

Call for Papers: Issue 1/2016: LGBTIQ in Southeast Asia

In 2015 the news of the United States legalizing same-sex marriage circulated around the world. In Vietnam and Myanmar people marched on the streets and flooded the social media with manifestations of solidarity to express their support as well as their own desire for change. These initiatives in Southeast Asia form an integral part of the transnational LGBTIQ movement and their increasing visibility although sometimes helpful, also leads to severe discrimination and human rights violations. This issue of *südostasien* is dedicated to the subject of LGBTIQ in Southeast Asia. The abbreviation represents lesbian, gay, bisexual, transgender, intersexual and queer individuals. Articles of interest concern the following topics and questions:

1. The movement, organization and mobilization: Who, how, where, what and why?

- Are there any existing structures, organizations or groups stemming from and working for the LGBTIQ community in Southeast Asia? What are their principal points of focus? How do they phrase their objectives? (keywords: de-politicization/human rights/sexual health and STDs)
- To what extent can we talk about different currents and interest groups within the LGBTIQ movement, if indeed there is such thing as LGBTIQ-movement in Southeast Asia? Is there any marginalization or discrimination within the community?
- What kind of influence does the European/German development work exercise over the situation in the region? How does the UN and international donor activities determine the agenda-setting of local organizations?
- How can civil society organizations in Europe and/or in Germany engage constructively in these initiatives? What type of joint action is possible?

2. Discrimination: where, how and to what extent?

- What are the opposing forces against the LGBTIQ movement in the specific Southeast Asian countries? Is there any support or resistance from religious organizations (Indonesia or The Philippines), women's organizations (Vietnam), state or non-state actors (Myanmar)?
- Are there any differences in the level of discrimination between rural and urban areas? To what extent is sexual orientation or gender identity of LGBTIQ individuals accepted by their families?
- Are basic human rights of LGBTIQ people, endorsed by most Southeast Asian states, such as the right to work, access to health care and the social welfare system guaranteed, impeded or refused completely?

3. Local vs. transnational – Conflicting interests

- Does any tension arise from transnational differences in the understanding of gender categories, sexuality, identity, relationships etc.? What kind of influence do local traditions (e.g. Nat-Kadaws in Myanmar or lên đồng in Vietnam) have regarding the status of LGBTIQ individuals?
- Besides being an engine of mobilization, to what extent does the social media serve as a forum for exchange and tool for the construction of a collective identity?

- To what extent do local approaches, definitions, identifications contrast with the LGBTIQ right-based agenda and discussions determined by the global North (EU and USA). Are these local concepts overwritten by Western construction?

4. Rights and Regulations

- Are there any developments regarding equal rights of LGBTIQ individuals? How about country-specific initiatives or regulations providing protection or equality (e.g. legalization of civil partnership for homosexual couples)?
- How are these laws implemented in praxis? Are the violations, so-called hate-crimes, retaliated or do the perpetrators enjoy impunity?
- Can we talk about regional co-operation in terms of LGBTIQ issues? What kind of objectives do regional networks pursue and to what extent are they successful? Why does the ASEAN declaration of human rights fail to integrate sexual orientation and gender identity?
- What do LGBTIQ individuals think of the LGBTIQ movement and legal situation in the Western world?

5. Forms of cultural expression, counter-culture and club scene

- How and where do perspectives of LGBTIQ individuals and movement claims find forms of expression in the local art/literature/club scene?
- Do members of the LGBTIQ community appear in the local media? How are they represented?
- Are there any artistic/cultural attempts to challenge dominant discourses? Can we talk about “parallel worlds“ and/or safe spaces? To what extent are they characterized by transnational tendencies?

6. Unconventional perspectives and exciting topics that we don't have on our radar

- Are there any alternative perspectives about the LGBTIQ scene/movement/community that were not mentioned here?
- Are there any fascinating particularities in the specific Southeast Asian countries or developments spanning across borders?

Format specifications:

Articles should be 1 page (up to 4,500 characters including spaces), 2 pages (up to 9000 characters including spaces) or 3 pages (up to 13,500 characters including spaces) and if possible should include photographs. Authors from Southeast Asia are most welcome.

Deadline: 1st December 2015.

Contact:

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