Recent developments in Social Sciences created a favourable terrain for dialogue between crip and queer approaches to the study of both disability and sexualities. When confronted with the peculiarities of Southern Europe, this dialogue triggers numerous challenges regarding theoretical and empirical research. Based on my PhD research in Portugal and Italy, the paper aims at exploring these challenges, focusing on cultural, political and academic aspects. Despite socio-legal changes occurred recently in Southern European countries, a dominant culture based on family-oriented and Catholic values is still prevalent and has direct connections to the ways disability and queerness are constructed. Moreover, queer and disabled social movements largely follow unconnected political agendas. Finally, crip studies occupy an almost invisible space in academia, in line with the already existing difficulties queer studies face in this geographical context.

The paper aims at analysing the complexity of these challenges, in order to understand to what extent it is possible to use crip and queer as epistemologies intertwined with the peculiarities of Southern Europe. Also, it seeks to explore their validity as theoretical and political tools to address normativities, systems of oppression and, ultimately, the construction of citizenship.

The making of masculinities, normativity and morality in non-monogamous internet-mediated dating
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The paper reports on one part of a more extensive study that is concerned with ideologies of exclusivity in relationships and families and focuses on various sexual and relationship practices. It specifically reports on the narratives of men who engage in non-monogamous internet-mediated dating in Belgium. Data have been collected through traditional ethnographic methods and interviews, and through participatory internet ethnographic research in dating sites for non-consensually non-monogamous dating (cheating) and/or consensually non-monogamous dating (e.g. people in open relationships and polyamory). Building on feminist engagements with embodiment as a material-discursive phenomenon, the paper explores how the men’s narratives negotiate aspects of hegemonic masculine sexuality, morality and relationship normativity. It argues that the men tap into dominant ideas of emotional detachment and separation of love from sex, masculine consumerism, hedonism, and individualism, yet also deconstruct (or complicate) hegemonic views of gendered morality and emotionality (through e.g. narratives of love,