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*@LGBTQ families in libertarian
socio-political contexts*

@lternative, @narchist and queer families



Overview

- Positions, motives and aims of the researchers
- Results of the research
- Critics towards the mainstream discourse of “LGBTQ families”

Positions and motives of the researchers

- ❑ Interests and involvement in libertarian theories and practices (in connection with sexual identities and alternative living forms)
- ❑ Rethinking the contemporary state of LGBTQ activism in connection with the manifest “Beyond same-sex marriage” (Butler, et.al. 2006)
- ❑ Opening perspectives „beyond LGBTQ-families

Beyond same-sex marriage (2006)

- ... a new strategic vision for all families and relationships
- Principle appreciation of existing social (but not political) reality
- Reflects and honors diversity of love, relationship, communities, caring / support networks, households
- → starting point
- Transformation of already existing social norms into political demands beyond narrow identity politics

Aims of the reserach

- ❑ To explore “queer” persons who live in alternative contexts (influenced by the various radical cultural politics)
- ❑ To see how they reflect their involvement in those contexts and their sex. identities (wider sexual politics)
- ❑ To see how they define the role of their activism; reflecting on the terms often used by *mainstream*; reflecting on representation of “queer” persons in *mainstream*

Method & general data

- ❑ Internet based research – open interview
- ❑ 7 participants (USA, Canada, Germany, Austria)
- ❑ Gender identities: 2 females, 4 males, 1 transgender (FTM)
- ❑ Sexual orientation: “queer”
- ❑ household status: 1 social father, 1 child, 5 parents
- ❑ Household structure: living community, communes, single parent household
- ❑ all of the participants either have lived, are living or want to live in some kind of communal structures

Results of the research

- ❑ @queer life-practices put into question “straight” categories
- ❑ Importance of other identities and collectives in choosing @lifestyles
- ❑ Activism as production as a practice to create new social forms of living
- ❑ Critic and distance towards term “family”

...putting into question “straight” categories

- ❑ Instability/fluidity of sexual identity
- ❑ Problems to define their gender identity
- ❑ Ways of living together beyond biological or sexual orientation basis
- ❑ Political comradeship as basis for households, groups, tribes...



Importance of other identities

- ❑ Political beliefs and values (anarchist, hippie, ...)
- ❑ Sexual practices and expressions (beyond sex of object choice)
- ❑ ... polyamory, BDSM

Activism as a source of new social forms (and identities)

- ❑ LGBT families are not something given by nature
- ❑ ... they're an outcome of social and political practices and forms of collective awareness
- ❑ ... they're combining practices of sexuality and political practices and awareness

Voices and statements

- ❑ Issue of @family starts to be a topic: people who are activists start to have children → refusal of “bourgeois” life-model
- ❑ To get rid of nuclear family as the norm → against heteronormativity
- ❑ “Creating improved situations for ourselves” by self-activity → other forms are both possible and have advantages

Critics and distance towards term “family”

- ❑ Association: place of oppression
- ❑ “family” discourse is insufficient to describe queer realities and utopias
- ❑ The interview partners suggest that there should be other terms instead of “family” like tribes or primary groups

Conclusion and critics towards the mainstream discourse of “LGBTQ families”

- ❑ The use of the term “family” within LGBTQ politics doesn’t necessarily reflect the social realities and desires of @LGBTQ people: *it can even be a problematic and inadequate term*
- ❑ Insufficiency of the binarism of straight versus queer family within LGBTQ politics:
The formation of a household is not necessarily connected with sexuality
- ❑ LGBTQ political activism should not only concern the fight for better laws – it should also bring up new social forms (and collective identities)
- ❑ LGBTQ politics should put into question straight categories (such as nation, citizenship, marriage, monogamy, ...) and not reinforce them
- ❑ The question of LGBT family can’t be addressed and analyzed outside of the wider system of sexuality and social politics (for example Polyamory as the Other)