. Not only this, but trans activists are increasingly looking to Weimar as a lost time of trans possibility, embodied by Magnus Hirschfeld's Institute for Sexual Science. The destruction of the Institute and everything it supposedly stood for by the Nazis has eerie relevance to today's fight for trans liberation in the face of rising right wing post-fascism, leading to analogies between past and present. This paper examines this phenomenon, which I call the 'Weimar Affect', and its resonances in contemporary trans politics, seeking to historicize and de-idealize this infamous moment in trans history. As a warning and antidote to romanticization, I offer an everyday history of trans life in Weimar, and a critical examination of trans medical genealogy and institutionalization that can be traced from Hirschfeld's Institute to our present moment. Lastly, I comment on the need for T2T writing practices and the difficulties of writing deft and sensitive histories when the present moment demands urgency.

Archival Affects and Asterisked Histories: Querying Trans Studies' Historical Imaginary

Jonah I. Garde

Abstract:

While the organized looting and destruction of Hirschfeld's Institute for Sexual Sciences in Berlin by a group of the National Socialists in 1933 is well documented and often referenced within Trans Studies as the defining rupture between the imagined queer and trans* haven of the 1920s and following persecution by the Nazis, it is hardly known that a similar institute existed in Vienna. Its history has not entered into Trans Studies' dominant genealogy of the past. Founded in 1928, the Institute for Sexual Research led by sexologist and publisher Leo

Schidrowitz disappeared without a trace in the early 1930ies. Its extensive archive, described as the richest collection of artifacts, photographs and documents relating to gender and sexuality at the time, is deemed lost. Rather than arguing for a simplistic inclusion of this submerged history into Trans Studies' historical imaginary, my paper examines the narrative of the lost archive itself, the complex history of the institute, and my own engagement with its remaining sources to ask what this form of forgetting and dis-remembering tells us about the affective structures of the trans historical imagination and its archival attachments. What and, moreover, who do we seek to find when doing trans history? What happens if what and who we find does not align with our affective imaginations of the past? Finally, turning to what is left of the institute's archive, I suggest a trans* as an orientation to the archive which disrupts the binary logics of lost/found, present/absent, full/empty which govern dominant understandings of trans history.