AeminiumQueer The Closet City
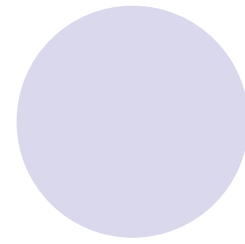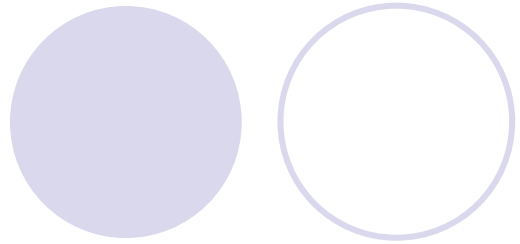
Lesbian and Gay everyday life in urban space

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- **Production of a emancipatory knowledge and qualitative research**

- **Ethnography**
  - Some ethic issues, like the place of the ethnographer in the population, mainly its more or less active paper in the everyday life, the access to different groups of this population, and the communication easiness, or the conformity of the proper linguistics codes, or the easiness to make to reflect its work as investigating, constitutes other basic parts of the ethnographic turn (Crang and Cook, 1995:21 - 30).

*the closet answers to closer representational needs"* (Segdwick, 2004:9)

and,
on the other hand,

"the closet is the structure that more good synthesizes the oppression gay of this century" (Segdwick, 2004:11).

Michael Brown writes `*the closet as spatial metaphor proves the refusal, confinement and occultation of the lives and queer experiences* (2006: 317).

However, in its duplicity, as `*spatial structure of the heteronormativity, the closet can be fixed as an oppression place, but it also can be a place of resistance and creativity'*. (2006:317).
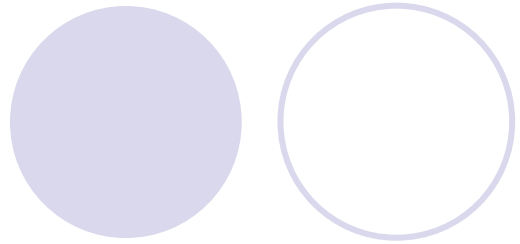
Sexual orientation

What is sexual orientation?

- - Outstanding it as a 'right to be' - 50%

- - 31% followed of the possibility `others',

- - 2%, lifestyle

- - 17% of the inquired ones had related the orientation sexual as `a private matter'.

But a right why? … if I was heterosexual, I would never think about this question, the reason of being heterosexual. Because in the society where we live, where the homosexuality is still seen as a taboo, and we see the heterosexuals as "normal" we have to, at least, see us (homosexuals) as normal

(Ivo, 22, student).

When I came here, to Coimbra… let us say…that it was a sufficiently abrupt transition…, information, the freedom, much thing… that I started to have access more to information… and to question things. (…) Who comes from a small closed village and goes to a city… as Coimbra… that it can very not be great… but that this is a city… is a aspect of freedom in many aspects. It is the question of independence… and the question of… of everything! To start to make the things for me… to disentangle me"

(Sílvio, 25, engineer, emphasis mine).

I thought that my homosexuality at Coimbra would be easier to become public! This did not happen… because I was not waiting to find a space so homophobic, I hope that Coimbra will more given to diverstiy… What I found was exactly the opposite… was an extremely hetero-normative space, that not make possible relations between people of the same sex. And the spaces that I also found not… the spaces of conviviality, public, as discos and bars… also were places that could I could engage in queer relations…"

(Daniel C, 25, student, emphasis mine).

`if I am with my gay friends, the space where we are will become more gay. We have a support - we are not isolated there -, is a group of gays friends that coexist in the public space… give and receive support… and they live more relaxed experiences created by the presence of friends…
(Daniel C, 25, student).

For my experience, it is there, I when I am with friends who are homosexuals… the conversation that if develop between us, are… are completely to the will for the subject of the homosexuality… we can look at for the guys… (…) Therefore, I find really important, that has conviviality between gays, because it will really facilitate this kind of friendhips… and the consequences of this, we will se ir in the future…. They are these teeny things that we need to start to develop
(Daniel, 25, student).

This population, that far from constitute as a community, inscribes them selves in its everyday life the appropriation of spaces of the city (the house, the coffee or the bar) creating models of increasing sociability's where the closet (while secret) produces as resistance model, and at the same time creates possibilities of combat against homophobia and the heteronormativity.