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### *Tran-scaping Queer Invisibility in Contemporary Eastern Europe Recompositions paysagères de l'Invisibilité Queer dans l'Europe de l'Est Contemporaine*

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The years of 2005 and 2006 witnessed the first gay parades in some Eastern European countries, a very strong attempt to break the ice between society and the gay community. The marchers had to face strong opposition from both politicians (who did not question the legal right of gay people to pursue their lifestyles in privacy, but did not want to see them making a show of it) and the Orthodox or Catholic Church (who refused to accept the validity of “non-traditional” sexual orientation). The abject reaction towards the queer marchers demonstrated once again the existence of a tacit heterosexuality that is endlessly visible and publicly supported, while non-normative sexualities must be privatized to the point of invisibility and inaccessibility. The national failure to secure justice for all citizens is experienced mainly locally, in public spaces where physical gay bashing still takes place. In my paper I therefore argue that as long as the politics of a spatial justice of visibility does not change, and as long as sexual minorities do not try to construct and map their identities in relation to urban landscapes, one cannot recognize and speak about such identities. I plan to draw on the necessity of the formation of spaces of identification and legitimate spatial visibility for queer people and on how this process should take place. To be sexually safe in the national sense means not just safe from bashing, not just safe from discrimination, but safe for demonstration, for a presence in the street, which always involves a deployment of affect, knowledge, spectacle, and crucially, a kind of banality, ordinariness, and popularity. Thus, the queer community needs to be not only conceptually redefined, but its visibility should be taken into what has been claimed as straight political and social space. What is really needed in Eastern European countries is an “urban redecoration project” which should also take into account alternate sexed subjects. This would consolidate spatial justice for these subjects and would also dislocate the normative sexual referent. This space would then become more dimensional, more just, a mosaic of difference without a model of conflict. An invention of new spaces (not counter-spaces but in-between spaces, a third space itself) may provide a possibility for the construction of different identities to proliferate and offer an alternative living. My paper is informed by works such as Henri Lefebvre’s *The Production of Space*, which helps me to think of space (not only its materiality but also the way in which it is conceptually produced) and the significance of visual representation in the social production of space. Michel Foucault’s *Of Other Spaces* enables me to search for ‘heterotopia’, spaces that are different from all the others. Also, Eve Kosofsky Sedgwick’s *Epistemology of the Closet* makes possible a link between homosexuality and the concept of space and how the closet defines the structure of gay oppression.