



UNIVERSITÀ DI NAPOLI
L'ORIENTALE



Dottorato
Asia
Africa
e Mediterraneo

**MEGA
MAPS**

Mapping Emerging Gender
Artivism in the Mediterranean
Arab Public Space

In collaboration with:



Centro di Studi sull'Asia Meridionale
e il Sud-Est Asiatico



cesmi

Centro Studi sui
Mondi Islamici



Centro di Studi sull'Africa

INTERNATIONAL DOCTORAL CONFERENCE **Beyond *Binaries* & Borders**

*Rethinking Qualitative Research in
Gender and Queer Studies
from the Global South*



24-25 September, 2026



University of Naples "L'Orientale"



Palazzo del Mediterraneo, Room T1



Online - How to get the link:

<https://forms.gle/imFXURmcyMAShJKm8>



2CFU for MA students at the
University of Naples "L'Orientale"
Certificate of Attendance on request

for more questions and info:
daamconf26.unior@gmail.com

The conference is financially supported by:



UNIVERSITÀ DI NAPOLI
L'ORIENTALE

DAAM
DIPARTIMENTO ASIA,
AFRICA E MEDITERRANEO



Mapping Emerging Gender
Activism in the Mediterranean
Arab Public Space



UNIVERSITÀ DI NAPOLI
L'ORIENTALE



Grant agreement N°101118016. MEGAMAPS è un progetto finanziato dall'Unione Europea. Tuttavia, le opinioni e i punti di vista espressi sono esclusivamente quelli delle autrici e non riflettono necessariamente quelli dell'Unione Europea o della European Research Council Executive Agency (ERCEA). Né l'Unione Europea né l'ERCEA possono essere ritenute responsabili per tali contenuti.

In collaboration with the research centers at the University of Naples "L'Orientale":



Centro di Studi sull'Africa



tesmi

Centro Studi sui
Mondi Islamici



**Centro di Studi sull'Asia Meridionale
e il Sud-Est Asiatico**

ABOUT THE ORGANISERS



Vincenzo Straface (they/them) is a PhD candidate in African Studies in a joint doctoral program between the University of Naples “L’Orientale” (Italy) and the University of Vienna (Austria). Their research explores (homo)sexuality, masculinities, and desire in Tanzanian Swahili contexts through a socio-ethnolinguistic and anthropological lens. Among various research interests, key areas include queer and drug literature in contemporary Africa, storytelling, short stories, digital (queer) performances, disobedience, lavender linguistics, and the decolonization of African (queer) epistemologies and narratives.



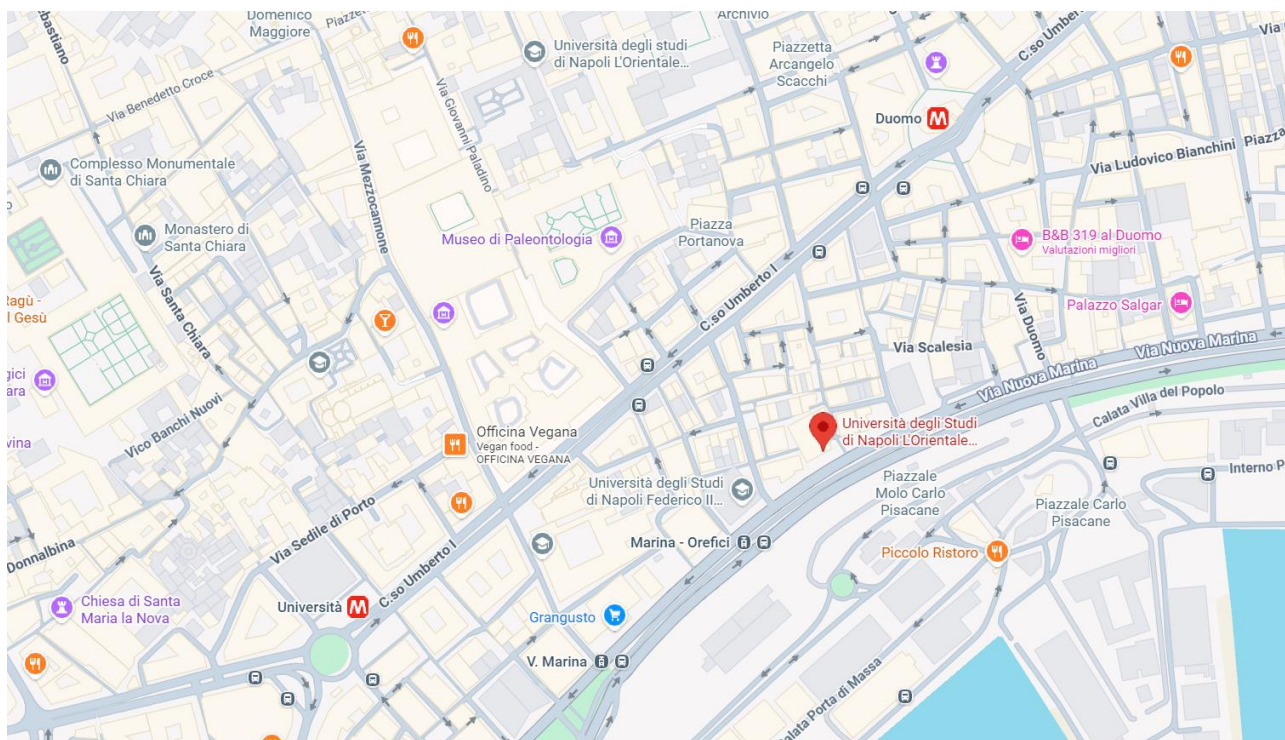
Reny Iskander (she/her) is a PhD candidate at the University of Naples “L’Orientale”. Her research examines the impact of men’s political incarceration in Egypt under Anwar al-Sadat’s presidency on the women connected to them, including relatives, partners, and close friends. Since 2020, she has worked as a gender researcher on the SWANA region, focusing on feminist histories and oral histories. Her academic and creative publications address gender-based violence, intersectionality, feminist knowledge production, and anti-patriarchal practices.



Davide Cava (he/him) is a PhD candidate at the University of Naples “L’Orientale”, where his research focuses on the teaching and learning of Hindi as a second language in Italian university contexts, with particular attention to CEFR-oriented descriptors and learning pathways. His work combines glottodidactics, contemporary linguistic practices, and linguistic-cultural mediation. He currently publishes scholarly articles in Hindi and English. Alongside academia, he pursues poetic writing and organizes cultural and poetry events, viewing creativity as a natural continuation of research.

CONFERENCE LOCATIONS

Palazzo Mediterraneo, Via Nuova Marina 59 - 80133, Napoli
Seminar Room T1 (Ground Floor)



Online

Registration link: <https://forms.gle/imFXURmcyMASHJKm8>

SOCIAL APERITIVO

A social dinner will take place on Thursday, 24th September. All the speakers will receive a form to confirm and book their participation. More details on the venue and the price per person will be sent closer to the date.

BEYOND BINARIES & BORDERS: INTRODUCTION

What lies beyond binaries like male/female, heterosexual/homosexual, colonizer/colonized, or even local/global? And what happens when we cross not just geopolitical borders, but also epistemological and disciplinary frontiers? This interdisciplinary conference welcomes early-career researchers—PhD candidates, postdoctoral scholars, and independent academics—to share and reflect on innovative qualitative research in gender and queer studies rooted in or related to the Global South. We are particularly interested in research that challenges extractive and Eurocentric paradigms in knowledge production. We welcome contributions that embrace methodological disruption—the adoption of approaches that contest objectivist, positivist, and colonial traditions, fostering creative and inclusive ways of knowing (Milián Berna, 2024). We also encourage work that practices epistemic disobedience, understood as resistance to dominant Western epistemologies and a call for more diverse, situated academic voices (Ramirez, 2021). Equally central is the idea of radical positionality: an empirical approach that takes the researcher’s own location and relation to the field seriously, enabling forms of engagement that are less exploitative, more interactive, and politically meaningful (Haritaworn, 2008; see also the notion of rearguard theory in Santos, 2014).

Why “Beyond Binaries and Borders”?

We invoke this expression to signal a double gesture: a move away from rigid dichotomies and a crossing of visible (“[...] the inside of Western modernity has been built since the Renaissance upon the double, simultaneous and continuous colonisation of space and time [...]”, Mignolo 2011) and invisible (“[...] the existence of an abstract epistemic western universalism, where the observer observes without being observed or represented [...]”, Ramirez 2021) borders. Crossing these borders requires decolonial practices that embrace epistemic diversity and embodied resistance. In queer and gender research, moving beyond Western epistemologies entails reimagining categories and identities, fostering knowledge production that reflects diverse and marginalised experiences. As Mbembe (2019) argues, the aim is not to reject universal knowledge but to construct it through an open and egalitarian dialogue across distinct epistemic traditions.

The Global South, as we intend it here, is not just a location but a critical lens, “underscored as rich in resources for pluriversality” (Ndlovu-Gatsheni, 2019)—a site where suppressed and displaced knowledges can contribute to building a “mosaic epistemology” (Connell, 2015) that fosters ecologies of knowledge. This perspective aligns with efforts to move beyond Western, White and Eurocentric paradigms and embrace alternative ways of knowing grounded in diverse lived experiences.

REFERENCES

- Connell, R.** (2015), “Meeting at the edge of fear: theory on a world scale”, in *Feminist Theory*, 16:1, 49-66.
- Haritaworn, J.** (2017), “Shifting Positionalities: Empirical Reflections on a Queer/Trans of Colour Methodology”, in *Sociological Research Online*, 13(1), 162-173 (Original work published 2008).
- Mbembe, A.** (2019), “Future knowledges and their implications for the decolonisation project”, in Jansen J, ed. *Decolonisation in Universities: The Politics of Knowledge*. Wits University Press; 239-254.
- Mignolo, D.W.** (2011), “Geopolitics of sensing and knowing: on (de)coloniality, border thinking and epistemic disobedience”, in *Postcolonial Studies*, 14:3, 273-283.

- Milián Bernal**, D. (2024), “Challenging methodologies: deploying liberatory epistemologies to unlock creative research practices”, in *Qualitative Research*, 24:3, 669-689.
- Ndlovu-Gatsheni**, S.J. (2019), “Discourses of Decolonization/Decoloniality”, in *Papers on Language and Literature*, 55:3, 201-226.
- Ramirez**, C. C. (2021), “Epistemic Disobedience and Grief in Academia”, in *Education Sciences*, 11:9, 477-492.
- Santos**, B.D.S. (2014), *Epistemologies of the South: Justice Against Epistemicide*, (1st ed.), New York: Routledge.

CONFERENCE PROGRAM

Thursday 24 September (Palazzo Mediterraneo – T1)

9:45 Welcome: Opening & Introduction

10:00 **Keynote**

Comparative and Connective Approaches to Gender and Queer Studies in the Global South, Rahul Rao (He/Him) – University of St. Andrews (UK)

Q&A Moderated by Prof. Sara Borrillo (Unior / MEGAMAPS Project)

10:45 **Panel 1 – Methodological Disruptions: Researching Across Borders.**

Moderated by Vincenzo Straface

Beyond Method: Queer Practices of Care in Palestine.

Ema Gonçalves (She/Her)

Queering Reflexivity Beyond Binaries: Mining and Gender in the Peruvian Andes.

Ali Heuser (They/Them)

11:25 **Coffee Break**

11:40 **Panel 2 – Vite e Saperi Sin Fronteras: Attraversare e Sovvertire i Confini Epistemologici, Identitari e di Genere.**

Abitare il Nepantla: una Pratica Femminista e Decoloniale Contro l'Epistemicidio.

Elisabetta Angela Dilucca (She/Her)

Il Corpo Metaforico dei Femminismi. Diventare Bastarde con Maria Galindo.

Anita Borella (She/Her)

Autorizzazione a Procedere: Passare i Confini del Genere.

Andrea Ragno (He/Him)

12:40 **Q&A**

1:00 **Lunch Break offered by MEGAMAPS**

2:00 **Panel 3 – Re-existing Beyond Separations: Gender, Land, and Marginalised Knowledge in the Global South.**

Moderators: Domenico Salvatore Galluccio (He/Him) & Benedetta Manca (She/Her)

Negotiating Empowerment: Amazigh Women, Cooperatives and Marginalised Knowledge in Morocco.

Andreina Parise (She/Her)

From Care to Resistance: Palestinian Women's Environmental Practices and the Politics of Land in the West Bank.

Francesca Cesari (She/Her)

Discussant: Carmine Urciuoli (He/Him)

3:20 Q&A

3:35 Coffee Break

3:50 Workshop (in-person only)

Opening performance "If Academia Gags me" – Davide Cava (He/Him)

Academia Upside-Down: Embodied and Epistemic Disobediences.

Vincenzo Straface (They/Them), Davide Cava (He/Him), Ireny Iskander (She/Her)

5:00 Conclusion

5:30 Social Aperitivo – Location TBA

Friday 25 September (Palazzo Mediterraneo – T1)

9:30

Welcome & Opening

Prof. Ersilia Francesca – University of Naples “L’Orientale”

10:00

Panel 4 – Translating Queer: Language, Categories, and (Un)Translatability.

Moderated by Reny Iskander

Histories of (Mis)Translation: Disrupting Western-led Scholarship on Basotho Same-Sex Intimacies from Lesotho-Based Perspectives.

Leila Hall (She/Her)

Tongzhi and the Vernacular Negotiation of Queer Categories in Taiwan.

Marco Casentini (He/Him)

Linguistic Framing and Identity: the Transgressive Capital of Queerness in La Sape.

Sindonia Lucia Kula (She/Her)

Banūtī is for the Poor: class secession and non-binary identity in Egypt.

Nora Noralla (She/Her)

11:20

Coffee Break

11:35

Panel 5 – Queer Lives between Temporalities, State Power and Change.

Moderated by Marta Tarantino (Unior / MEGAMAPS Project)

Lived Experiences of Mongolian Queers during State Socialism.

Otgonbaatar Tsedemberel (He/Him)

Queer Collective Identity in Turkey Beyond Bridge: Europeanization Narratives and the Anti-LGBT State Agenda.

Deniz Nihan Aktan (She/Her)

Queering Asylum: Credibility and SOGIESC Narratives.

Chiara del Core (She/Her)

12:35

Q&A

1:00

Lunch Break offered by MEGAMAPS

2:00

Panel 6 – Narratives, Media, and the Production of Subjectivities.

Moderated by Davide Cava

Sexual Scripts in Queer Filipino Adult Content Creation: Navigating Social Interactions in Digital Sex Work.

John Joseph Tablizo (He/Him)

Bantut, Bayot: Becoming a Sama-Bajau Transwoman in the Urban.
Amiel Lopez (He/Him)

Gender Fluidity and LGBTQ+ Narratives in Indian Series: Taali, His Story, and Beyond.
Simona Dhanabalan (She/Her) & Alan Potter (He/Him)

3:00 **Coffee Break**

3:15 *So, We Read the Same Novel?! An Interdisciplinary Exploration of 'Mosaic Methodologies' in a Sibling Co-Reading of Lente in Beijing (2003).*
Zhandi van Zyl (She/Her) & Wemar Strydom (He/Him)

Queer Nigerian Narrative Power and the "Autified Social Order".
Artemis Saleh (Any)

3:55 **Q&A**

4:15 **Conclusion**

CONFERENCE ABSTRACTS

DAY 1: 24 September 2026

KEYNOTE SPEAKER

Comparative and Connective Approaches to Gender and Queer Studies in the Global South.

Rahul Rao (University of St. Andrews)

Panel 1 – Methodological Disruptions: Researching Across Borders.

Beyond method: queer practices of care in Palestine.

Emma Gonçalves (CICS.NOVA – UNL)

This paper emerges from the margins of academic frontiers, defying the academic/activist divide and any fixed categories of normativity. Steaming from my ongoing PhD research on queer practices of care in Palestine as temporally and spatially situated anti-colonial practices, this paper presents reflections about temporality and epistemic disruption, exploring how care, mutual aid and collective resistance are reconfigured under occupation and genocide. Combining visual ethnography, Relief Maps (2014), and decolonial, feminist, queer and collaborative methodologies, the project situates care simultaneously as theory, method and praxis. It also interrogates the institutionalized manufactured tension between academic legitimacy and militant praxis, while envisioning alternative future(s) grounded in liberation and radical hope. Drawing on ethnographic research with queer Palestinian activists (May 2024, October 2025 – ongoing), participation in solidarity movements in Portugal, engagement with digital archives, news sources, and movement-produced materials, and following Munoz (2009) approach to queer utopia, the paper centers solidarity not only as a political stance but as a set of situated relational practices of care. Conscious of ontological and epistemological responsibilities, methodological implications take a center stage, with a strong focus on collaborative and visual approaches such as zine-making, analogue photography, documentary filmmaking, and collective mapping, as both research tools and political practices. In doing so, the PhD project attempts to use the material visual world to help visualize, and imagine, liberated futures, challenging extractive knowledge production and functioning as forms of epistemic resistance that assert the right to narrate, remember, and imagine otherwise(s), reclaiming what hooks (1989) calls the margin as radical openness.

Queering Reflexivity Beyond Binaries: Mining and Gender in the Peruvian Andes

Ali Heuser (Universität Kassel)

This paper uses my article “Queering Ethnographic Reflexivity: Mining and Gender in the Peruvian Andes” as a starting point for a methodological reflection on knowledge production beyond binaries and borders, drawing on feminist, queer, and intersectional perspectives rooted in the Global South. Within the global political economy of extractivism, the Peruvian Andes are a terrain where colonial continuities and patriarchal power structures shape territories and bodies, and determine what counts as legitimate knowledge about mining and resistance. Empirically, the paper draws on nine months of qualitative fieldwork in Peru for

my doctoral research on the transformation of gender relations in protests against large-scale mining. Based on interviews, participant observation, and informal conversations, I explore how engaging with queer positionality unsettles dominant epistemic hierarchies and challenges extractive and Eurocentric paradigms of knowing. Reflexivity is approached as a relational, political practice—key to ethnographic research. By discussing encounters with community members, activists, and institutional actors, the paper foregrounds negotiations and contestations over whose voices are heard, whose experiences are legitimised, and who has the authority to do research in the context of extractivism. In this paper, I examine the challenges and possibilities of participatory knowledge production in extractive contexts, showing how collaboration with local actors can reshape research ethics and authenticity, as well as its limitations. By linking methodological reflection to feminist, queer, and intersectional critiques, this paper contributes to rethinking qualitative research from and with the Global South beyond binaries and borders.

Panel 2 – Vite e saperi *sin fronteras*: attraversare e sovvertire i confini epistemologici, identitari e di genere.

“Per sopravvivere alle Terre di confine / Devi vivere sin fronteras / Essere un crocevia”. Così Gloria Anzaldúa invita a posizionarsi nei luoghi di frontiera come dimensioni segnate dal dolore ma anche dalla possibilità di creare nuovi immaginari. Il percorso che proponiamo attraversa gli spazi di frontiera come linee divisorie che separano “noi” da “loro”, i luoghi sicuri da quelli insicuri, le conoscenze dalle credenze. In questo quadro, le lotte transfemministe e decoloniali, a partire dal margine, si intrecciano e producono alleanze somato-politiche che sostengono un “sollevamento transfemminista decoloniale” (Preciado). Il panel esplora il confine come luogo in cui gli opposti confliggono e si trasformano, mettendo in dialogo prospettive differenti: la scrittura di Anzaldúa come strumento epistemologico decoloniale, la critica di Galindo all’identitarismo delle lotte femministe e la dissidenza di genere invocata da Preciado sono, nella nostra proposta, tre differenti traiettorie per indagare il confine nelle sue molteplici forme e per mostrare quanto il suo attraversamento produca spazi ibridi, meticci e non binari. Come scrivono sui muri di La Paz le militanti di Mujeres Creando, “no se puede despatriarcalizar sin descolonizar”: è urgente, dunque, costruire una “visione spirituale-immaginale-politica” (Anzaldúa) che convochi tutte le otras: queer, donne, persone razzializzate, per generare nuovi mondi di liberazione collettiva.

Abitare il Nepantla: una Pratica Femminista e Decoloniale Contro l’Epistemicidio.

Elisabetta Angela Dilucca (Università degli Studi di Bari “A. Moro”)

Come sostiene Walter Mignolo, la materialità del mondo (ontologia) assume forma attraverso l’epistemologia: il senso del mondo si proietta in narrazioni codificate che, presentate come universali, fondano la matrice del potere coloniale (Mignolo, 2018). Nella storia della filosofia occidentale e in molte pratiche culturali questa epistemologia positivista manifesta una carenza di voci e prospettive, praticando veri e propri epistemicidi (De Sousa Santos, 2014). Assumendo il femminismo decoloniale come lente critica, il contributo propone di utilizzare la scrittura poetica di Gloria Anzaldúa, scrittrice chicana, patlache (la parola nauhatl per lesbica) e poeta, come strumento per una nuova epistemologia che non rovesci semplicemente

marginie e centro ma ne dislochi l'opposizione (Spivak, 1999). Partendo da questa cornice teorica, e richiamando l'interrogativo posto da Vergès in *Rendere pulito il mondo* (2022): cosa deve essere sacrificato perché un sistema possa essere creato o continuare ad esistere? Il contributo traduce la domanda in termini epistemologici: quali storie è impossibile ascoltare e quali soggettività vengono sacrificate in nome della continuità di un sistema patriarcale, razzista e capitalista? In questo senso, la narrazione e il mito non sono meri dispositivi simbolici, ma producono effetti materiali concreti: cancellazioni e forclusioni. La scrittura di Gloria Anzaldúa emerge dal margine inteso non come periferia ma come frontiera; il concetto di nepantla, in particolare, offre una mappa teorica e pratica: uno stato di soglia dove dimensioni diverse collidono, un luogo intermedio e ibrido dal quale risemantizzare e operare trasformazioni. Abitare il nepantla significa accettare e riconoscere l'otraneidad, la condizione dell'essere "altra", come categoria epistemica che attraversa linguaggio e identità. Le nepantleras: donne, soggettività razzializzate, persone trans e queer ri-elaborano identità e comunità includendo esperienze cancellate e sovvertendo l'ordine dominante; la loro pratica è resistenza che destabilizza categorie normate. La facultad, intesa come capacità intuitiva di percepire strutture profonde, diventa risorsa epistemica per processi trasformativi della conoscenza e della vita collettiva. Anzaldúa abita il confine simbolico, psichico, sessuale e reale e ci rende capaci di tessere alleanze, intrecciare saperi e biografie dando luogo alla creazione di una nuova cultura di immagini e simboli che riconnetta le persone tra loro e con il pianeta.

Il Corpo Metaforico dei Femminismi. Diventare Bastarde con Maria Galindo.

Anita Borella (Università degli Studi di Bari "A. Moro")

Non sappiamo di cosa parliamo quando parliamo di femminismo, né quando parliamo di donne: a partire da questo assunto Maria Galindo scuote dal loro confinamento le derive identitarie delle politiche femministe e queer che imperversano nell'epoca neoliberista, soprattutto in Europa e in Nord-America. In questo contributo, intendo raccogliere ed amplificare un grido che arriva dalla Bolivia e dalle strade graffitate da Mujeres Creando, il collettivo anarco-femminista fondato da Galindo negli anni '90 a La Paz: "siamo una metafora politica di indias, puttane e lesbiche in sorellanza e ribellione. Un corpo metaforico unito dalle ribellioni e non dall'essenzialismo identitario, un corpo metaforico unito dalle utopie" (Galindo, 2021). Mentre il neoliberismo parcellizza i movimenti politici e tenta di disinnescare le lotte transfemministe riducendole ad una battaglia per i diritti per una tale o una tal altra soggettività (una delle lettere dell'acronimo LGBTQIA+ magari, ma che ognuna lotti per sé, e spesso contro le altre, come vediamo drammaticamente accadere in Italia oggi con le derive TERF del femminismo della differenza), Galindo ci richiama alle alleanze insolite e proibite, ponendole al cuore della sua pratica utopico-politica. Ci richiama ad un femminismo che non sia per le donne, né per le lesbiche, o per gli omosessuali, né per un'alleanza tra queste sole soggettività: un femminismo che ridefinisca i confini di tutte loro e di sé stesso, esplodendo al di là di sé come "causa umana", intrinsecamente bastarda, abitata da un soggetto politico che è "per principio, incompleto, (...) strabordante di assenze", senza confini. Nelle pagine di *Femminismo bastardo* (2021) questo corpo metaforico-poetico del femminismo prende vita attraversando e sovvertendo tutte le frontiere disciplinari possibili, invitandoci a leggere insieme le rughe di nostra madre ad argomenti contro-identitari che

potrebbero ricordarci Butler in *Gender Trouble* (1990), mescolando poesia, cronaca politica, filosofia, arte e attivismo. Per imbastardire il soggetto politico del femminismo bisogna sfondare i muri delle roccaforti culturali e trapiantare la strada sui discorsi confezionati all'interno dell'accademia, reinventando, sulle macerie dei compartimenti stagni distrutti, nuove metafore politiche di lotta e di utopia.

Autorizzazione a Procedere: Passare i Confini del Genere.

Andrea Ragno (Università degli Studi di Bari "A. Moro")

In *Sono un mostro che vi parla* (2021) Paul B. Preciado scrive che "il migrante ha perso lo stato-nazione. Il rifugiato ha perso la casa. La persona trans perde il proprio corpo. Tutti attraversano la frontiera. La frontiera li costituisce e li attraversa. Li destituisce e li travolge". La frontiera, in questa prospettiva, viene intesa anche come spazio corporeo in cui si decide chi può essere riconosciuto come soggetto legittimo, autorizzato a procedere all'interno del sistema sociale e materiale, e chi invece viene collocato in una zona di sospensione e margine. Le coordinate che rendono i corpi leggibili — la carta di identità, per esempio — e consentono di attraversare le frontiere non sono mai ovvie e possono diventare oggetto di negoziazione. Da una posizione marginale allora possiamo interrogarci su cosa significhi riconoscibilità. Come osserva Judith Butler in *La disfatta del genere* (2004), infatti, ciò che chiamiamo riconoscibilità è il risultato di un insieme di norme che stabiliscono quali corpi possano apparire comprensibili all'interno dello spazio sociale. In questo senso le soggettività trans non occupano solo un "margine epistemico": sono encrucijadas (Platero, 2012), intersezioni in cui i confini normativi diventano visibili e contestabili e permettono di cogliere una dimensione di oppressione, razziale e di genere, comune. In questo contesto, il termine "passare" — che nel codice linguistico comunitario trans indica la possibilità di essere comprensibili all'interno dell'ordine sociale — significa anche essere ammessi ad una zona di normalità, ricevere una autorizzazione a procedere. Questa pratica linguistica rende visibile la tensione che attraversa l'esperienza trans: da una parte il desiderio di incrinare il regime binario che organizza la differenza sessuale; dall'altra la necessità di attraversarlo e negoziarlo, almeno in parte, per poter vivere. In questa zona di frontiera si collocano molte delle genealogie critiche del transfemminismo contemporaneo dalle cui posizioni emergono forme di alleanze somatopolitiche e di critica interna al femminismo capaci di interrogare le complicità che alcune tradizioni femministe hanno intrattenuto con i dispositivi di potere che regolano la ri-conoscibilità dei corpi per provare a creare collettivamente una alternativa.

Panel 3 – Re-Existing Beyond Separations: Gender, Land, and Marginalised Knowledge in the Global South.

Introduction: Theoretical Framing and Panel Rationale.

Domenico Salvatore Galluccio (University of Naples Federico II) & **Benedetta Manca** (University of Naples "L'Orientale")

This panel interrogates how women in the Global South negotiate agency, situated knowledge, and resistance within spaces structured by the permanent accumulation of separations

(Galluccio & Losco, 2025) — the systemic process through which capitalist-colonial-patriarchal domination fractures socio-ecological, epistemic, and corporeal relations. Developed at the convergence of ecofeminist thought (Salleh, 2017; Federici, 2021), decolonial theory (Quijano, 2000), and the critique of the global ontology of separation (Illas, 2018), this category conceptualises how coloniality operates through interconnected ruptures between nature and culture, production and reproduction, hegemonic and subaltern knowledges (Lugones, 2007). Against this matrix, the panel mobilises practices of re-existence (Albán Achinte, 2013): collective actions that prefiguratively recompose what the dominant order separates, activating alternative ontologies within its cracks (Blaser & de la Cadena, 2017). The contributions examine distinct yet resonant sites. In rural Morocco, Amazigh women's cooperatives emerge as ambivalent spaces where economic participation, cultural recognition, and epistemic visibility intersect contradictorily, revealing empowerment as negotiated rather than granted. In the occupied West Bank, Palestinian women transform everyday care into acts of reproductive justice and anti-colonial defiance, reweaving bonds between land, community, and memory that occupation disrupts. The panel centres marginalised epistemologies, examining how subalternised women challenge separations sustained by colonial modernity.

Negotiating Empowerment: Amazigh Women, Cooperatives, and Marginalised Knowledge in Morocco.

Andreina Parise (University of Naples “L’Orientale”)

Discourses of women’s empowerment in Morocco often celebrate cooperatives as straightforward vehicles of inclusion and development. Focusing on Amazigh women involved in the production of argan oil and rose-based products, this abstract argues that such cooperatives are better understood as ambivalent spaces in which agency, labour, identity, and situated knowledge are continuously negotiated. At the same time, it critically examines the extent to which the language of empowerment may obscure the structural inequalities that continue to shape rural Amazigh women’s lives. Focusing on argan and rose cooperatives as two emblematic yet distinct sites of women’s labour in rural Morocco, the abstract analyses how empowerment is articulated, experienced, and constrained within local and global circuits of value. Bringing together scholarship on Amazigh women’s agency, Moroccan feminist debates, and the gendered organisation of agricultural value chains, it argues that these cooperatives are best understood as ambivalent spaces. They may foster income generation, collective participation, and social visibility, yet they also remain embedded in unequal systems of labour, recognition, and development. In this sense, empowerment does not emerge as a linear or fully emancipatory process, but as a negotiated and uneven experience shaped by the intersections of gender, indigeneity, language, and rurality. By situating Amazigh women not only as participants in local economies but also as bearers of situated knowledge, this abstract contributes to broader discussions in gender and Global South studies on how marginalised voices can challenge dominant models of knowledge production. It proposes a critical reading of women’s cooperatives as sites where economic participation, cultural recognition, and epistemic visibility intersect in complex and sometimes contradictory ways.

From Care to Resistance: Palestinian Women's Environmental Practices and the Politics of Land in the West Bank.

Francesca Cesari (Independent Researcher)

This study analyzes the intersection between environmental justice, gender dynamics, and colonial resistance in the West Bank. Through an analysis of the relationship between bodies, narratives, and structures of power, the research highlights how nature is often conceived and manipulated according to patriarchal and colonial logics that marginalize Indigenous communities. Within a framework of resistance against Israeli occupation and patriarchy, Palestinian women in the West Bank have organized to develop new tools for preserving traditions and culture, as well as for advancing women's emancipation. The research adopts a qualitative and interdisciplinary approach that intertwines gender studies, political ecology, and the sociopolitical analysis of the Palestinian context. The objective is to examine how Palestinian women transform embodied resistance into practices of environmental reproductive justice. To give voice to direct experiences of mobilization and suffering, the methodology includes the use of semi-structured interviews conducted between 2024 and 2025, alongside a literature review. The study explores the condition of women and their disproportionate exposure to settler violence and socio-economic restrictions, as documented in UNCTAD reports (2023). Starting from a socio-economic analysis, two relevant case studies are presented: the Palestine Heirloom Seed Library, an ecological and artistic initiative by Vivienne Sansour, and the Rural Women's Association, a women's organization focused on education and mental health. Through practices of community resilience—ranging from food sovereignty through the preservation of native seeds to political activism and the management of humanitarian and health crises—Palestinian women transform everyday care into an act of defiance against “environmental racism” and the expropriation of land.

Critical Discussion: Cross-Cutting Analysis and Theoretical Connections.

Carmine Urciuoli (University of Naples Federico II)

Workshop (in-person only) – “*Academia Upside-Down: Embodied and Epistemic Disobediences*”

Vincenzo Straface (University of Naples “L’Orientale”; University of Vienna; Austrian Academy of Sciences - ÖAW), **Davide Cava** (University of Naples “L’Orientale”), **Ireny Iskander** (University of Naples “L’Orientale”)

What happens when we stop talking about decolonial and queer methodologies and start embodying them? This participatory World Café invites everyone in the room to turn academic conventions upside-down through the body, creativity, and radical imagination. Moving across groups, participants will engage in creative acts of epistemic disobedience, map personal and collective borders, and co-create moments of resistance and reimagination. Leave your notes behind. Bring your lived experience, your discomfort, and your curiosity.

Note on participation: This workshop is in-person only due to its embodied nature. The online room will remain open, and the final collective discussion will be accessible to remote participants.

DAY 2: 25 September 2026

Panel 4 – Translating Queer: Language, Categories, and (Un)Translatability.

Histories of (mis)translation: disrupting Western-led scholarship on Basotho same-sex intimacies from Lesotho-based perspectives.

Leila Hall (University of the Free State, South Africa)

Inspired by recent efforts in queer African studies to subvert Western epistemic dominance, this paper offers a three-part historiographic critique of the methods, assumptions, linguistic choices, and reverberating academic afterlives of two widely-cited twentieth-century studies from small landlocked Lesotho in southern Africa: Kathryn Kendall's "'When a Woman Loves a Woman' in Lesotho: Love, Sex, and the (Western) Construction of Homophobia' (1998) and Judith Gay's "'Mummies and Babies' and Friends and Lovers in Lesotho' (1979). The first part of the critique focuses on the dangers of Western-authored (mis)translations and of subsequent citational chains that rely on a single source, as I discuss the disjuncture between how the word 'motsoalle' is used amongst contemporary Sesotho speakers in Lesotho and the ways that it has come to be (mis)used and (mis)interpreted in Western academic scholarship. The second part of my critique takes a closer look at specific examples of contentious (mis)readings of Kendall's and Gay's studies, while the third part counters this with a focus on the viewpoints of contemporary Basotho women scholars. The paper draws on non-traditional sources throughout, highlighting online contestations from Lesotho-based perspectives; everyday anecdotes from contemporary Lesotho; voices from a recent podcast episode; insights from Sesotho-English dictionaries and poetry books; as well as scholarship by Basotho women. In scrutinising the layered meanings of the word 'motsoalle', this paper also invites critical reflections on modern Western binarised delineations between platonic friendship and romantic love. As a Lesotho-born but non-Mosotho scholar, I also reflect critically on my own limited 'insider's perspective'. In conclusion, the paper calls not only for Basotho-led scholarship on culturally-specific same-sex intimacies that elude Western sexual identity discourses, but also for the importance of recognising both cultural untranslatability and the unknowability of historical Basotho same-sex intimate practices.

Tongzhi and the Vernacular Negotiation of Queer Categories in Taiwan.

Marco Casentini (University of Naples "L'Orientale")

Taiwan occupies a distinctive yet often misunderstood position in global queer politics: although frequently subsumed under broader narratives about "China", its LGBTQIA+ landscape has evolved along trajectories markedly different from those of the PRC. Against this backdrop, this paper examines the evolving semantics of the term *tongzhi* (同志), originally meaning "comrade" and now widely used to refer to sexual and gender minorities, in Taiwanese advocacy discourse.

Previous scholarship has traced the emergence of *tongzhi* as a culturally specific articulation of same-sex identity (Chou 2000) and its semantic reappropriation (Wong 2005), while studies of Taiwanese queer cultures highlight the hybridisation of global and local identity

frameworks (Martin 2003). Less attention, however, has been paid to its role in internally differentiated community discourse.

Drawing on a corpus of community materials (2009–2024) and a community-based survey on terminology preferences, the analysis shows that *tongzhi* operates as a metonymic umbrella category indexing collective belonging. At the same time, forms such as *nan tongzhi* (male *tongzhi*) and *nü tongzhi* (female *tongzhi*) are widely used in vernacular discourse to introduce internal differentiation, often pragmatically oriented toward gay and lesbian referents. This creates a productive tension between the term's inclusive scope and its vernacular narrowing in everyday usage.

Rather than signaling inconsistency, this pattern points to an ongoing vernacular negotiation of queer categories in which local lexical resources coexist with globally circulating identity labels. In line with calls to provincialise dominant knowledge frameworks (Connell 2007), the paper argues that queer terminology should be treated as a context-sensitive discursive formation rather than a stable translatable taxonomy. From this perspective, the apparent mismatch between umbrella and gender-marked forms emerges not as inconsistency but as an effect of translation-driven expectations of categorical equivalence.

Methodologically, the paper reflects on the risks of epistemic extraction in research on non-Western queer communities, outlining how community validation was used to mitigate interpretive asymmetries. By foregrounding *tongzhi* as a site of semantic and political negotiation, the paper contributes to current efforts to rethink queer knowledge production from and with the Global South.

Linguistic framing and identity: the transgressive capital of queerness in La Sape.

Sidonia Lucia Kula (SOAS, University of London)

In the Democratic Republic of the Congo, the intersection of queerness, identity, and language is defined by a "legal grey area." Lacking legislation that explicitly criminalizes or protects homosexuality, the struggle for recognition is fought within the realms of language and social perception. Queer and gender-expansive identities in the DRC often bypass Western "LGBTQ+" labels, utilising local categories like *fioto*—a term for self-consciously effeminate men. This identity is understood through the Lingala concept of *ezaleli*, translating to a "way of being" or "stylistic mannerism." Consequently, queerness is framed as a holistic personal behavior rather than just a sexual orientation. This stylistic framing intersects significantly with the *Sapologie* (the *Sape*). While often viewed through a lens of hyper-masculinity, the *Sape* shares "transgressive capital" with queer identity; both are rooted in the performance of style as an essential expression of the self. In urban centres like Kinshasa, the flamboyance of the *sapeur* provides a cultural template that queer individuals inhabit to navigate public spaces with reduced judgment. The *Sape*'s dandyish subversion of "rugged" masculinity creates a theatrical environment where gender performance is inherently fluid. This link is most visible in Congolese music and "ambiance," where queer presence suggests that popular culture is "always already queer" in its fascination with provocation and gender reversal. In this context, *Sapologie* acts as a protective, expressive shell. A queer individual's "effeminacy" can be strategically reinterpreted by the public as the high-fashion "eccentricity" of a *sapeur*. This overlap provides a vital pathway for queer individuals to claim their "right to the city," transforming a landscape of social stigma into a performative stage for survival. This working

paper interrogates the intersection of queer identity and performative culture, to better understand how "being" is negotiated against colonial perceptions of masculinity—the "coloniality of being".

Banūtī is for the Poor: class secession and non-binary identity in Egypt

Nora Noralla (University of Bern)

In Cairo, I witnessed the shift from local terms like Banūtī to the Anglophone "Non-binary" not merely as a linguistic evolution, but as an act of class secession. Drawing on fifteen interviews and a situated auto-ethnography of my own transition from street-based Banūtī to NGO professional, I examine how elite activists use English to perform "linguistic hygiene." While this strategy offers a psychological refuge, it inadvertently scrubs the "trash" associations of the street from their identities. This produces a "Gated Habitus": a sphere where rights are tradable for grants, while the working-class Shemale is left to face state violence under vice laws alone. I theorize this condition as Constitutive Asynchronous Liminality, where the subject is suspended between an internal English truth and a rigid Arabic bureaucracy. Ultimately, the non-binary identity emerges as a "ghost identity"—vibrant in digital spaces but structurally impossible to embody in the material city.

Panel 5 – Queer Lives between Temporalities, State Power, and Change.

Lived experiences of Mongolian queers during state socialism.

Otgonbaatar Tsedendemberel (Corvinus University of Budapest)

The dominant narrative of "homosexuality did not exist in Mongolia during the socialist era," which has been perpetuated by the authorities and media, is a fabricated history to invisibilize and silence sexual and gender minorities of the country. This paper elaborates lived experiences of Mongolian queers, who survived the socialist era, which is between 1924 and 1989, despite state-orchestrated repression and invisibility of sexuality. It also documents the unprecedented accounts of the lives of two notorious Mongolian queers, who experienced the socialist era and produces a mapping of major cruising and meeting spots of queers at that time. "Ganbush the Homo" was born intersex in 1955 and transitioned in the 2010s to become a woman, whereas "Naraa the Homo" was born a cisgender man in 1964 and lived as a gay man, although allegedly wanting to become a trans* woman, until his death in 2023. Having been misunderstood, ridiculed, and alienated by the public and queer community alike, Ganbush has later embraced her authentic self as Gan-Od after undergoing surgery, being properly re-identified and registered on her national identification and Naraa lived a rebelliously bold life with no fear and regret. Data collection of this study includes interviews with Gan-Od and other community leaders, focused group discussions of those who lived through the socialist era, media sources, and desk review. The main contribution of this paper is a critical assessment of queer lives as lived during this historical period of Mongolia by evidencing the experiences of Gan-Od and Naraa, but not as lives imposed by the authorities and told by the often sensitizing and exaggerated media. More importantly, it will fill in the much-needed gap of the queer historiography of Mongolia.

Queer Collective Identity in Turkey Beyond Bridge: Europeanization Narratives and the Anti-LGBT State Agenda.

Deniz Nihan Aktan (Scuola Normale Superiore)

The research investigates how the queer movement in Turkey navigates competing frames that either criminalize or co-opt queer subjectivity amidst accelerating state-engineered anti-LGBT discourse. The analysis first contextualizes the recent anti-gender legislative efforts in Turkey, which, for the first time in the country's history, threaten the queer community with legal criminalization. These developments, together with the subsequent mobilization and alliances built in opposition, are situated within the broader current political context of Turkey and the transnational "anti-gender" and anti-trans tide (Butler, 2024; Özkazanç, 2024; Rédei, 2024; Ünal, 2025; Ünal, 2024). Moving beyond this immediate context, the study shifts to two interrelated themes that the researcher began exploring in the book *Turchia Queer* (Aktan 2024):

1. Challenging the 'Bridge' Metaphor: I interrogate the limitations of the widely used 'bridge' metaphor for Turkey's geopolitical role, which simplifies the country's complexity to a mere link between 'Orient' and 'Occident'. I discuss how the overuse of this metaphor hinders the ways of understanding beyond the East-West dichotomy, and I ask the question of how the queer movement in Turkey navigates this simplistic and reductive understanding, that is perpetrated in changing ways by both the Western imagination and the official national rhetoric, in its political discourse and collective identity construction from the late 1990s to the present day.
2. 'Pink Washing' and Queer in Turkey: In relation to the first point, I examine how "pink washing" and "rainbow washing" operate within the Turkish context and where the queer community in Turkey stands vis-à-vis this concept. These concepts often reinforce the dichotomy of a "homophobic/backward East" versus a "free/progressive West" and, by doing so, enable the legitimizing of atrocities, especially in times of crisis, as we see today with ongoing genocides. This section explores how the movement has, over time, responded to both the hegemonic narratives that frame Europeanization as the primary source of rights and freedom and the state rhetoric of moral panic (Wodak, 2015) that frames the queer identity as a Western import that threatens national identity and traditional family values.

Queering asylum: credibility and SOGIESC narratives.

Chiara del Core (Università degli Studi di Palermo)

"Not credible because he felt well, happy and satisfied with his sexual orientation." This statement, contained in a denial issued by the Palermo Territorial Commission in 2023, captures a central paradox of contemporary SOGIESC asylum regimes: queer subjects may become unintelligible precisely when they do not conform to the suffering expected by the system (Åberg 2023). Credibility in asylum procedures is shaped by narrative and emotional expectations. While the UNHCR Guidelines No.9 prohibited dehumanizing evidentiary practices, they also shifted the assessment of claims toward personal narratives, contributing to the consolidation of the DSSH model (Difference, Stigma, Shame, Harm). Within this framework, queer applicants are expected to perceive themselves as different, internalizing stigma, experiencing shame and ultimately facing harm or persecution (Rodríguez 2023). In

asylum interviews, credibility becomes a moral judgment that disciplines the boundary between those deemed worthy of protection and those who are not. In this context, applicants who do not perform suffering, risk being perceived as inauthentic, as coercive mimetism quietly infiltrates the border regime (Akin 2019). This dynamic becomes particularly visible in SWANA contexts, where queer subjectivities are shaped by two opposing yet interconnected discourses: authoritarian narratives framing homosexuality as a Western intrusion threatening Islamic tradition, and Western asylum regimes depicting queer migrants primarily as passive victims of their societies. Between these narratives, progressive Muslim voices reclaim erased cultural roots and histories (El-Tayeb 2012), while queer activists carve out spaces of visibility and resistance as seen in Tunisia, where queer movements challenge the colonial legacy of Article 230 (Kréfa 2019). To challenge these narratives, the research proposes queering history as a methodological lens: reading fractures and ambivalences beyond dominant accounts while reactivating submerged genealogies of gender and sexual dissidence (Sircar and Jain 2017; Muñoz 2022). Verbalizing these histories thus becomes a political act: restoring a past to queer subjectivities long denied historical recognition and fostering circuits of queer belonging. In this sense, movements from the Global South challenge supposedly universal paradigms through which queer identities are interpreted, including in Western contexts.

Panel 6 – Narratives, Media, and the Production of Subjectivities.

Sexual Scripts in queer Filipino Adult Content Creation: Navigating Social Interactions in digital sex work.

John Joseph Tablizo (University of the Philippines Diliman)

In this qualitative study, I examine how queer Filipino adult content creators navigate digital sex work and participate in the construction, reinforcement, and subversion of sexual scripts in online spaces. Specifically, I explore how creators negotiate social interactions in the conceptualization, production, and dissemination of sexual content; identify the sexual scripts depicted, reproduced, and challenged in their outputs; and explain how these practices contribute to broader constructions of Filipino sexual ideals. Grounded in Sexual Script Theory, Social Constructionism, and Erotic Capital, the study addresses gaps in sociological literature on queer Filipino experiences within the expanding digital sex work economy. The study involves twelve (12) queer Filipino adult content creators of legal age who publicly identify as such on digital platforms, particularly X (formerly Twitter) and Telegram. X functions as a visibility and branding site that facilitates audience-building and promotional engagement, while Telegram operates as a semi-private subscription channel through which monetized content circulates within controlled-access groups. Participants engage in digital sex work individually or collaboratively and generate passive and/or active income through online content production. Methodologically, I employ a qualitative multi-method design combining in-depth semi-structured interviews and multimodal discourse analysis (MDA). Interviews capture participants' lived experiences, motivations, labor practices, and reflections on digital sex work in the Philippine context. MDA is applied to selected participant-provided adult content to analyze how visual aesthetics, language, embodiment, and platform affordances construct meanings of sexuality, desire, and labor. Sensitive

materials are translated into anonymized field notes rather than retained as raw data. I integrate MDA with critical narrative analysis to trace how sexual scripts are reproduced, negotiated, or subverted through representational choices and digital engagement strategies. Ethical safeguards include informed consent, strict anonymization, secure data storage, and the limited viewing and deletion of sensitive materials. Findings show that queer Filipino creators strategically mobilize erotic capital, platform visibility, and branding practices to navigate stigma and precarious labor conditions. The study contributes to sociological scholarship by positioning digital sex work as both labor and a site of cultural meaning-making in contemporary Philippine society.

Bantut, Bayot: Becoming a Sama-Bajau Transwoman in the Urban
Amiel Lopez (Ateneo de Davao University)

This presentation is an essay-and-a-documentary-film in understanding the emerging third gender of the Sama-Bajaus in Davao City, Philippines, which they call 'bantut' or, for Cebuano Bisaya, 'bayot.' Both came from Hispanic etymologies of effeminate men or bakla or binabae (gay). For younger generations of Sama-Bajaus, bantut is a gender-fluid concept of ascribing themselves as 'woman' or transgender through socioeconomic transitions that heightened during the COVID-19 pandemic. To explore alternative, decolonial, or community-based methodologies, this presentation is an article-and-film, which is a product of a six-month ethnographic community fieldwork highlighting the story of Bella, a Sama-Bajau transwoman. It uses queer theories of emotions, space, and reflexivity written by a queer non-Indigenous person. Lastly, it attempts to decolonize queer Indigenous urban studies by going beyond gender binaries and deepening the notions of being queer – confronting the indexicality of Indigenous and Trans-Systemic epistemologies and ontologies in urbanities and the sea as way of seeing fluidity.

Gender fluidity and LGBTQ+ Narratives in Indian series: Taali, His Story, and Beyond.
Simona Dhanabalan, Alan Potter (The American College, Madurai, Tamil Nadu, India)

The digital streaming services have transformed how Indian media represents LGBTQ+ identities. Indian cinema and television used to depict queer identities through their use of stereotypical characters who appeared in minor storylines. Current Over-the-Top (OTT) platforms present web series that depict different ways people understand their gender identity and sexual orientation. The study demonstrates how specific Indian series use character development and plot elements to show both gender fluidity and LGBTQ+ representation. The research study investigates how these series depict transgender identities along with same-sex relationships and non-binary gender expressions, which exist according to Indian social norms. The research study uses a qualitative content analysis to examine how character development, narrative themes, and visual presentation elements unfold across all selected episodes. The analysis applies queer theory along with media representation theory to examine how digital narratives either challenge or support conventional heterosexual standards. The series increases visibility for the LGBTQ+ community and generates empathy, but their storytelling follows industry standards, which restrict their ability to create stories. The paper argues that OTT platforms play an important role in reshaping public discourse on gender

diversity and social inclusion in India. Indian media shows multiple methods of displaying LGBTQ+ identities through its digital streaming services. Digital streaming services showcase multiple ways in which Indian media depict LGBTQ+ identities.

So, we read the same novel?! An interdisciplinary exploration of 'mosaic methodologies' in a sibling co-reading of Lente in Beijing (2003).

Zhandi van Zyl (North-West University) & **Wemar Strydom** (Independent researcher)

Within contemporary academic practice, in reaction to the epistemological unnerving that a modern society unequivocally evokes, methodology has become porous. Within such porousness, the question of an individual, subject/site-based lens of inquiry and its validity (and for that matter the notion of validity itself), becomes central. Within this context, we (a sister/linguist and brother/literary scholar team of early-career researchers) conduct an interdisciplinary co-reading of a literary text, François Loots' seminal queer South African novel, *Lente in Beijing* (translated as 'Spring in Beijing', published in 2003), and its treatment of linguistic citizenship. We argue for the merit of 'mosaic methodologies' - where such a juxtaposed but collaborative reading affords for a more nuanced understanding of a concept, across two different fields. In this, we challenge Ågerup's (2024:05) work on the constellated limitations of drawing real-world conclusions from literary work, not least because "the unreliability of fiction makes it problematic to incorporate into sociolinguistic analyses". Rather than seeing this as a limitation, we take it as a jumping-off point for a duoethnographically inspired co-read analysis. In answer to Ågerup, we ask: How does mosaic methodology better facilitate an interdisciplinary understanding of linguistic citizenship? And of the novel itself? We combine discourse analysis and a literary reading of Loots' novel with an adapted duoethnographic approach, in a mosaic methodology. Duoethnography affords a 'legitimate' space for the "researchers to serve as sites of inquiry [and through] juxtaposition, the voices of each researcher are made explicit, working in tandem to untangle and disrupt meanings about a particular social phenomenon" (Burleigh and Burm, 2022). Appreciative inquiry, in which the collaborative study and an intentional self-reflection enriches both disciplines and both researchers (Meier and Geldenhuys, 2017) flows naturally from our sited-ness as brother and sister. Here the academic's situated voice, in the form of narrative prose and experiential dialogue, is combined with traditional methods of inquiry. From the findings, we recommend an efforted nurturing of 'mosaic methodologies' in modern research contexts, to break away from rigid dichotomy and empower us to cultivate a valid lens of inquiry, where the academics' co-situated voices bridge the chasm between 'unreliable fiction' and 'reliable reality'.

Queer Nigerian narrative power and the "Auntified Social Order".

Artemis Saleh (Johannes Gutenberg-University)

In early March of 2022, Amara, a queer Nigerian filmmaker, told me: 'Now, if you listen to Temmie's story very well, you know this person was a lot of power taken from at a young age. ... I've been in a lot of powerless situations. And for me, carving out a world where I am myself ... without shame, without hiding, without fear ... it's powerful' (Amara, personal communication, March 2022). This was not a trade of subordination for domination, nor a

plea for recognition. It was a declaration of embodied narrative sovereignty. It entails the ability and capacity to self-narrate one's life, to decide when to whom, and for what purpose – not as abstract texts, but as embodied, sensory, and mediated practices. This presentation – based on my doctoral thesis – centers how queer Nigerian media producers create this sovereignty across relational networks, disentangling kinship dynamics and Nigerian society to digital spheres and global audiences. Rather than approaching queerness as a fixed category, I analyze how my research partners generate narrative power through embodied media practices, transpiring vulnerability in their self-documentation to dissolve the grip of shame, disrupting algorithms to transform past, present, and future Nigerian relational practices, and synchronizing digital and analog lives. Their embodied works prove that narrative sovereignty generates soft power, and by rupturing colonial media frames, they forge counter-sovereignties that resonate globally and fundamentally reconfigure the conditions of existence. This sovereignty did not emerge in a vacuum. To understand how queer Nigerians generate narrative power through embodied media practices, it is crucial to confront archival entries of preceding colonial ruptures of Nigerian relational systems. It is precisely such historiographical distortions that make such transformative acts urgent, necessary, and powerful. In my (standard length) presentation, I will include voice notes, media productions, and snippets thereof, from my collaborative research with queer Nigerian media producers.