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Plenary Speeches

1. A Return to Love: A Caribbean Feminist Explores an Epistemic Conversation between Audre Lorde's 'the Power of the Erotic' and Anna Jónasdóttir's 'Love Power'

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In a 1978 essay Audre Lorde offered feminist scholarship the theorization of the erotic as power, "as the nurturer or nursemaid of all our deepest knowledge" (Lorde 1984: 56). In the process of her theorising Lorde links love to epistemology and ontology. In the 1980's, Anna Jónasdóttir constructed a theory of love power, "rooted in a materialist analysis of the political conditions of sexual love (Jones 1994: xiii). In my research I intend to put the work of these two feminist theorists in conversation with each other. I anticipate an outcome that advances my ongoing project to centralize a study of women's heterosexual relations as yielding knowledge about relations of domination in women's public and private lives. Even though Jónasdóttir's work is theoretically more sophisticated in its structural presentation and development, I argue Audre Lorde's thesis is compelling and offers powerful epistemological openings that illuminate what is simultaneously possible and problematic in apprehending the phenomenon of love power as theorized by Jónasdóttir. Jónasdóttir's theory is equally powerful but seems to anchor 'love power' in only a materialist explanation. Lorde's definition of the erotic as a life force shifts or widens the epistemological base for theorizing love, passion and desire in women's lives. According to Lorde, love power or the power of the erotic is also ontological; it is a condition of being. By examining the questions implied by the implicit or explicit assumptions of the two frames, I intend to expand my ongoing theorization of women's sexualized power in the contemporary Commonwealth Caribbean.

I view my proposed research as related specifically to the subfield of mapping the field of love studies in the Caribbean. By locating the theoretical and political significance of my emerging study of love and passion and their attendant complications, I intend to contribute to a feminist understanding of the relevance of examining love in this time and in this geo-political space.

2. Love and the Issue of Solidarity

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My personal research project is entitled "Love and the Issue of Solidarity". In it I will argue that highlighting love as a motivation for human actions, whether it be in forming kinship relations, parenting, sexual partnerships or solidarity relations with others in communities and nations, requires an analysis of human subjects which sees them not merely rational self-interest maximizers, but as social animals motivated by identities and passions bonding or opposing them to others (Ferguson 1991). Understanding political power thus requires a Spinozistic rather than a Cartesian or Kantian approach to human agency. Humans are an amalgam of their material bodies and its mental and affective states that is best thought of as involving a monistic rather than a dualist relation between mind and body—for example, emotions and feelings are just the feeling aspects of bodily and brain states. Our states of consciousness are thus the result of multiple interconnected social and material processes linking us to others and the world. Our

subjectivity as an effect of these many processes, has many aspects, all of which can be understood as social, whether it be experiencing ourselves in work, in individual kinship or friendship relations (either sexual and/or caring), or in imagined communities with others who share some felt commonalities. This understanding of humans as social animals requires thinking of personal power as involved in our affective relations to each other, whether these be filtered through desires to meet material needs, or love which bonds us to others. To understand how and why contemporary political power persists in forms of social dominance such as class, gender/sexuality and race/ethnic domination systems, we require not only a structural analysis of the social relations of labor, love and sexuality, and race/ethnic community, but also an examination of the psychological mechanisms of power that allow political authority to be distributed unjustly through the manipulations of love and solidarity of both individuals and groups. Only with such a groundwork can we formulate realistic political visions that suggest both goals and strategies to eliminate the social exploitation of these types of affective relations.

One contemporary vision for social change that I will explore is that suggested by Deleuze and Guattari in *A Thousand Plateaus* and developed more fully in Hardt and Negri's *Multitudes* and Gibson-Graham's *A Post-Capitalist Politics.* These authors argue that there is a new kind of postmodern bio-politics that is developing in the solidarity networks of the anti-corporate globalization movements. Processes of resistance to the dominant order in which theses networks are located are fueled in part by a transformative revolutionary love that challenges old hierarchies and social identities based on modernist forms of power and self-understandings. The new social imaginary that these social movements have in common envisions a new commons that rejects capitalism, patriarchy and ethnicism/racism. These exploitative structures are seen to be based on outmoded claims of private property, old conceptions of public vs. private goods and state-forms of representational democracy. While I agree with the importance of the global solidarity networking of such social movements and that the kind of solidarity involved can be seen as a kind of revolutionary love, I maintain that traditional forms of love and solidarity continue to operate not only as road blocks to such commons-based global politics, but ought to be refigured rather than rejected in our alternative feminist vision of a democratic egalitarian world. Rather than rejecting the nuclear family household, we need to consider how to expand or refigure it to meet the affective needs it now meets but without the ultra-individualist and patriarchal aspects it now has.

I will argue that the postmodern leveling-from-below vision of politics espoused by Hardt/Negri, Deleuze/Guattari and Gibson-Graham is in fact too undialectical to understand the complicated relation between forces of what Deleuze and Guattari call "territorialization" and "deterritorialization" in our contemporary forms of what I call "sex-affective production" (or what Anna Jónasdóttir calls our "socio-sexual system"). We need to see both forces as inevitable aspects of our contemporary globalized world, and analyse the dialectical relations between them with a feminist eye to how to change relations of love, sexuality and caring for the better

Using a broad-based historical materialist-feminist approach, my paper will analyse some key social power relations which are based in struggles to control and exploit three basic human capacities and the human goods they can produce. These are first, the ability to meet human material needs by creative productive labor, second, the ability to meet human sexual and affectionate needs by providing love, care, and nurturance, and third, the ability to meet human communal needs by providing solidarity relations with others in a commonly shared sense of community. Extending earlier dual systems socialist-feminist theories such as my own and those of Gayle Rubin, Juliet Mitchell, Nancy Chodorow, Nancy Folbre and Anna Jónasdóttir, I will argue that these three basic human capacities and powers – Labor, Love, and Solidarity – underlie three dialectically related social systems in which power struggles to create, control and exploit these resources are based. These social systems are based in three sites involving Economic, Family and Kin, and Community power relations (including in-group and out-group relations of race/ethnicity, religion, economic class, sexual preference, and nationality/citizenship). The historically various types of these social relations interact to produce, reproduce, and undermine relations of social domination, including male domination, forms of economic class, race and

ethnic exploitation and inequalities, religious disputes and hegemonies, privileged and prohibited genders and sexualities, and privileged vs. marginalized membership in nation states via citizenship status.

I apply this tri-partite model of social power relations to explain the phenomenon of new family forms such as gay and lesbian families and polyamorous commitments in the US. I will argue that these are manifestations of the weakening of the patriarchal nuclear family, but male dominance still perseveres in neo-liberal state policies which perpetuate double shifts of work for women in unpaid family work, which in turn support patriarchal relations even between same sex couples involved in a social division of labor between paid and unpaid work. The new cultural norm that all women should work in wage labor has given economic independence to women in professional and managerial occupations, and this in turn has provided the opportunity for new sexual freedoms for middle and upper class women. But unfortunately such freedoms come with costs. First, such new chosen democratic family forms, which in turn create new types of community networks, come as a replacement for the larger community solidarity that is being lost by the neoliberal breakdown of the welfare state and the commodification of non-heterosexual sexual identities (Hennessy 2000). This in turn has brought new forms of exploitation to poor and working class women, particularly single mothers and disproportionately women of color, through punitive welfare reform, the reduction of affordable health services and the increased devaluation of the unpaid work of mothering with the imposition of double and triple shifts of paid and unpaid caring work. The class divide has widened between women, since liberal feminism has won formal legal gender rights which have empowered middle and upper class women in certain groups while it has further disempowered working class and poor women (cf. Eisenstein 2009). Hence the emergence of new consensual sexual freedoms (non-monogamy, polyamory) and sexual identities (GLBTI) have only widened the class animosities of those with no time or ability to pursue such life styles (Hennessy 2000), and strengthened the growth of right wing sexually conservative movements opposed to abortion rights, lesbian and gay marriage and single parent families. We need a revitalized coalition of progressive forces opposed to neoliberal capitalism that understands the need to fight for race/ethnic, class and gender justice in spite of the contradictory effects our capitalist Economy, patriarchal and heteronormative Family-Kin-State and racist/ethnicist Community power systems have had in providing privileges for some at the expense of others. This will require more than the anarchist notion of the commons and revolutionary love discussed earlier!

3. Bread and Roses in the Commons

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> *No more the drudge and idler, ten that toil where one reposes,*
> *But a sharing of life's glories: Bread and roses, bread and roses.*

The question of love poses a vexed and provocative dilemma for feminism. “Love” is ideologically and historically freighted with an array of normative romances – couple-dom, marriage and motherhood; national belonging, to name a few – that have mystified the labor of care, constrained, devalued and undermined women’s capacities, and eroded our collective wellbeing. Yet we harbor a sense that the positive affective bonds that “love” conjures are fundamental to human survival, tied to a fundamental condition of dependency, to relations of care that sustain life, and the passions that motivate action on behalf of others and for a better world. As a name for particular affective attachments, love remains a compelling topic for critical inquiry and social

movement. In my talk I will take up two knotty conceptual and political problems the question of love poses for feminism: the under-theorized though much cited recent attention to affect and the need for an analytic that more adequately addresses the integrated dynamics of subject formation and the structured relations of social life.

While recent feminist scholarship in cultural studies, history, and philosophy has taken up the topic of affect, what precisely constitutes the affective and its relation to other areas of social value and wellbeing remains under-theorized. Likewise, we know relatively little about role and value of affective relations in capital accumulation or how they feature in organized resistance to the damages caused by capitalist social relations and social movement toward expanding alternative ways of life. My talk will address each of these broad areas by considering some recent formulations of affect as ontology, epistemology, and labor, with special attention to the ways affective attachments are structured by social narratives and power relations, are embodied, and feature in the reproduction and critical disruption of social relations.

I will put forward for consideration what it might mean for feminism to approach the question of love from the vantage point of the commons, which is to say to consider love in relation to the meeting of human needs. The commons is the space where human collaboration to meet needs on grounds outside capitalist social relations opens a "meantime" between what is and what can be, a space where cultural values both persist and take on new and different meanings in relation to the meeting of needs. I will consider several aspects of the politics of love that have a bearing on the commons: the material relation between affects and needs as formulated in materialist feminist work; the "subjects" of recent scholarship on affect and their relation to labor (Ahmed; Berlant; Brennan; Butler; Hardt; Hemmings); and the concept of the commons in the recent work of Cesare Casarino and Antonio Negri. Finally, I will turn to some examples of labor struggles in northern Mexico that I am allied with in order to consider the affective attachments entangled in these efforts to rebuild the commons and their implications for the question of love for feminism.

4. Love, Social Change and Everyday Heterosexuality

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Feminists have long been critical of heterosexual love, but have had less to say about how love 'works' in heterosexual relationships. More recently there has been considerable debate around supposed 'transformations of intimacy' and here feminists have been active, not only in critiquing mainstream theories on intimacy and social change, but also in generating research on the everyday management of intimate relationships. There is still, however, relatively little written about the meaning of love in everyday heterosexual lives. Love deserves more attention since it plays a central part in the forming of heterosexual relationships and in the familial relationships founded upon them. In this paper I will consider what can be extracted about love from recent research and pose some questions that might advance feminist research agendas: What is meant by love? How does sexual love differ from other forms of love? Why is monogamy considered so central to the former? What is the relationship between love as passion and love as caring? Is heterosexual love now seen as less permanent or more contingent than it once was? To what extent are forms of love historically and culturally specific?

5. Love in Our Time – a Question for Feminism: Mapping/Making/Re-Making Love Studies as a Field Of Knowledge Interests

Anna G. Jónasdóttir, Professor Emerita of Gender Studies, Örebro University, Sweden/Co-director of GEXcel/Leader of GEXcel Theme 10

The overall aim of the research theme 'Love in Our Time – a Question for Feminism' is to investigate the growing attention to love as a subject for serious social and political theory among both non-feminist and feminist scholars. A general assumption here is that the increasing scholarly interest in the phenomenon and concept of love has to do with contemporary social (socioeconomic, sociosexual and sociocultural) and political actualities that need to be understood and approached theoretically, historically and politically – in particular by feminists.

Among feminists, love, especially sexual love and maternal love, has been a burning (political) issue for a long time. Consequently, love as such has been even more difficult to deal with seriously in feminist theory and research than in non-feminist fields. Yet, also in feminist theory and practice love has become visible (again) as a theoretical problem and political issue. *Why? What is this new research interest in love about? Why is it arising now, and why seemingly more so, or at least differently, in non-feminist than feminist circles? How are feminist theorists dealing – or not dealing – with love today?*

In my plenary talk I will address the 'love question' in two ways. Firstly, I will try to describe, broadly, the field I have named *Love Studies*. I see it as a heterogeneous and tension-ridden field of knowledge interests, a field that is new to some extent and in a certain sense. Assuming that to evoke a field of study as in some sense 'new' is not to say that there is no continuity with previous studies. I underpin my view by a set of at least four (empirically observable) criteria: (1) there is a quantitative growth in the use of the term love in academic activities (projects, conferences, networks, publications); (2) since early 1990s love as a topic addressed in its own terms is extending to more and more disciplines and fields; (3) love is being seen, increasingly, also among feminist theorists, as a productive force with (at least a potential) positive value, which means that love must be conceptualized and theorized beyond the constraining power of the delusion called 'romantic love'; (4) both among anarchist political philosophers interested in revolution *and* social and political theorists aiming rather to help maintain social order, love is invoked as a specifically interesting key concept. Various ways of doing conceptual history (including genealogy as one variant) and critical analyses as well as constructive use of existing social and political theories (modern or postmodern) should serve to elaborate and answer questions – those raised here and others – about 'what', 'why now', whether and 'how' knowledge interests in love are interesting also for feminism.

Secondly, I will comment briefly on the three subthemes that make up this research programme ((i) gendered interests in sexual love, care practices and erotic agency; (ii) temporal aspects of loving and love activities and (iii) love as a force in the intersection between politics and religion and as a useful key concept for a new political theory of global revolution); how I think they can help bring forward some valid – and useful – knowledge as to whether/how contemporary conditions of love, in particular sexual love, is essential in both maintaining and undermining patriarchy/male dominance. I will end by some ideas – more questions than claims – about whether/how love is also significant and powerful in maintaining and undermining the still more complex macro-social contexts and global processes where patriarchy/patriarchies intersect, persist in confluence, with the world economy/economies as well as the (multi-level) state polities and more or less privatized governance.

Workshop 1

Gendered Interests in Sexual Love

6. Love and The Social Sciences: Are the Disciplinary Boundaries Gone?

Adriana García Andrade, Research Professor in History and Philosophy of Science, Universidad Autónoma Metropolitana, Mexico City, Mexico

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What will be presented is part of a more complex research concerning body and love. The final purpose of that research is to present the possibility conditions (following a Kantian tradition through the theory of Niklas Luhmann) of production and consolidation of these objects of study. The thesis sustains that the recent interest in these topics (around 30 years in the case of the body and 20 years in the case of love) has to do, first with changes in society at large (as a world system); with changes in the social sciences and with changes in sociology as a specific discipline –as our professional background is sociology. In this paper we will concentrate on some of the changes in the social sciences.

Using the online SAGE social sciences magazine collection, we analyze the published articles from 1989 to 2008 which include the word "love" in title and/or abstract. From these search it can be shown the type of magazines, editors and groups of scholars who have chosen these topics as relevant for research and publishing. In a first approximation, it could be thought that the recent emergence of the object might be associated to the disappearance of boundaries between traditional disciplines. In this paper it's shown that, even though on the institutional level this is the case (through the creation of multidisciplinary magazines), in the structure of the papers (theories used, problems, presentation of ideas and results) a core discipline can be traced. Both tendencies relate to changes in the social sciences and put to the test notions about the 'erasing' of borders between disciplines and its' relation to new objects of study such as love.

7. Pinpointing the Mechanisms of Female Subordination in Heterosexual Love

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My paper pursues a theoretical exploration of gendered power in heterosexual love. Connecting to the sub-theme 'Gendered interests in sexual love' , I seek to pinpoint some central mechanisms by means of which formally free and relatively economically independent women tend to 'let' men exploit their love.

The backdrop of this endeavour is the bulk of feminist research that has analysed love and sexuality as an arena of male power. Taking as my point of departure Anna Jónasdóttir's claim that, in contemporary western patriarchy, men tend to exploit women's love power, I ask: *By means of which mechanisms does this tendency come about? What, more exactly, is it that happens in heterosexual love relations that tend to make women 'give' more and 'get' less, even in contemporary western societies where women and men are supposed to be equal, perhaps especially in love?*

Authors like Hanne Haavind, Carin Holmberg and Wendy Langford have all pointed out the

invisibility of male power as pivotal to its reproduction in an ideological context wherein unequal love is taboo. Although I argue against the popular notion that awareness of male power constitutes a sufficient impetus for challenging it, I see it as a necessarycondition for such a challenge. I seek to explore the anatomy of this invisibility of male power/female subordination by means of Holmberg's concept of *asymmetrical role taking*, which is linked to tendency for women's feelings, wishes and points of view to be seen as relative and 'other' while men's subjectivity tends to appear as absolute and neutral. I analyse this mechanism in relation to the structure of masculine and feminine positions and identities, where the masculine is partly constituted by not caring for women's subjectivities (Schwalbe 1992) –or, with Jónasdóttir, by exploiting women's love power –while the feminine is partly constituted by prioritising others' needs. Thus, challenging male power will by necessity constitute a challenge of men's – and women's – very personalities and identities (cf. Ferguson 1989).

8. Notions of Love in Polyamory – Elements in a Discourse on Multiple Loving

Christian Klesse, Senior Lecturer, Cultural Studies, Manchester Metropolitan University, UK

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Polyamory stands for a particular relationship philosophy, according to which it is valid and desirable to love more than one person. Polyamory attempts to provide an ethical framework for a responsible practice of non-monogamy. Love is central to the discourse of polyamory. In this paper, I draw popular literature on polyamory and qualitative in-depth interviews with (primarily bisexual-identified) polyamorous men and women in the UK in order to explore aspects of the notion of love addressed in polyamory. Poly-identified people endorse a particular emotionality within the frame of which commitment, intimacy, and friendship appear as important values of erotic or sexual partnership. The emphasis of the element of 'love' in polyamory is further one of the major ways by which many poly-identified people tend to distinguish their relationship style from other forms of non-monogamy.

9. Love in Times of Prison

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In this paper I will explore incarcerated women's experiences with relationships and the situated ideology around romantic love and sexuality, and their potential as agents driving their own lives in the context of patriachy.

Provisional results from field work (2008) indicate that love may function as a resource for exploitation, which, consequently, creates another element of deprivation and exclusion in the lives of incarcerated women. Contextualised in a broader system of patriarchy and unequal gender relations, their experiences and ideology will be analysed by looking at the women's life paths and, specifically, how these are crosscut by family, ethnicity, sexuality, socio-economic status as well as drug use, level of criminalisation and criminal background.

Jonasdottir (1991) argues that love is a fundamental power that can exploited and that in contemporary formally equal societies men tend to exploit women's love power. Thus, sexual exploitation is not only related to the gendered division of labour or to socialization, but especially to human love as caring and ecstasy.

Lagarde (2005) suggests that the patriarchal system makes women dependent and lack of freedom, under the cultural frame of what she called 'captivity'; in which women are characterised as beings-for-others. The idea of romantic or passionate love is further deconstructed by Izquierdo (1998) who points out that the ideology of romantic love facilitates involvement and agreement with an unequally gendered sexual contract.

Subsequently, emotions and beliefs are comprehended as socio-cultural constructs, as manifestations of patriarchy, but also are individual expressions of intimacy and relational support, which brings tension to the forefront; Inequality, vulnerability and exploitation are not solely imposed by the system and others, but the women's emotions and beliefs contribute to their own oppression (Bourdieu, 2000). This tension, then, affects their experiences and ideology in multiple and contradicting ways and requests a complex approach.

This paper is based on in-depth interviews (2008) with female prisoners of the Nanclares de Oca prison (Basque Country-Spain). On the basis of these data, I intend to contribute to a better understanding of partner relationships of incarcerated women and hope to discover where their agentic potential is in this moment of tension. In this paper I will respond to questions as: How does the (the lack of) social support affects the decision-making process of choosing a partner? How do questions of autonomy, care (for others) and intimacy influence the partner trajectories? Lastly, how do the women position themselves in the negotiating process of the conditions (and outcomes) of the relationships and, specifically, how does imprisonment affect this?

10. 'Forbidden Love' – Tales of Love, Latitudes and Deviance in Adolescence

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Based on focus group interviews with boys and girls in german secondary schools this paper deals with the invocation of „true love" as a vehicle for considerations on heteronormativity among adolescent girls.

Adolescent conceptualisations of love may be seen as both strengthening and challenging heterosexual assumptions and frameworks.

Gendersensitive education may take the ambiguities of love stories concerning gender, identity and sexual orientation into account to extend their clients abilities to think, talk and reflect about love and agency beyond heteronormative visions of life.

11. All in the Family: Capitalism, Patriarchy, and Love

Alyssa Schneebaum, PhD Candidate, Economics, University of Massachusetts at Amherst, USA/GEXcel Junior Scholar, Örebro University, Sweden

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This paper examines the development, relevance, and use of 'love' in the formation and sustenance of the capitalist nuclear family, solidified by state-sanctioned marriage. Using a social learning and a materialist feminist perspective, it shows how social constructions of 'love' coerce individuals to seek out marital relationships, despite the patriarchal nature of the institution of marriage. It further argues that by fighting for marriage 'equality' without embedding their demands in a wider challenge to other aspects of capitalist patriarchy, many same-sex couples engage in creating new, evolved forms of gender-based oppression. For this reason and others, feminists need to re-conceptualize how we think about 'patriarchy' and how unequal relations based on gender are manifested in our societies.

12. Sex and/or Love?

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Contemporary feminist philosophies/theories of love mainly deal with sexual love or sexual desire. This means that love is closely related to—if not identified with sexuality. For this reason, I do see a great conceptual confusion in contemporary research on love in feminist perspective, often mixing up love with sexuality. Given, that love is not exactly the same as sexuality or sexual desire, how can we distinguish between these two? Consequently, my workshop paper would like to contribute to the theoretical foundations of a feminist theory of love and hopefully will provide some theoretical insights into the shortcomings of an identification of the concept of love with the concept of sexuality.

In order to reach my aim, I will follow two paths: 1) First, I will focus on empirical data as well as on theoretical concepts in order to show and to illuminate how love in philosophies of love is mainly identified with sexuality. 2) Second, I will introduce a couple of arguments in order to illuminate the difference between love and sexuality (sexual desire). Though I am pretty aware of the fact that it is not easy to draw a sharp distinction between love and sex, and not in any respect, I hope to show why and in what respect it does make sense to keep these two concepts separated from each other.

13. Every day Life Romantic Discourse in Russia

Anna Temkina, Professor of Gender Studies, European University at St. Petersburg, Russia

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For a decade I did research on sexual biographies in Russia (as well as in Armenia and Tajikistan). Based on biographical interviews and analysis of public discourse I reconstruct several sexual scripts in different generation. Among important public and everyday soviet discourses was a romantic one, in which sexual life is interpreted as an expression of strong emotions and feelings.

Attachment, jealousy, love as madness and passion, etc., are described in details in biographies of the soviet generation. Falling in love and romantic love are regarded as one of the most important reason for sex. Love, as the main motivation for marital sexual relations became a subject for discussion in late Soviet public discourse as well. It was accepted that love as spontaneous feeling could stretch beyond the bonds of marriage. The romantic script and idealization of love were supported through different cultural institutions in the late soviet society (cinema, literature, art, etc).

In research of sexuality in a patriarchal society such as Tajikistan I found that everyday romantic discourse, opposite to Russia, was limited by the marital frame. Love was not described as the reason for marriage, it was legitimate mostly only after marriage (arranged by parents). In Armenia love motivate marital decision, but not premarital sexual relationships.

The situation of the young generation is under my consideration recently.

Based on research of cohabitation of young cohorts, 21 individuals, including 10 couples, ages 23-27 (2009) St.Petersburg and «Gender arrangement in Russian regions", Kazan', Arkhangelsk. Samara 47 (32 women and 15 men, age 17-28) (2009), I find (preliminary) than the romantic script is represented in biographies of younger generation, although the idealization of love met with skepticism. Women of younger generation seldom claim that they fall in love easily though this script is important at the earlier stages of relationships, during the search and choice of the partner Young people often just mention a romantic period of courting in their life without details (they call it with irony "chocolate-flowers period"). Though my recent interest is in sexuality (and sexual health as well). and not specially in love, I am puzzled by the question why under decline of love idealization young generation tell detailed emotionally full stories about jealousy, practices of partner's relationships' control, struggling with this feeling as a destructed one and also they appreciate when their partner express jealousy toward them. I will going to analyze empirical data in terms of commitment, trust in relationships, and lack of gender equality, using the theories of late modernity and gender approach.

14. Global Intimate Relationships – Could it be Love? New Perspectives on Love, Sexuality and Tourism from a Socio-Anthropological Viewpoint

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In our paper we present and discuss our ongoing research project which analyzes the current logics of transformation of intimate relationships in the transnational encounter-spaces of global tourism1. The project positions itself within the research field of love, romance and sex tourism and focuses on dynamics of power and inequality in the context of the largely informal organization of these spaces.

While intimate encounters in tourism have so far mainly been discussed under the label "sex tourism", the few existing detailed studies on new destinations of international tourism in the Caribbean, Africa, and Latin America have brought a shift in conceptualizing the phenomenon. What is striking is the emphatic reference to the diversity of manifestations in terms of the persons involved, the constellations of relations, and traveling habits. Recent studies attest (1) to a broad continuum of long-term, romantic relationships, or to mixed forms, in which monetary

transactions and love are coexisting and (2) to the increasing number of traveling women looking for intimate relationships.

To grasp these new developments we use Denise Brennan's concept of sexscapes which describes the transnational spaces of intimate encounter both as "global sexual landscape" (Brennan 2004: 15) and particular "locations of transformation" where global processes lead to specific encounters, practices, and images that significantly reshape everyday life, (survival) strategies and individual perspectives as well as forms of social change and conflict. Sexscapes are characterized by structures of inequality referring to power differences between travelers and the traveled-to, which are based on globalized hierarchies such as race, gender, class.

Thus, for a theoretical approach that recognizes the "power of love" and identifies love as a field of social forces, the research field marks an area of conflict of "real" love/ amorousness occurring in a very specific context of inequality and desire-producing differentiations that find their expression in erotizations and exotizations of the Other. Has love the potential to overcome those inequalities or conversely, does it even give reason to them? How do the involved persons refer to love and to what kind of love? Do the new forms of intimate relationships in the frame of global tourism posses the potential to challenge conventional gender roles? What are their social, economic, and cultural desires, expectations and imaginations of partners in such relationships?

The project focuses on selected hot spots of international tourism in Mexico, Venezuela and Brazil.

Workshop 2

Temporal Dimensions of Loving and Love Activities

15. Love and the Timescapes of Marginality

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This paper explores the concepts of time and space that inhabit dominant notions of love and desire under colonialism and liberal capitalism, as a result of which the margin is constituted and understood with a partiality to spatial understandings that overwrite temporality. I understand marginal subjects and their politics as negotiating the conventional demand of being at home and belonging to spaces with the possibility of desiring something that does not yet exist, where home isn't something to be returned to, and where the question of love is entirely of a piece with the need to survive. My interest is not in *what* attachments happen at the margins but in *how* various modes of attachment shape the politics of the margins. Love, in being an articulate relation to time and space, helps raise the question of this marginal existence in more nuanced ways than purely utopian or dystopian. I focus on the temporal experience of those who inhabit the margins: as unwilling subjects of patriarchy, capitalism, war, revolution, colonialism, imperialism, slavery. The concept of "timescape," borrowed from cinematic theory assists in drawing out the various subjections I want to narrate. With this focus on temporalities as spaces and spaces as temporalities, we can invert the normal phenomenological priority given to space as we undertake a phenomenology of love and politics at the margins. I compare premodern, modern and contemporary framings of the experience of time in order to problematise the universality of modes of temporal experience that are at the core of the universal objectification of experiences, emotions, embodiments and ethics—of love or labour of suffering—and set the stage for the notion of temporal marginality that could provide a new angle to our studies of exclusion and inclusion.

16. Truth Beyond Time: Love as an Instrument of Knowledge in Margaret Mazzantini's *Don't Move* and John LeCarré's *The Constant Gardner*

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My paper explores the significance of passionate love as a revolutionary tool that achieves a deeper understanding of social networks, human relationships, and life itself. I explore two novels from different cultural traditions, the Italian *Don't Move*, by Margaret Mazzantini, and the British *The Constant Gardener*, by John Le Carré. In both novels, love is represented as a revolutionary force that not only pushes the protagonists into a position of displacement from their social network, but it also becomes a crucial instrument of knowledge.

For the protagonists, the meaning of life, and of social and labor relationships is changed by the experience of the love relationship which crosses different sorts of boundaries and opens the way to the creation of heterotopic spaces of the mind. In such spaces, elements from different places and times, which could never come together otherwise, harmonize to reveal a different and deeper understanding of life itself. Through the experience of love, the protagonists achieve a deeper understanding of the kinship of humanity, whereas social and political networks have failed. Love becomes the solution; yet, it remains the outcast. Love benefits the individual; yet, it

cannot be supported by the social contexts in which it is expressed, as it is antithetic to the sociopolitical norms that determine those same contexts.

17. Love in the Time of Coupledom – State Regulations of Intimate Relationships

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This proposed paper – connecting to the conference theme of remaking the field of Love Studies focussing on temporal dimensions – argues that during the last couple of decades a transformation of the basis of state regulation has taken place in Sweden – from heterosexuality to coupledom. The concept of love, the paper argues, plays a central role in this social and discursive shift. Analyses of Swedish state documents preparing laws regulating intimate relationships 1909-2009 show love as a temporal paradox. Love was at the end of the 20th century formulated as a basic unit of marriage in relation to a traditional conceptualisation of marriage, when in fact the concept was new to this discursive field. The concept of love seems not to have a continuous role in constructing the good Swedish marriage which might be expected considering theories of love and intimacies in modern and late-modern societies. Love is instead absent from state reformulations of marriage during most of the 20th century and temporality in the form of a relationships' durability over time is one of the main moral criteria for the good relationship, rather than the emotional content of the relationship. The concept of love surfaces in the beginning of the 1980s, but not in connection to marriage as such, but instead used as a means of arguing for an expansion of cohabitation regulation to also include homosexual relationships. The role of love in the development of the Western modern marriage is theorised by a few and accepted by many as a general historical development of marriage from being based on economics and familial bonds towards a more individualised institution of intimacy. This proposed paper suggests that the role of the concept of love in state regulation of intimate relationships needs to be reconsidered. What is its role? In what ways may it be seen as a discursive resource creating a semantics for comparing homosexual and heterosexual relationships? Is the concept of love a characteristic of the modern intimate relationship in general, or can it be said to have a more specific discursive role in the expansion of intimate citizenship to include also same sex intimacies?

18. Love, Work and Family in Early Norwegian Family Research and Today

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The paper is an extension of the following-up thirty years later of the original participants in an experimental research project that aimed at promoting egalitarian work/family arrangements during the early 1970s, the Work-sharing Couples project, caried out by the Norwegian sociologist erik Grønseth. According to Grønseth, the separation of men's and women's life spheres as well as womens's dependency and subordination within the traditional male provider arrangement was detrimental to love, both for men and women. In Grønseth's conceptualization

the equal sharing of breadwinning and care and women's independence is the prerequisite for the heterosexual love relation.

However, the topic of love has to a very little extent been raised within Norwegian sociological research into work/family and gender equality in which studies of practical work/care arrangements and a technical/economical vocabulary prevail. In my follow-upstudy of the participants in Grønseth's experimental project, I have so far also stuck to 'sociological' topics such as longevity and perceived effects of the arrangement. During the analysis, several, love related aspects did, however, emerge, and I concluded that an egalitarian work/family arrangement was 'good for love', based on the fact that the majority of the experimental couples were still married and on their own evaluation of the effect on their couple relation of their work/family arrangement in retrospect (Bjørnholt 2009). In this paper, I will reanalyse the findings and discuss historical as well as current conceptualizations of love and the sharing of breadwinning and care.

19. Time to Love

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This paper focuses primarily on the caring and nurturing aspects of love. Good care – whether in families, amongst friends, in local communities or through paid employment – is essential to the wellbeing of any society. However, both its importance and its time-consuming nature are often forgotten. Despite changing gender roles in western societies, care remains disproportionately the responsibility of women, while men's relative exemption from the 'time costs' of care advantages them in employment and public life.

The human connections and processes involved in the provision of good, loving care are not simply time-consuming, they also often also involve a fluid, open-ended sense of time that attends to natural rhythms, unpredictable needs and attention to the intangible processes inherent in interpersonal relationships. This caring time is very different from the 'temporal logic' of the capitalist workplace, with its results-oriented notion of time as an abstract, quantifiable commodity subject to considerations of cost efficiency, ownership and rationalisation. This paper argues that capitalist time is increasingly being extended into all areas of life, damaging people's ability to provide good, loving care either for family and friends or as a form of paid employment. It also argue that the ever-increasing 'time squeeze' on loving care plus the failure to recognise its distinct temporal needs reflect the widespread marginalisation and devaluation of women's needs and perspectives in patriarchal societies, with results that are deeply damaging for all.

20. Love, Conflict and Camouflage in Post-Soviet Estonian Women's Life-Writings of Childhood

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Throughout the Post-Soviet period, starting with the regaining of independence in 1992, various

life-writing practices have flourished in Estonia, among them childhood narratives that form a noteworthy thematic axis among Estonian Post-Soviet life-writings as they do in life-writing practices in general, relating to certain commonly accepted configurations of meaning and affect. In Estonian memorial culture, in addition to general characteristics of childhood narratives, this period is often used for highlighting historical ruptures or political tensions often present within the immediate and intimate framework of the family. Similarly to autobiographical considerations of childhood elsewhere, Estonian childhood stories are often based on a set of assumptions that foreground not only the authors' individual potential but a certain horizon of social expectations featuring circuits of nurture, love and close communal attachments that is as if every child's birthright regardless of his/her specific socio-historical contexts.

However, a more detailed analysis of Estonian life-writings of childhood (in particular those of women), reveal such horizon of expectations often to function as a camouflage for an articulation of different kinds of textual realities and processes of the construction of subjectivity. Although not abandoned entirely, the initial set of assumptions is reframed in relation to other socio-historic and individual particularities of growing up that problematize and subvert it. Drawing on two Post-Soviet Estonian women's life-writings of childhood, *Seltsimees laps* (*Comrade Child*, 2008) by Leelo Tungal and *Tolm ja tuul (Dust and Wind,* 1992) by Eeva Park, I will explore how these texts enter into diverse processes of both negotiating for and resisting an intimate public, a shared space of "recognition and reflection, " often achieved, as Lauren Berlant points out, through complex processes of "'bargaining' with power and desire" (2008: viii). Within this framework, my analysis will proceed to explore how the textual transformation of expected frameworks of love and nurture enable the emergence of a range of other types of emotions including, e.g., fear, confusion and anger, the manifestation of which contributes to more varied affective configurations that, in turn, play a key role in the construction of female subjectivity in the texts of Park and Tungal.

21. Affective Equality: Love, Care and Solidarity as Productive Forces

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Mainstream egalitarian theory, whether generated in the disciplines of politics, economics, law or sociology, pays little attention to the affective sphere of social relations as sites of injustice and generative forces in political life (Lynch, Baker, Cantillon and Walsh, 2009a: 12-34). All branches of egalitarian thinking have been concerned with the 'public' sphere of life, namely the political relations of the state, the economic relations of the market, and the cultural relations governing social recognition. The preoccupation has been with inequalities of income and wealth, status and power. Rawls's *A Theory of Justice,* which has been the dominant work in Anglophone political theory since its publication in 1971, is a clear example of a text that gives primacy to the public sphere.

Even critical theorists such as Fraser, (1995, 1997) have not paid attention to the affective domain as an independent site of injustice. Fraser has argued for a perspectival dualism, a two-dimensional conception of justice, arguing that redistribution and recognition co-exist as the two fundamental and mutually irreducible dimensions of social justice. Honneth (1996) in response, claims that recognition is the fundamental and overarching moral category and that the distribution of material goods is a derivative category. Fraser's retort is that Honneth has psychologised the problem of injustice, and is treating social justice as primarily an issue of self-

realization, a subjective identity problem (via loss of self confidence, self respect, self esteem), thereby ignoring the deeply structural aspects to this type of injustice (Fraser and Honneth, 2004). In neither case are care relations, nurturing and dependencies, deriving from the inevitable vulnerability of the human condition, entertained as a site of injustice, except in a derivative or secondary sense.

Yet, humans are fundamentally relational beings and their relationality is intricately bound to their dependencies and interdependencies (Gilligan, 1995; Kittay, 1999). All people have urgent needs for care at times of infancy, illness, old age, impairment or other vulnerabilities. And being cared for is a fundamental prerequisite for human development (Nussbaum, 2001). Moreover, relations of love, care and solidarity help to establish a basic sense of importance, value and belonging, a sense of being appreciated, wanted and cared about and being deprived of love and care is experienced as a loss and deprivation (Lynch, Baker and Lyons, 2009).

Despite its neglect in egalitarian and political theory, love is productive both emotionally and materially (Hardt and Negri, 2009). In this paper I will argue the love, care and solidarity are important political concepts, not only for what they can produce personally but for what they might generate politically in terms of heralding different ways of relating beyond competition and aggrandisement. Grounding politics in love, care and solidarity rather than competition and greed has the potential to help generate the type of egalitarian-driven societies that would be so beneficial to the well-being of humanity (Wilkinson and Pickett, 2009).

To move beyond the narrow definition of the human person as a public actor, one needs to address a major tension in contemporary sociological theory, namely the tension between the normative and the analytical within positivism. While maintaining the separation between the positive and the normative is vital to avoid representing *a priori* assumptions and values as empirically valid 'facts', the dichotomy also presents us with unique problems of analysis. One of the issues is that it generates disinterest in the role of the normative, and relatedly that of affective relations in social life. Yet, as observed by Sayer in his analysis of social class and related inequalities (2005, 2006), human beings are not emotionally and morally detached entities. Lives are governed by 'lay normativity' (Sayer, 2005). Social actors are not only interest-led, power-led or status-led. They can and do make moral choices that are driven by their relationality.

Humans are not objects devoid of feeling or moral capacity as they are never totally autonomous; there is always a vulnerability and a susceptibility to loss or injury (Fineman, 2008). We are affectively driven by concerns or orientation to others (Tronto, 2001, Held, 1995) and in that relationality lies a political space for new modes of political engagement, redefining the public from the inside out.

22. 'Moved by Love': How Far Love Research Can Change our Deep-Rooted Emotional Understandings and Affective Consciousness

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In 2006 we initiated interdisciplinary research on «Love, Health And Inequalities: Gender Identities And Women's Experiences»*. We shared a common view, that heterosexual love is a cultural ideology that leads to the submission of women. Using ethnographies of feminist women and their partners, anthropologist Mari Luz Esteban explored the feminist understandings of love itineraries —contradictions as well as critical readings— and the embodied practice of sexual love in contemporary Spain and the Basque Country. Ana Távora, a feminist therapist working with therapy groups in the Spanish National Heath Service, looked at the relation between women's affect, love affairs and psychic suffering. Rosa M Medina, a historian of science worked on the culture of romantic love in the historical context of an authoritarian regime (Francoism in the mid Twentieth century in Spain), exploring scientific views (bio-deterministic understandings of love and attempts at psychologization) as well as women's local knowledge developed through advice columns in women magazines, feminist works, and novels.

In this paper we will analyze how the critical readings and spirited but, at times, thorny debates, that emerged in our research process become a decisive tool for more deeply understand our varied points of departure concerning love. We will focus on how we dealt with issues of emotional comfort/discomfort; affective needs and the modification of emotional bonds; emotional closeness and distance, affective glances; love as a destiny or as a trajectory; new taxonomies of Love; the orchestration of love; tactics for identifying or finding un-alienated or fair love; deterministic/non-deterministic ideas of love or emotional agency; and how far these explorations modified our personal histories of love, and our deeply rooted assumptions about love. Finally, we will also explore to what extent our changed perceptions and understandings transformed our theoretical framework and research analysis as well as our writing. Of particular interest here is our attempt to overcome extreme constructivist narratives and to include and articulate cognitive aspects along with emotional ones in analyzing love in our different research sub-domains.

23. Theorising Love in Forced/Arranged Marriages: A Case of Stockholm Syndrome?

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This research will examine from a feminist perspective the issue of love in forced/arranged

marriages, and by drawing on feminist use of the concept of Stockholm Syndrome, it more specifically seeks to develop an alternative theoretical framework for understanding the aspect of love in these marriages to that which currently dominates the literature. Since the early-1990s the issue of forced/arranged marriage has become a growing area of feminist research.

However, one aspect of the custom that has received little attention in the feminist literature is the theorisation of the emotional and psychological bonds that are created between men and women (as husband and wife) as a result of a forced/arranged marriage. This is significant in view of the conception of love advanced by defenders of the custom and in anthropological and sociological works on arranged marriage, which hold that far from being 'loveless', such marriages are based on an understanding of love that differs considerably from western ideals, as an affection that develops over time and in the course of a marriage. Through use of the concept of Stockholm Syndrome, this project aims both to fill, at least partially, the gap in feminist scholarship on the practice, and to offer a conceptualisation of love in forced/arranged marriages that differs from the notion advanced in nonfeminist works on the topic.

In applying the concept of Stockholm Syndrome to cases of forced/arranged marriage, the research draws principally on the work of American feminist psychologist Dee Graham and her concept of 'loving to survive'. Graham's work proposes that at a societal level, women's love for men emerges from women's recognition of their subordinate position in patriarchal societies and thus as an effort to bond with the more powerful in society (men) as a means of surviving (Graham, 1994). In the proposed research, I seek to apply Graham's societal concept to the

particular scenario of forced/arranged marriage and will suggest that the notion of Stockholm Syndrome provides one way of explaining and understanding relations of love in these marriages. The research will draw specifically on cases of forced/arranged marriage in the UK as a focus for its analysis.

24. It's about Time! Irigaray, Hegel's Antigone and the Politics of Love

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In the first part of my paper presentation, I begin by reflecting on my uncanny experiences at two recent conferences on the politics of love (in Syracuse and Toronto). At each one, Hegel's Antigone was invoked in similar ways in two paper presentations and during discussion sessions. These experiences led me to ponder a series of questions. What does it mean that at this time, when the politics of love is suddenly being rethought, that Antigone is continually emerging at the scene of this return? How is she being resuscitated and by whom? What do we make of the fact that male philosophers, when they are turning to the tale of Antigone to think through this subject, are continuing to assume a male subject as the subject of love—even in a situation where the original text unusually calls attention to the gendered roles of love? Is Antigone effectively, once again, being buried alive? How are feminists interpreting Antigone and how are they responding to this situation? And why is the work of Luce Irigaray, the philosopher who has probably given both theories of love and the figure of Antigone the most sustained and repeated attention throughout her career, not at the center of these discussions?

In the second part of the paper, I explain briefly the significance of Irigaray's contributions to thinking through contemporary politics of love and how her readings of Hegel's Antigone subtend this work. As Luisa Muraro outlines, each time Irigaray returns to Hegel's Antigone,

another version of the story is produced; therefore, I shall be clear that the focus of my discussion on her reading in the introduction to I love to you. Irigaray opens this essay with the compelling claim that Hegel is "the only Western philosopher to approach love as labour" (19). Crucial to her analysis is her explanation of the implications of Hegel's gendering of love in terms of a division of labour in which the sexes are defined in opposition to one another.

In the third part of the paper, in order to address how Antigone is being interpreted by feminists, I cite Theresa Man Ling Lee's recent observation that "In the various feminist appropriations of Antigone as a political heroine, what gets politicized is who she is and the significance of her action vis-à-vis the established order of the day, rather than the specific emotive bonds between the characters in the play" (174). Building on Lee's observation, I go on to argue that the emphasis in feminist analyses of Antigone and identity has been in terms of identity conceived spatially (for example, in terms of what identity "positions" Antigone occupies) rather than a more temporal performative concept of identity. Further, this question has been almost entirely examined in terms of the gendering of private/public space, which has led to a rather bleak picture as to whether Antigone, and "women" in general, are able to enter the public and political sphere AS women. In order to see ourselves out of such a dismal situation, I argue that instead of focusing on spatial issues, our theories of love need to turn to consider temporal considerations, or more specifically, to analyses that take into account both space and time.

The paper concludes by considering how Irigaray's revolution of an ethics of sexual difference is tied to a revolution in concepts of space-time. In my previous work, I forwarded an understanding of love in terms of "spacing" or "distance" between subjects. Irigaray describes this spacing as an "interval between." My argument was based in a visual understanding of distance that interpreted the interval as a physical space. Instead, I am presently examining how this interval needs also to be conceived temporally, or rather, in terms of space-time along the lines that Irigaray herself foregrounds in her concepts such as the "sensible transcendental." I consider a number of questions, including: what would it be like to rethink the oppositions of the universal versus the particular and private versus public according to new ideas of space-time? and can "love as labour" be reconceived as a temporal concept?

Workshop 3

Love as a Multi-Dimensional Cultural Construction and/or a Useful Key Concept for a New Political Theory of Global Revolution?

Feminist Perspectives

25. The Royal Wedding as True Love Story: Emotional Politics Intersecting Culture, Nationalism, Modernity and Heteronormativity

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This project will analyze the media coverage of the Royal Wedding in Sweden, taking place in June 2010 between Crown Princess Victoria Bernadotte and Daniel Westling. The material will consist mainly of press material from the announcement of the engagement until the wedding, but also cover television programs from the wedding and a small ethnographic observation of the two week "love festival" before the wedding. The material will be analyzed mainly with deconstruction as method and focus on the discourse of true love. The theoretical framework is based on feminist cultural studies, queer anthropological theory, theories of emotions and critical approaches to nation state and monarchy.

26. Love, Religion and Modernity: An Analysis of History of Desire and Sin in *Fin de Siecle* Ottoman Empire and Modern Turkey

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In this research paper, I analyze the ways in which the body has been constructed through concepts like sin and desire in modern Turkey from a feminist historical perspective. For this purpose, I choose *Forbidden Love,* a novel of 1898, and a prime-time television series with the same title, of 2008 - 2010, based on this novel. The main plot of *Forbidden Love*, in both productions, is that the young and beautiful female protagonist, Bihter, in both productions, is a member of the (Ottoman and then Turkish) high society who is not proposed marriage accordingly because of her mother's public notoriousness. In the 1898 novel, she agrees to an older man's proposal because she inherits this bad fame from her mother and because the husband-to-be is extremely rich. However, soon after, begins to have a secret sexual affair with her husband's nephew and only *after* that she falls in love with him. In 2008 television series, Bihter first falls in love with the older man with whom she gets happily married and then falls in love with his nephew to whom she is attracted despite how much she resists... After a passionate love story between them, the dandy nephew gets bored upon which Bihter commits suicide and her 'dirty' love story ends.

Today, the big success of the adulterous love story of *Forbidden Love* on television has initiated an incredible number of discussions of morality and family ethics on diverse platforms, from the censorship committee of television to the religious views on the topic. Its reception has been as scandalous as the first appearance of the novel despite some hundred years between the two cultural products. This quality of 'scandal' and its simultaneous top-rating position as a prime-time television series is how I formulate my discussion around the historical and political implications of 'the discourse of love' in *fin de siecle* Ottoman Empire and modern day Turkey.

This is because the history of *Forbidden Love* goes back to a period while the discussions on the

definition of 'the new woman' were the main issues of the Ottoman Empire. By that, the extent of modernization of women, i.e. her appearance in the public as well as her chastity, were meant. *Forbidden Love*, moreover, offers a detailed account of a sexual encounter in terms of desire and sin in *fin de siecle* Ottoman Empire, and therefore offers tools for analyzing the modernization of the Ottoman Empire through the representation of a love story. I argue that this novel reflects the literary introduction of 'Christian sin' as well as the scientific discourse of sexuality in Muslim Ottoman Turkish society whose whole cultural history had rested on a divine understanding of love and sexuality. Thus, the complementarity between love and sexuality turns into a binary opposition which makes love, in turn, a highly political area as the Muslim society met with the Western Christian worldview exactly in this historical moment, which is called 'modernization'.

I position the novel as the example of the initial transition between the Ottoman Sufi worldview of divine love into a Western Christian one and the current television series as the recent one representing the Western romantic love story. Therefore, it reflects what I call to be a 'secularization of love'. However, I claim that both stories simultaneously are ambiguously positioned between romantic love and divine conception of love. Their unique situation as belonging to none and trying to be both, i.e. romantic and divine love, represents the non-Western aspects of and dilemma around modernity in Turkey, which I claim to happen in the realm of love, which therefore delineates between the concepts of East and West.

Thus, my intention, in this paper, is to present a historical course of a specific 'love story' in a non-Western society in order to discuss the historicity of love and how it is influenced through political decisions and what this actually means for the cultural differences, especially in terms of mental East and West and implications of Christianity and Islam in the current world. Furthermore, by discussing the different perceptions and historical courses of 'love' in Christianity and Islam through Turkish modernization, I aim to question the value of the process of de-divinization / secularization of love in order to discuss the relation between religions and politics on the very basis of love for the present and for the future.

27. The Love of God as Teresa of Avila's Source of Authority

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In the description of the GEXcel Love Theme "love as a strong force in the intersection between politics and religion" is mentioned. However, none of the proposed topics presented at the October seminar in Orebro touches on the subject of religion. I want to propose an approach to this topic from the perspective of Love Studies by focusing on the figure of Teresa of Avila (1515-1582), an influential woman in Spain at the height of the power of the Spanish Inquisition, who justified her behavior and authority on the basis of her love for God and God's love for her.

A mystic, a reformer, and a political figure during her time and after her death, Teresa of Avila (or *Teresa de Jesús*, as she called herself), writer of the first autobiography in Spanish by a woman, has been the object of literary and historical scholarly studies, art, film and a variety of other cultural productions. In her life time she was both revered as a saint and scrutinized by the Inquisition for possible heresy. King Philip II and other members of the Spanish nobility supported her and sought her advice. Her political influence and authority were significant during her life and, according to her, a direct effect of her love for God. Indeed, Teresa died on the road, on her way to Alba de Tormes, because the Duchess of Alba wanted her to be present when her daughter-in- law birthed an heir for the powerful Spanish noble family. Bernini made her the subject of a well-known sculpture in which he represents Teresa in the throes of an orgasm provoked by her intense love for God and the presence of an angel piercing her heart. While some people described her as hysterical on account of her visions, in recent years a number of feminist

scholars have devoted serious studies to her.

A descendant of Spanish *conversos,* Teresa entered a convent in her youth, without too much interest in living a very spiritual life, but progressively she understood prayer and intimacy with God as powerful tools to change the world. She became convinced that she had to reform the religious order of which she was a member to facilitate the possibility of women supporting each other rather than competing with each other. She wanted to make it possible for women to love and support each other's spiritual development in secluded spaces. She did not view this as a private enterprise, but rather a way in which women could have an effect on society, a way in which they could be "warriors" for the common good, since no other avenues were open to them at the time. For Teresa, as for other women mystics, the love of God became the source of her power and authority. Using the sense of authority she derived from God's love, she struggled to create spaces of togetherness and opportunities for women, liberating them from family constraints. Friendship and supportive love were fostered by convents with only small groups of nuns who knew each other well and shared the same food and tasks rather than convents with large numbers of nuns who took personal advantage of money and family privileges.

Although it would be anachronistic to say that Teresa was a "feminist," her sharp understanding and critical interpretation of the constraints of women's circumstances remain relevant today. Teresa was not an obedient nun, but rather a woman of stature in early modern Europe tenaciously struggling against Church authorities to fulfill what she believed to be the message of God's love for her and her love for God. The importance she attributed to women's togetherness, their love for each other, and their spiritual strengths is as relevant today as it was in the sixteenth century. She saw these as an expression of the productive effects of love.

In the name of God's love, she challenged male authority and supported women, using a rhetoric of humility and femininity that allowed her to assert her thoughts without losing her life at the hands of the Inquisition. The examples are innumerable. They are in her writings—some of which were crossed out by censors or impounded by the Inquisition—and in her actions, such as supporting a young woman from the nobility against paternal intent to marry her off or prescribing the best of care and gentle understanding for nuns who may have been mentally ill.

Some of the apparent renunciation of human comforts that Teresa imposed on herself and prescribed for her nuns was, in fact, a strategy for self-preservation. Sexuality of the sort encountered in marriage gave most of their women contemporaries very little fulfillment. It had to do more with the husband's desires than with the woman's. Moreover, the consequence of sexuality was one pregnancy after another in rapid succession, often leading to death from childbirth at a very early age. Teresa's mother died in childbirth at the age of 36, after having nine children, when Teresa was not yet an adolescent. She makes explicit comments on the topic of marriage and women's relationship to their husbands in some of her writings.

Teresa was canonized as a saint of the Roman Catholic Church in 1622. She was the first woman declared Doctor of the Church in 1970. This declaration means that what she wrote about women and about prayer and other subjects can now be considered official doctrine of Church. Therefore, her thinking continues to influence people.

My presentation will focus on Teresa's uses of love—for God and among women—as a tool for liberating herself and others from the constrictions imposed on women. Her autobiographical and other writings will be presented in the context of the Love and Power GEXcel Theme, "to investigate and elaborate theoretically" how her views on the love of God and the valuing of women and their friendships "intersected with other dynamic social forces and processes, as well as various political, religious and cultural institutions and ideologies" in her time and ours.

28. A Love Life in a Sexless life: The Challenge of Chastity in the Catholic Church – An Exercise in Phenomenological Reflection

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After the massive scandal of pedophilia, the Catholic Church is called to deeply re-consider the role of chastity in religious life. This paper, an exercise in phenomenological reflection, is aimed at clarify the different way a woman and a man live a love-life in a sexless condition, as a consequence of a deliberate, full grown choice. What I'm going to argue is that chastity, for a woman, reveals a deep experience of freedom because, in virtue of her proper being-in-the-world, she is "naturally" oriented to tender and respectful loving relations toward the others. On the opposite, for a man, chastity is the denial of an essential part of his masculine self and, because of it, it deals with an inner, anthropological conflict that need to be carefully solved and sublimate. In order to prove this phenomenological intuition, I'll discuss Max Scheler's and Virginio Melchiorre's theories about the different orientation of female and male bodies in the world of life. To conclude, I intend to focus on the peculiar way a woman loves, also when she decides not to have a sex life. From a philosophical point of view, chastity seems to limit tenderness and warmth more in a male than in a female condition. This may be an argument of discussion, especially among catholic people but not exclusively, for re-thinking the issue of female priesthood, a still forbidden theme that, after the pedophilia scandal has come to surface and asks to be taken into consideration, at least on a theoretical perspective.

29. Loving Incorporation or Neoliberal Jouissance? Love as Inspiration for A Materialist Feminist Critique of Neoliberalism

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In neoliberal societies primarily focused on effectivity and product, love as we remember it from its romanticized interpretations, seems to be hunted away rather, than occupy the main place, at least within relations. This affect, which is not oriented on any direct income or profit, seems to be gone from people's practices (Jacqui and Gabb, 2010), which might be one of the causes for its great revival in popular culture (Adeniji, 2010). It might seem that for neoliberal individuals it is a completely dated, old fashioned notion, especially if they do, as they are supposed to, perceive their lives as "projects" (see: Giddens,1992, Bauman, 2003). Two kinds of narratives seem to dominate here: the conservative revival of traditional values and procreative preoccupation as duty towards God (religious conservatism) or the nation (programs of most European political conservative parties) and the market oriented narrative of profitability, which excludes love as not bringing any precise and fast income. These positions provoke reactions – sentimental (see: Bauman, 2003) and critically feminist (Butler, 2002; Duggan, 2003).

There is a space however, where the non-interested affect – love at its best – is actually playing a

particularly important role for the neoliberal productivity. The neoliberal system of "projects" based on precarity and uncertaneity – as it was argued by David Harvey and Zygmunt Bauman – needs some emotional ties for people deprived of stability and bonds typical for previous time's work environments. Therefore the "love production" became a necessary element of most work environments. Neoliberalism has pushed this tendency to an extreme – although the regeneration of labor forces was present in previous versions of capitalism too, now it is work itself that often replaces the "wife figure" and provides loving labor.

I would like to argue, that neoliberalism excludes love. It can appear either as an element of neoliberal commodified production or in revitalisations of ultraconservative family visions, and in both cases it is not love that we talk about, but colonized affective labor. Therefore I think that neoliberalism actually makes love impossible. Secondly, I would like to claim that – as Foucault argued at length, wherever there is control, there is resistance. Love does have some critical value due to its non-profit orientation. Even when employed for the service of capitalist income generating, it can still inspire a search for alternatives to the mainstream marketized worldview.

Many Latina, Chicana and Black feminist authors have been arguing, that love is a "methodology of the opressed" (Sandoval), "strategy of radical pedagogy" (hooks), alternative to "arrogant looking" (Lugones) or ground for a community of the excluded "mestiza" (Moraga, Anzaldua). I would like to read these authors claims in search for strategies of resistance/ critical practices, but I would also keep in mind what other feminist theorists elaborated on while writing on "love-power" (Jonasdottir,1991) and "sex-affective production"(Ferguson, 1991). I would not like to loose from sight the colonizations of love labour that happened in capitalizm, which has been pushed to an extreme within the neoliberal societies. However, I would like to suggest, that love can still be a good inspiration for a materialist feminist critique of neoliberalism and that we might need a critical feminist position on it.

There is another important context where love seems indispensable, which is translation. From Benjamin already we have learned, that the translator should "lovingly and in detail incorporate the original's mode of signification, thus making both the original and the translation recognizable as fragments of a greater language, just as fragments are part of a vessel" (Benjamin, 2004). Gayatri Spivak suggested, that the erotic strategy is maybe better when it comes to translation, that the "merely ethical one", when the translator thinks "she is just like me" (Spivak, 1990). Yet, there is also a big risk of violence in translation, as Derrida argues in his reinterpretation of Shakespeare's *Merchant of Venice*, where he claimed, that translation can also be a brutal imposition of translator's norms (Derrida, 2001). The presence of love in translation seems to be similar to the situation of imagination in Kant's epistemology, which he himself called "a blind but indispensable function of the soul" (Kant, 1895, 62). In the globalized world filled with promises of accessibility we might think, that everything is easily translatable, that – as for capital (see: Marx, 1848), there are no limits of translation and everything can be accessed, yet still – the love component in translation might exactly be about it – about the limits within communication and accountability of us and others – we might not be able to translate everything, at least – not at once and not immediately. Love as a limit to the overwhelming capitalist availability and love as a background for any communication with "Other" understood as translation seems to be one and the same thing. I would like to see, how it can inspire a feminist materialist critique of neoliberalism.

30. Love and Muslim Youth's Negotiations on Marriages

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Increasing academic attention is paid to the coming of age of second and third generation Muslims in Europe. As an ethnologist specializing on Muslims in Sweden since the mid-1990s, I have chosen to delve into this topical field, mainly focussing on activists in Sunni Muslim youth organisations. The results point to a tendency among them to join the Islamic revival and pan-Islamic identity across identifications such as "race"/ethnicity, class and clan. Working side by side for the sake of their faith, these adolescents call themselves "brothers and sisters in Islam". Now these young practising Muslims are reaching the age of marriage. This paper deals with the negotiations surrounding the planning of their future marriages – with whom, when, where and how. Such negotiations involve the youth's notion of an ideal Islamic marriage, constructed within the framework of emerging Islamic public spheres. Further, the negotiations involve members of transnational families and ethnic networks, with various attitudes to the religion and different motivations in arranging marriages. As the young Muslims live in Europe, their marriages are also affected by attitudes and conditions in their surrounding societies. The status of religion and family, immigration politics, the modes of acquiring citizenship, the specific characteristics of each country, all have a direct influence on the dynamic planning of marriages. My research includes investigations in two European countries – Sweden and Italy. The countries are chosen as distinct examples of different "welfare state regimes", "gender policy regimes" and "migration regimes". For instance, contrary to young Muslims in Sweden, many of their Italian peers would not have legal citizenship in the country where they live their everyday life and plan their future marriages.

In this paper I intend to use "love" as an analytical category in order to cast light on Muslim youth's negotiations on marriages. In today's Europe Muslim family formation has become central to arguments about the rights and wrongs of living in multicultural societies. Polygamy, arranged or forced marriages, and other practices believed to be characteristic for Muslims, are feared to result in parallel lives and jurisdictions. Debates on women's rights and Islamic values are sometimes turned into tools for governing the "Muslim Other". I bring to the fore a normative discourse on love, which defines the "normal" marriage in a modern democracy as a contract between two autonomous individuals based on mutual feelings of romantic love. This discourse disqualifies arranged marriages and Muslims who insist on such practices are disqualified as proper citizens. I will discuss how such a discourse on love may become stigmatising and affect the marriage plans of young Muslims. Further, I will elucidate how notions on romantic love are, in fact, not alien to the youth and their kin, but already part of their narrations while constantly renegotiated and transformed under the influence of various cultural, social, economic and political circumstances in their everyday life. The analysis takes account of more than "romantic" love and includes the youth's relation to kin in former home countries, the Muslim *ummah* at large and ultimately God. In this, love is seen as a productive power, which may strengthen women's position and self esteem, but also undermine their rights within Muslim as well as non-Muslim communities.

31. Revolutionary Love: Feminism, Love, and the Transformative Politics of Freedom in the Works of Wollstonecraft, de Beauvoir, Goldman and Kollontai

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Historically, love has posed a problem for feminists. Controlled by the church and state and subject to the tyrannies of capitalism, love is a deeply personal relationship embedded in institutional structures that often prove to be oppressive to women. In the relations of love we find women bound by marriage, housework, family, children, sex, violence, and femininity, and it is the oppressive nature of these relations that compelled the feminist critique of love. Hardly capable of being ignored, the feminist critique of love rises to the challenge of collapsing the personal and the political, as it is here that feminist theory intersects with practice and where love and sexuality, hitherto considered "private matters" dismissed by the most "revolutionary" of groups, becomes a political issue.

This paper will map the field of love studies by exploring the revolutionary ideas of love proposed by four influential feminist thinkers: Mary Wollstonecraft in *The Vindication of the Rights of Woman*, Simone de Beauvoir in The Second Sex, a selection of essays by Emma Goldman, as well as Alexandra Kollontai in "Sexual Relations and the Class Struggle" and "Love and the New Morality." In each of their works, these feminists offer divergent critiques of sexual love, but they are united in their insistence on the compatibility of love, politics, and intellectual work. Even more, I argue that love figures at the centre of their politics because it is intimately tied to their revolutionary visions of human freedom. In this conference workshop, I also invite further discussion into how the feminist preoccupation with love in the past could help explain why "love in our time" still lurks in the feminist consciousness today.

32. Representation of Body in On-Line Romantic Relations: Technology, Gender, and Body in Iranian Love Blogs

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The emotions as the main substance of romantic relations can be conveyed by the body (or its physical contacts) and represented through language. In non-virtual societies, individuals have access to the physical substance, while in virtual societies they attempt to reproduce it by means of digital media. Language is one of the main ways that people represent their bodies.

Since the Iranian revolution of 1979, romantic relationships have been subject to strict interpretations of feqh (Islamic jurisprudence). The imposition of the Islamic dress code, along with sexual segregation, and restrictions on women in public has meant that expressions of romantic love have become more and more difficult. In the 1980s, Iranian people rarely saw women and romantic relations portrayed in their media, though this situation has since improved slightly. The restrictions placed on love in Iranian society parallel other post-revolutionary developments in Iranian society: a stretching of human limits imposed by the feqh-based ideology.

Additionally, in Iran, desire, sex and sexual behaviour are separated from the concept of love,

while the concept of 'shame' is a central component of 'love'. Therefore, 'love' is aligned with family and private relations, while the body and physical contact is marginalised or tabooed. This situation is highlighted in digital media by imposing a severe governmental web filtering. Therefore, people who write love blogs attempt to represent their body by applying different discursive strategies leading to subversion of some pre-made gender identities. Therefore, I have decided to focus my study on Iranian "love blogs", in which the body is represented in language. A love blog seems to be a phenomenon distinct to Iran. People write about the concept of love or the progress of a relationship, because such expressions are forbidden in many other contexts.

Looking at the crucial role of power which is streaming through representation of body in the gendered construction of love, this research provides information on how people orient themselves to relationship restrictions in the Iranian context by using language creatively in a relatively new form of media. My research will show how individuals try to create a more egalitarian cyber-community, which is likely to impact on individuals' expectations and their social lives.

33. Equalize Love! Intimate Citizenship beyond Marriage

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During my fellowship in Örebro I will analyse interviews I have previously conducted with people who do not see their intimate sexual ties as *the* key relationships in their lives. My research looks at a variety of different practices such as the rejection of sex, the rejection of romantic relationships, and the blurring between sexual relationships and friendships. Many of those I have interviewed feel that their rejection of romantic love is a political act: they argue that the idealisation of the privatized monogamous relationship both diverts attention away from wider global struggles, and also helps uphold the existing patriarchal and neoliberal order. The project will look at how queer-activists have attempted to resist and rework romantic love; often replacing it with love for the community or love for the planet. A rejection of normative romance may therefore free us to rework intimacy, and challenge the idea that that those closest are always the ones we must care for most. Therefore, what implications does this reworking of love have for notions of solidarity, political action, and global justice?