

## **ALMS BERLIN 2019 IN THE MEXICAN QUEER EYES**

**Miguel Alonso Hernández Victoria**

### **Archivos y Memorias Diversas**

All the activities were carried out in "Haus der Kulturen der Welt, Berlin", located in the space where the Institute for Sexual Science had existed, a space destroyed during the Nazi era.

It was a bit difficult for me to get there, because although route 41 left me near the Central Station from Hermann Platz,

We started activities on Thursday June 27, between 8:00 and 9:45 was the registration of both participants and listeners, in the search for my badge had found the two Mexican colleagues who for reasons of personal and economic nature could no longer Attend: Alfonso Macias and Memo Motta. There I finally met Andreas Pretzel, with whom I had written for some time. I was terrified, the language barrier, it inhibited me to integrate.

Of the materials I received the most important for me was a program with schedules, summaries of work and profiles of participants as well as films, documentaries and some activities that would be during this International Conference.

Then we went to the auditorium or "Vortragssaal", where our beloved Andreas Pretzel served as master of ceremonies, the welcome was given by Senator Sawsan Chebli Berlin, who from his own otherness as the daughter of migrants, Muslim practitioner, educated and studied; He spoke in favor of diversity and the rights of LGBTI + people, coinciding with others in which the memory and the rescue of it from the archives are a human right. He joined the celebration of the 50th anniversary of Stonewall, and stressed that Berlin is a rainbow city. He emphasized the importance of this type of meetings for historiography, archival and research of culture and history of sexual diversity. He mentioned the changes in Berlin after the fall of the Wall.

After Sawsan, they gave the floor to Jean Tretter, founder of the LGBT Archives, Libraries and Museums Association and creator of the Jean-Nickolaus Tretter Collection, which covers more than 3 thousand linear meters of US LGBT archives. Jean emphasized the importance of the work of creation, conservation and dissemination of LGBT archives in order that the new generations have a historical anchorage and knowledge of the achieved achievements. It is important to know about our past. Jean emphasized that we have to duplicate our collections, make backups, reminded us that we are facing a great challenge, of discovering, conserving, safeguarding the collections, reminding us how the Nazis finished with the Humanitarian Committee's acquis.

Then he played the presentation of Elena Gusyatinskaya, founder of the first Queer archive in Moscow, who was assisted by Elena Zärtilich in the translation and who was grateful to have been invited to the opening. Who spoke of the importance of collecting and safeguarding archives through his experience as founder and custodian of Moscow's LGBTIQ archives, a collection that spans from the Soviet Era. He urged us to learn from the experiences of these days, inviting us to his presentation on Saturday in room K1 where he will participate in the table on Central and Eastern Europe "Practices of Impossible Rescues".

Joan Pimbett of the Organizing Team of London 2016, commented that he was happy for the response of the people, the multiplicity of archives and the possibility of knowing these works, he recognized the courage and the ability to build the collections. He also spoke of the importance of rescuing through oral history, those stories that have been forgotten.

Katja Koblitz and Sanni Est, called to assess from a trans and queer vision, asking us to ask who is given priority in the memory and why?

On the part of the HKW Daniel Neugebauer commented that this is a big family (archivists, researchers, librarians, museographers, etc.) and as such this is a family reunion.

Logistic was in charge of Kate Davison

### **11:30 A.M. TO 1:00 P.M. IN THE VORTRAGSSAAL THE TOPIC OF DIGITAL PRAXIS WAS GIVEN: PUBLIC / PRIVATE ASSOCIATIONS AND QUEER PROPERTY**

#### **DON MCLEAD AND PHILIP VIRTA DE GALE'S ARCHIVES OF SEXUALITY & GENDER AND THE EXPERIENCE OF THE ARQUIVES: CANADA'S LGBTQ2 + ARCHIVES**

Don Mc Lead presented the Gales Archive, a collection of more than 10 thousand documents dating from the 16th to the 20th centuries that tells us about the process that sexuality and the conception of gender have had during this long time, as well as history and LGBT culture that includes different documents such as posters, pamphlets, newspapers, manuscripts, as well as bibliographical collections. A very complete file that through Philip Virta have microfilmed and digitized.

It should be noted that although digital support is important, it is also fragile, it does not compare with paper (physical) support.

There was a rapprochement between Philip Virta on Saturday, hopefully not lose contact.

#### **TUULA JUVANEN MOST MEMORABLE MOMENTS: COLLECTING WRITTEN REMINISCENTS ONLINE**

Tuula said that many people believe that Finland is a country with a lot of "gay friendly" tradition, however in Finland there is no file or museum specifically dedicated to the LGBTQI population, there are only two institutions that protect the Finnish LGBTQI memory. "The Archive of the Workers" and the Workers' Museum of Werstas.

Last year the Archive of the Memory in collaboration with the University of Turku decided to collect the memories of people belonging to sexual diversity, gender identity and their allies to know their historical processes, in a project called: "The most memorable Moments".

From this page, people are invited to donate their collections or to allow them to be supported in order to have a collection of Finnish gay history. The Online Archive of the National Library wants to save the most important blogs, pages, tweets LGBT. In the same way, a call was launched to donate photos, letters, diaries, documents of organizations and objects of donations.

Interesting campaign that in the future we hope to be able to implement in Mexico.

#### **KAROLINA UFA FUNDACJA Q: POLAND'S VIRUTAL LGBTQ+ MUSEUM & CONTEMPORARY QUEER ARCHIVES.**

Karolina presented the work done by the Fundacja Q together with Google, who managed to open a virtual museum, as well as a club that is responsible for collecting, archiving and disseminating materials of Polish contemporary history of sexual diversity, this being the purpose of documenting the stories of non-heterosexual people and preserve them.

This Foundation already has more than 4 thousand pages of materials and needs to continue digitizing the information, which is why they have also sought funds to carry out their archival work, as well as doing oral history work, with people who have belonged for a long time. LGBTI populations. The Museum has recreated contemporary LGBTI history from its collection and collection of posters.

This foundation has a lot of similarity with Archives and Various Memories, I hope we can collaborate in the future.

**1:00 P.M.**

**FILM MANTINEE THE ARCHIVETTES, MEGAN ROSSMAN USA 2018 61 MINUTES**

It is a documentary about the work of lesbian archivists and historians, interested in recovering their past, the work of Deborah Edel and Joan Nestle, founders of the Lesbian Herstory Archive and their work to combat invisibility.

**2:30 P.M. TO 4 P.M. SECOND SESSION**

**IN THE VORTAGSSAAL THE THEME WAS WORKED: MIGRATION AND DIASPORA**

**ELSI HYTTINEN NORDIC QUEER MIGRATION: FOWS OF PEOPLE AND IDEAS FROM FINLAND TO SWEDEN AND ICELAND TO DENMARK**

Elsi Hyttinen spoke about Nordic migration between Lgbt people from Finland to Sweden, Iceland and Denmark, trying to dispel the idea that the Nordic countries are traditionally friendly with sexual diversity and that at first the discrimination of homosexuality occurred between 1933 (Denmark) and 1944 (Sweden), with Finland being the last to remove homosexuality from the penal code by 1971.

This caused a migration of gay and lesbian people from Finland to Sweden during the 60s. Thanks to the fact that Iceland was the territory of Denmark, there was no opposition when homosexuality ceased to be a crime by 1940. Despite this legal situation, Changes did not happen so easily, so several Icelanders had to migrate to seek better opportunities.

Talking about LGBTI migration is still a little explored terrain that will give new light to Nordic history, however this project needs funding. In seeking this new narrative of history, researchers have relied on the queer theory, the history of migration, oral history, research in archives and history of literature among others ... surely this work will be a historiographical reference on the subject.

This study reminded me of the work done by the Mexican historian Rodrigo Laguarda, about the migration of the gay middle class to Canada towards the 1990s.

**SHAAN KNAN THIS IS ME QUEER MIGRANT & TRAVELERR MEMORIES: THE RAINBOW PILGRIMS PROJECT**

The Rainbow Pilgrims Project tries to unveil the hidden history of LGBT migrants in the United Kingdom, both in the past and in the present. This project explores the narratives around the rites of passage and documents the interconnectedness between faith, sexuality, gender and ethnicity using oral history, filming, photographs, understanding that migrants possibly suffer from their sexual orientation or gender identity a double or triple marginalization.

This project has the voice and image of around 30 LGBTIQ people, some of them coming from groups such as Roma, Roma and displaced or displaced communities. This project has placed the importance and richness that LGBTIQ migrants have given to Great Britain, so that their oral history and memory will be preserved for future generations.

This project is interesting for Archives and Diverse Memories, once it has been projected for the near future to hold a Seminar with the topic of Migration and Exile LGBT inside and outside of Mexico.

### **17: 00-18: 30 SESSION 3**

#### **VORTRAGSSAAL PUBLIC MUSEUMS AND "THE INVISIBLE" COMMUNITY QUEER**

##### **IRIS ELENBERGER: THE RAINBOW THREAD: A QUEER GUIDE THROUGH THE NATIONAL MUSEUM OF ICELAND**

The National Museum of Iceland dates from 1863, it was until 2016 that he began to question that this museum had not made any LGBTI exhibition, which provoked criticism and prompted him to make an exhibition called "Rainbow thread" which did not correct the lack of school research or articles on the subject, making a critical route with the pieces that are inside the museum in order to demonstrate the process that gender and sexuality have taken during the historical process of Iceland, something that seems to me to have been carried out in the Prado Museum and in the Thyssen in Spain.

Something similar was attempted with the National Museum of Art, however the change of government, prevented it from being carried out.

##### **KLAUS MUELLER THE INVISIBLE VISITOR\_ MUSEUMS AND THE LGBTI COMMUNITY**

He spoke of the lack of inclusion of the LGBTI theme in museums and exhibitions, of the little sensitivity curators have for even daring to suggest something in the exhibitions, homophobia and transphobia seem to be present in the absence of themes and of the recognition that LGBT visitors also exist in museums.

He stressed that museums are agents of change, commented that there is a pact of silence between museums and LGBT visitors, and this has to change, we must end with the museographic closet.

##### **PIA LASKAR UNSTRAIGHT RESEARCH IN MUSEUMS: QUEERING MUSEUMS PERMANENT EXHIBITION AND BUILDING NETWORKS.**

Pia Laskar presented this project, forged from activism with two Swedish state museums, the Museum of the Royal Armory and the Museum of History, with the aim of implementing gender perspective and queer perspective in two permanent exhibitions, as well as creating a methodology for create queer displays Pía has also worked to create a national network of researchers, museographers working in gender and queer studies.

It was talked about that many leave because of the tangent that at that time homosexuality did not exist as a label, which had to be mentioned as other types of practices, which caused laughter but also questions because it is one of the barriers with which usually we ran into the academy. It would seem that if two men are buried together with a child, that was not a family, while a burial between two people of the same sex. if they are or the case of couples or "particular friendships" in centuries before the nineteenth.

I was struck by an image of a card in a museum about the tomb of Queen Cristina where she says that around 1965 her tomb was revised, the Basilica of St. Peter located in that they wanted to check her death mask and when examining the bones they realized that perhaps the queen was a hermaphroditic person, a theory that began in the 1930s. Queen Cristina's violation of gender norms has placed her as an icon of different sexual identities such as: homosexual, bisexual, heterosexual and even transgender.

He also told us about the case of the rumors of the judicial process that businessman Kurt Hajby faced in the 50s when writing letters to various government authorities, commenting that during the 1930s he had had sexual relations with the late King Gustavo V, at one time in which this was criminalized, blackmailing the court with making this situation public, if it did not receive compensation in return.

Wilhelm Moberg used the rumors of the king's homosexuality and of a network of homosexuals that influenced justice in order to beat and delegitimize the monarchy, as homosexuality ceased to be a crime in 1944 although it was not until 1979 that he stopped be a disease.

## **BRANDEN WALLACE & DANIEL J. SANDER A QUEER ART MUSEUM COLLECTION EXHIBITING AND ARCHIVING WITH THE LESLIE LOCHMAN MUSEUM**

Daniel introduced himself as an art curator, working on Queer Art circuits. The Leslie Lochman Museum is the first LGBTQI museum in the world dedicated exclusively to art, has the mission of preserving and exhibiting LGBTQ art, as well as encouraging the creation of work, presented part of the work they did in "The Unflinching Gaze: Photo Media and The Male Figure "where he explores queer memory in relation to the history of photography and homosexual eroticism.

Almost at the end came Branden Wallace, was received as a rock star apologizing for marital issues and suggested that instead of talking we left it as a task to talk and recognize each other. Which conflicted me I expected to hear him talk about the subject, surely we would have learned something.

At the end of this session I decided to retire to walk and reflect, it is not that I was not interested in the play, the problem for me was to translate all the lectures into English into my mind.

### **FRIDAY, JUNE 28**

**10:00 TO 11:30**

### **AUSSTELLUNGSHALLE TRANS FOCUS # 1: ACTIVATING THE TRANSNATIONAL TRANS ARCHIVE**

#### **ELIZA STEINBACK ACTIVATING THE ARCHIVE EUROPEAN TRANSGENDER HERITAGE IN TRANSITION**

Eliza told us about her new research on why most of the transgender files are located in Europe, Canada and the USA, re-inventing the transgender visibility and giving them a new categorical archival structure to end the exclusion.

The key is to investigate from the art, ethnography, to audiovisual activation of intercultural studies of trans lives. Having a new understanding of the file breaks with the traditional binary vision of gender and its categorization. Eliza triangulates the interviews with

practice and theory. His research will be based on the visual analysis of multiple levels of representation of the trans, in European, North American and especially Dutch archives.

### **JANNAT ALI & OMER MUBBASHER DISSENTING VOICES OF TRANS ARTISTS IN PAKISTAN**

Jannat gave us a brief historical overview where the Hijra / Khawaja Sira culture had a place within the Mogola society, these groups were marginalized with the legal and regime change with the British colonial laws. They were marginalized, deprived of their elementary rights, including freedom of expression.

Against all odds, the Hijras maintained a close relationship with art and thanks to that they were able to sustain the culture of the community, sustain themselves and create an activism. This relationship between art and trans activism has served young trans people. The Trans March of Lahore last December, changed the paradigm of visibility and civil rights of this population.

Omer Mubbasher told us about the effort to compile and document the history of transgender legends of dance, acting and singing such as Naghama Gogi, who in the past was a shining star, until he defined himself as a trans person, after which his star declined. On the one hand, but at the same time was rescued by the trans community becoming a symbol, its photographic archive is part of the trans historical rescue in Pakistan. On the other hand there is the painter Kajal Mitra, who with her paintings tells us about everyday life, these have become part of a pictorial heritage.

### **ESMA AKYBEL & ESRA ÓZHAR FROM LUBUNYA MAGAZINE TO PINK LIFE YOUTUBE CHANNEL: A LOOK AT TRANS MEDIA IN ANKARA**

Esma Akybel sent us an apology for video, since she could not be present. Esra Ozhar told us about the LBTT Solidarity Association of Pembe Hayat, the first association of rights of transit in Turkey, founded in Ankara on June 30, 2006. It was established for the first time by trans sex workers and human rights defenders who had been victims of the lynching campaign in 2006, subjected to the mob to a series of attacks, police taunts and harassment, a forced exile.

Pink Life LBTT Solidarity Association was founded to fight against harassment, violence, arbitrary charges and discrimination against trans people. Pembe Hayat began his work reporting and monitoring human rights violations, organizing legal and health consultations, fighting for the labor rights of sex workers.

He told us that the first trans magazine, entitled Lubunya, was created in Turkey; This is a slang term commonly used in Queer communities, something similar to "Jota or Maricon" used by trans people and sex workers. The appearance of Lubunya was important because it helped to reaffirm trans history. Lubunya only had 11 editions from 2007 to 2012, however, the website where many trans people from Turkey continue to write is kept, at the same time that it showed us some excellently edited covers.

Because the government of Ankara banned any LGBT event indefinitely, Pink Life took out its channel on YouTube in July 2018, succeeding in influencing the trans population and diverse sex, then showed us some programs that are really fun.

## **AARON DEVOR IT'S ALL ABOUT RELATIONSHIPS: THE FOUNDING AND GROWTH OF THE TRANSGENDER ARCHIVES**

Aaron commented that his presentation would not be as fun as the previous one, but it was the one that marked me the most because he spoke about the Transgender Files that the University of Victoria, Canada protects. This collection began in 2007 and has 160 linear meters, having in its collection nineteenth century documents, with respect to gender and sexual diversity and about trans activism since 1960.

This file has collected information from 23 countries, in 15 different languages, from almost all continents except Antarctica, some countries represented are: Argentina, Australia, Belgium, Canada, China, Denmark, Mexico, England, Russia, Spain, Sweden, Switzerland, Thailand among others.

Among the collections are: Rikki Swin Institute, Fantasia Fair (1974-2001), Ariadne Kane, International Foundation for Gender Education, Virginia Prince, Erickson Educational Foundation, Transgender Archive of the University of Ulster, among others.

Aaron told us that relationships build trust that over time allows us to achieve donations, for this work are important: contacts, relationships, opportunities, communities, cards, common interests, and so on.

Integrity in relationships, causes confidence. Aaron told us that collectors will deposit their precious valuables in the right conditions, such as: that the content of the archive is understood and appreciated, this in safe and professional physical storage, there is a commitment and institutional capacity, where community access is.

Aaron told us that the trust established with key people is very important, like that of: trans senior activists, leading researchers, collectors of trans historical records, among others. The relationship between researchers and activists is very important He then made a breakdown of file by file, its mission and content among other data.

He made mention of how some sensitive relatives can donate materials as long as they have the confidence that they will be treated with all due respect.

## **FILM MATINEE. WE ARE HERE LESBITRANS IN CHINA, JING ZHAO & SHI TAU, CHINA 2015, 58 MINUTES.**

I saw this documentary already started, where we see how lesbian women have managed to create a lesbian subculture in China, as well as protests based on performances to deconstruct the genre and homonormativity.

### **13: 00-14: 30 SESSION 2**

## **VORTRAGSSAAL UNEARTHING THE HIDDEN PAST -HISTORIANS AS ARCHIVAL DETECTIVES**

### **FELIPE CARO: THE IMPORTANCE OF A RADICAL QUEER HISTORY: UNEARTHING THE HOMOSEXUAL LIBERATION MOVEMENT IN COLOMBIA**

The Colombian LGBT movement has a history of little-known radicalism. Given that the country suffered a long-time armed conflict, many LGBTI groups tried with some success to erase the history of communion between the new left and homosexual liberation, which gave rise to the modern movement in the 1970s. Only the father of the movement was

León Benhur Zuleta, a leftist character, expelled from the communist party due to his homosexuality and murdered on August 23, 1993.

However, thanks to the combined efforts of artists and historians who have been working since 2017, Caro presents us with the research of this forgotten radical past, much more complex and dynamic than the Colombian narrative tells us.

Felipe argued that the "invisibilization" of the most radical stages of the modern Colombian LGBT movement has not been a coincidence. Rather, it does not derive from the fear of association in a cold war mentality. The New Constitution dates from 1991 and failed in favor of the peace process with the FARCS (1999-2002), only through government support, real changes may be possible.

Felipe commented that this first group of homosexual liberation had European influence, very marked in the left with Wilhelm Reich for his famous text on sexual politics, as well as Guy Hocquenghem. The well-known publications were "El Otro" (1977-1979), "Ventana Gay" (1980-1982) and "De ambiente" (1985-1989).

They also had a strong influence with Argentina, not for one of their first groups would have the name of Homosexual Liberation Front, close to the left, taking as an image Che Guevara, taking positions of solidarity towards the Sandinista revolution. From the 70's to the 80's a feeling of community was created that was strengthened with the arrival of the AIDS pandemic.

The homosexual liberation movement in Colombia had spaces that were taken as the march of May 1, 1983 or concentrations as in June 1982 in Colombia, where people of sexual diversity participated. This presentation went to the memory of Sergio Urrego Reyes activist who died in 2014.

## **ASTA KISTIN BENEDIKTSÐOLTI: HIDDEN WOMEN? SEARCHING FOR AN DISTRIBUTING SOURCES ON WOMEN'S QUEER SEXUALITIES IN A SMALL COMMUNITY IN ICELAND**

The history of Queer is a little consolidated field in Iceland for many reasons, including the source material, sources that have proved fruitful for researchers. Western countries remain silent about non-heteronormal sexualities, especially about women.

This investigation includes judicial documents, literature, memories and personal files. The Hidden Women: Women and Queer Sexualities in Icelandic Sources 1700-1960 project was established in 2017 to address this situation, to systematically search for source material about women's queer sexualities and to provide a basis for future research by distributing information about women's queer sexualities. the existing material.

This project is being supervised by Iris Ellenberger, historian; Asta Kristin Benediksdottir, literata and Hafdis Erla Hafsteinsdottir, historian. This project is based in collaboration with the National Organization Queer of Iceland and the Historical Archives of Women.

This research analyzes the main challenges of searching for sources about the queer sexualities of women in the archives and libraries of Iceland to find: stories, rumors, gossip, interviews, diaries, autobiographies, memoirs, interviews books, records, letters, annals, stories, et cetera.

Among the problems related to research, is homophobia and the absence of explicit mentions of sex, romantic feelings or sexual identity, as well as various challenges derived from the small size of the community and the laws and institutions that restrict information by protection of personal data in the archives (2018), several of these institutions are not



sensitive to sexual diversity. Therefore, they cannot use personal sources not published after 1939 and later up to 80 years. This I think is an important point for future tables, the laws of protection of identity or personal data that impede or hinder the investigation or access to the archives, for the sake of "sensitive data".

With these challenges for the dissemination of information from the archives, a public website has been created, where histories are interwoven, in a general way without leaving traces that can identify the authors of these confessions. One of the challenges is to avoid projecting modern ideas and identities in the past, which would be anachronistic.

How can one be respectful, without tolerating Queerphobia, which contributes to the invisibility and silencing of women's non heteronomous sexuality?

### **RAMY KHOULI: ARTICLE 230: A HISTORY OF THE CRIMINALIZATION OF HOMOSEXUALITY IN TUNISIA**

Since the Revolution of 2011, Tunisia has taken significant steps towards the protection of civil and political rights, especially freedom of expression and association. But for the LGBTIQ community in the country, there are still numerous forms of discrimination often justified through a repressive legal framework, causing fear, intimidation and violence.

Government repression of the LGBTIQ community is justified by Article 230 of the Tunisian Penal Code, which punishes consensual sexual acts between adults of the same sex, up to three years of imprisonment.

According to the report of the UN Human Rights Council, article 230 violates at least three central principles of the Tunisian Constitution. During the Husanida dynasty, the Qanun Al Jinayat Wal Ahkam Al Urfya was created around 1860 where there was no criminalization towards homosexuality. Before the protectorate many legal systems coexisted whether they were Tunisian Muslims, Jews, Italians or British, however when falling under French influence, the latter set out to unify the system to have better control.

In 1861 when Tunisia was already a protectorate the Colonial Penal Code did not penalize homosexuality or sodomy, in fact there was no record of persecution, arrest for those adults who had consensual sexual relations in private. Interestingly since 1791 sodomy had been decriminalized from French laws.

In 1909 a commission was created to create the Tunisian Penal Code, theoretically the Code was based on the French, the Islamic laws - the sharia that penalized with stoning - but also had Ottoman, Egyptian and Thai influence. In the preliminary version of 1911, pencil notes were found indicating that sodomy would be penalized. In 1914 Henri Guynot, made the comment in the Penal Code, because he wanted to control from "morality", Arab sexuality, where they believed that homosexuality was widespread among the Arab people.

The French version of the law criminalized "sodomy", while the Arabic version forbids both male and female homosexuality. In their defense efforts to repeal Article 230, LGBTIQ activists have emphasized that the Tunisian sodomy law is a colonial-era inheritance.

As the Tunisian law professor Sana Ben Archour pointed out, the criminalization of homosexuality in Tunisia began with the approval of the Penal Code of 1913, imposed by the colonial authorities during the French protectorate.

## **JUDIT TOKÁC DECRIMINALIZATION OF HOMOSEXUALITY IN HUNGARY IN THE LIGHT OF RECENTLY DISCOVERED ARCHIVE RECORDS**

This conference focused on the background of the decriminalization of consensual homosexual acts among adult men in the 1961 Hungarian Penal Code using the original 1958 archive material recently discovered, in the Hungarian National Archive as: the opinion of the Health Committee and Science, as well as its minutes.

In the 1950s, cases of reports to the authorities of two men who had consensual sex were typical. Most were reported to the authorities by a third person from the police to the lady in the bathroom. The places of linkage since then were the public baths, the areas of cruising in parks, private houses and public baths.

The examination of the penal codes is a sample of the historical socio-economic changes concerning homosexuality, since criminal laws tend to sanction infractions of norms that are widely accepted in society.

"Unnatural fornication" was criminalized by the Hungarian State from 1878 to 1961, under the term "perversion against nature" without distinguishing homosexual relationships from pedophilia. Along with the changes, the age of sexual consent for homosexuals was reduced, in 1961 it was at 20 years old, in 1978 it fell to 18 years and finally in 2002 it was approved that it was at 14 years old, equating the consent of heterosexual people.

Decriminalization of homosexual practices between adults and consensual occurred in: Soviet Union (1922-1934, 1993 and 2013); Poland (1932) Czechoslovakia and Hungary (1961), Bulgaria (1968) among other countries of the socialist bloc. The legislation in Hungary was particularly ambiguous because although it seemed to support the decriminalization of homosexual persons, in other articles it contradicted itself.

So although in 1961 the consensual sexual acts between two adults of age, as well as bestialism stopped being criminalized, the definition of "potential perpetrator" was changed: men and women could be persecuted equally for "unnatural fornication." The age of consent for homosexual relationships was 20 years.

Thanks to the changes in the theoretical and practical interpretations that supported the decriminalization of homosexuality, it can be highlighted that: as early as the mid-twentieth century, medical references were crucial in the legal and social decision-making processes with respect to people homosexuals and their relationships in Hungary (and elsewhere).

Among the findings found in the National Archive of Hungary were: the minutes of March 21, 1958 of the Neurological Committee of the Health Sciences Council; the presentation by Antal Csorba of "Medical and criminal problems of homosexuality"; the presentation of the changes proposed by the Neurology Committee of the Health Sciences Council in 1958, which led to unanimous support for the proposal to decriminalize consensual sex between adults of the same sex 1961, among other documents.

Among the pros and cons of decriminalization and legal entelechies, the following was found:

a) Homosexuality was no longer pursued as such, but it was about keeping the "purity of sexual life" protected. "A healthy society with heterosexual preferences has a natural aversion against this" disorder ", as long as there is no publicity of the acts there is no way to spread them.

b) Although the offense could not be proved objectively, homosexuality -as in Mexico until 1997- was punishable because it could corrupt young people of their "normal" sexual development.

c) Although there may be no victims and therefore no harm to society because it is a private act agreed between two adults, this could ruin family life. Although criminalization cannot guarantee "family life" inborn homosexuals cannot lead a "normal" family life. This family life could be carried by bisexual people, not born homosexuals.

The official position on homosexuality is that as a biological fact it was not punishable, but if it was medically treatable if the person did not have homosexuality in an innate way, but acquired, to remove homosexuality from the punitive framework, it prevented blackmail.

#### **14: 30- 16:00 CAUCUS / NETWORKING MEETING FOR SMALL COMMUNITY ARCHIVES**

In this meeting several files participated, we introduced ourselves and formed groups in which we exchanged some impressions and needs, I had to be in the Hispanic American group, with Gracia, Rita, Leonardo. There we understood that we have many common similarities and problems as a region, the language has been a barrier in these conferences where the Anglo-Saxon languages is predominate. We think it is important to be able to grow as organizations and we saw that technical and methodological support would be very useful, especially to unify criteria and simplify access to files, among other things. A list was made with our emails and names to be able to work.

#### **16: 00-17: 30 K2 QUEER WORKERS: LABOR MUSEUMS AND QUEER MEMORY**

##### **LEENA AHONEN QUEER AND THE MUSEUM OF LABOR: ODD OR PERFECT COUPLE**

The Werstas Museum is a national museum specializing in social and worker history. The Museum of the Deaf or the Lenin Museum in Finland. The Werstas Museum has a more comprehensive and less thematic commitment, was founded in 1993 and has around 60 million objects and 360 million photographs, in addition to approximately 50 million visitors per year and is Free Entry.

The Finnish Museum of Labor tells the stories of people who are silenced or made invisible, such as the poor, the deaf, working children and sexual and gender minorities. Werstas wants to be an active participant in society, supporting human rights, sustainable development, equality and solidarity. Its mission is to tell a fair story, pay attention to social changes and not the status quo.

The Werstas Museum carries under its load the Museum of the Deaf, which tells the history and culture of the users of the language of the signs and the Lenin Museum that tells the story of the relationship with the Soviet Union. This museum has two main areas: labor history (movements and phenomena of working life, work environment, work methods, unemployment, cultural activities of workers and the trade union movement) and social history (labor movement, cooperatives, movement's radicals). , LGBTIQ population, movement for peace, environmental movement, women's rights, anti-racist movement and 1918 civil war).

The Werstas Museum becomes the story does not happen every day, but the changes are given every day in people, likes to send messages of empowerment and collapse the hegemonies. This museum has a LGBTIQ + collection consisting of 1300 objects with meaning for the community (clothing, badges, mugs, wedding decorations, posters, flyers, pennants, rainbow accessories) and 400 photographs. Material for researchers and students. In addition, it has extensive cooperation with the Finnish Labor Archive.

The Werstas Museum has had the following LGBTIQ + thematic exhibitions: Grandfather and Badge Pack in 2005, Delight and Prejudice in 2013, as well as a photographic exhibition in 2018 about lesbian life in 80 Helsinki. It has services for sexual diversity within the framework of the month of the arch, the week of pride, conferences, guided visits with the vision, in addition to the social communication LGBTIQ + issues.

The reason why there is not a LGBT thematic museum in Finland, is that the museums are financed by the government, most of the visitors are not interested in LGBTIQ issues, there is no need because everything is integrated, and there is always something pink u rainbow. By having multiple themes, several results have been generated from the museum, such as the public apologies that the Finnish government.

Gave to the deaf community for having been forcibly sterilized, a new Trans law, it has had intersectional issues with feminism and the anti-racist movement.

A museum always carries some problems: human resources, finances, a job that consumes all the time, finding the ideal context of objects, contemporary documentation, collecting, going from organizations to personal stories and finally a question on the air. Who owns LGBTIQ History?

If dreams come true, we would have volunteers, propagate messages inciting collectors, discussions about the meaning of collections, let's ask if sexuality and identity are objects and, of course, Visitors!

## **GERALDINE FELA: UNCOVERING THE UNPALATABLE: RECONSIDERING AUSTRALIA'S PUBLIC HEALTH RESPONSE TO HIV AND AIDS**

There is a general belief that Australia, unlike its counterparts in the United States and the United States, responded affirmatively and quickly to the health crisis that AIDS implied. Australia was governed by Labor, however the story was not easy, contrary to what is thought the answer was surrounded by chiaroscuros that show us that it was not something simple, although it responded to the virus with a certain pragmatism, it left some memories in nurses who relate the response that was lived from within the health sector to the pandemic.

The nurses told numerous stories of their work experience in wards, clinics and services that belies the common narrative of Australia's progressive response to HIV and AIDS. The hospitals and health departments that were located beyond the urban centers of Sydney and Melbourne that responded to HIV and AIDS in a more neoliberal, more conservative way like Reagan's America.

Although homosexuals from urban centers were lucky, other marginal groups, such as indigenous people, suffered a series of rights violations, mistreatment, policies and practices similar to the deprivation of liberty, in the name of public health, in addition to homophobia. Of their peers, all this was reported by the nurses themselves.

These sad memories give us light on the chiaroscuros in one of the most important epochs of Queer history. As a demonstration of the oral rescue that was carried out with perspective "from below" in order to challenge the way we remember the past, for example, a button is enough, they shared a bit of the experience of Lizzie Grigs, one of the nurses pioneers in the treatment of people living with HIV:

"Lizzie: The balloons were out, you did what you had to do! So we used to say to the kids, listen to what we're not supposed to do, but if you continue working, you absolutely have to use condoms (all the time!), It's better that you do not practice anal sex with only oral

and other types of things so that was that harm minimization approach again. Because the reality was that they were going to be working ...”

The press did not go far (which also reminds me of the experiences in Mexico), front pages with headlines such as: Prostitute with AIDS, has been moved to a new unit. One of the most moving stories was that of an unequal relationship:

"Alan: And then, for the indigenous man, it was just that he lived an extravagant lifestyle, you know, and knowing that he was" the party guy, "then I knew he would be our party all the time. In a way we would say "Patrick, you know you cannot make him your partner". I remember one of his relatives had died and we had to go to a rural area to take him to the funeral and that was quite a challenge ...”

### **REBECA HALE: CLASS IN LGBTQ + STORIES: QUEERING LOWER CLASS COLLECTIONS IN MUSEUMS AND THE PROCESS IN TELLING THEIR STORIES**

This presentation will focus on the research and storytelling of the lower class of Gressenhall Farm and Workhouse in Norfolk, United Kingdom. Many museums in the United Kingdom have begun to assemble their collections, queer, but this has been largely restricted to the upper class, as seen in the National Gallery, V & A and National Trust. As inspiring as these initiatives are, we must recognize that they are not totally representative of the LGBTQ + community at present and in particular in Norfolk.

Since 2016, the United Kingdom has seen a 147% increase in hate crimes related to the LGBTQ + population. In the East of England there is little gay visibility, in addition to the increase of young people in street situation. This type of news triggered my interest in advocating as a Learning Officer at Gressenhall Farm and Workhouse, to ensure that our LGBTQ + stories came to light.

Gressenhall Farm and Workhouse is part of the council's museums service in Norfolk, United Kingdom. It includes a 50-acre farm, a work house and the buildings that surround it, as well as the main collections of the 10 museums of the Norfolk Museum Service.

Among the difficulties faced was the apparent invisibility of low class stories. Rebeca worked in collaboration with the curator and the research volunteers to see if there was anything directly related to LGBTQ + in the workplace. Or, if there was something in the collection, that could have LGBTQ + connections, finding some examples such as: a copy of the Little Mermaid story and a barrel-shaped cup holder with the image of the little mermaid statue in Copenhagen, this mythological animal and the story of Andersen are known as part of the gay subculture of the time.

Gressenhall Farm and Workhouse has many stories and LGBTQ + connections, for example, Land Girls who worked on farms during the war could tell a story about Vita Sackville West, Virginia Wolf's lover poet, in fact the pants that were worn there as a uniform they ended up being one of the means of lesbian identification in later years.

Among the data found during the investigation was Gressenhall's "The Punishment Book," which shows nine examples of punishments for: "indecent" with an example that indicates what indecent meant to another inmate-homosexual contact. In addition, reports were found by the inspectors at Gressenhall and the Workhouse describing "the diabolical practice" of children sleeping together. As early as 1847, the Workhouse was designated as a homoerotic space.

Not everything has been honey on chips, besides institutional conservatism. Rebecca has been touring since September about local stories and from the perspective of "those

below," based not only on parish records or Workhouse documents. In addition, he has instigated a 6-bit network project with a designated month to publish each of his LGBTQ + stories on social networks. He has also worked in collaboration with local low class voices, the Pride Society in Neatherd High School and local gay farmers, so that those who have been denied have a voice.

During this process, Rebeca has met with different types of opposition, those who question that LGBTQ history is not history, does not solve social problems, that it will have a negative influence on childhood.

What is the purpose of telling LGBTQ + stories? Maybe the answer is as often as we hear the following questions:

You cannot say that someone is gay when it was not.

You cannot "out" someone who has not come out in your life

Where is your evidence and proof of that?

These are just obscene details.

Why do we have to make the past, something sordid?

Why do young people today want to label everything?

Is this just a romp through history?

I'm not saying it has not happened, just not here.

If we talk about LGBTQ + it could damage our relationship with the local museum and our local population

Do our visitors want to hear about that kind of thing?

## **19: 00-22: 30 DOCUMENTARY FILM NIGHT**

That afternoon, we left the Brazilian representatives and a server to adjust the idea of holding a Latin American Regional Conference of ALMS, which I think is an initiative out of this Congress and that we believe so necessary to strengthen this work in our countries.

## **SATURDAY 29**

### **10.00 -11.30 SESSION 1**

#### **VORTRAGSSAAL QUEER ARCHIVES AS VISIBILITY CENTERS**

#### **MIGUEL ALONSO HERNÁNDEZ VICTORIA ARCHIVES AND DIVERSE MEMORIES: RESCUING OUR HISTORY WITH PROUD IN MEXICO ARCHIVOS Y MEMORIAS DIVERSAS.**

I had to present the schematic and short way, the general situation of the LGBT + archives in Mexico, the loss of the expedition of the 41 by the Mexican authorities, a file archive, where homophobia prevailed in Archival conservation decisions and historical.

From there it shows the extensive work that is done Archives and Various Memories: the rescue, shelter, maintenance and dissemination of tangible and intangible cultural heritage by collecting files, which today total 20 collections, The numbers 80 and 90 Among which

are donations of activists and relatives of characters such as: Luis González de Alba, Xabier Lizarraga or Elvia Martínez.

LGBTTTI in order to disseminate research on LGBTI + history in or about Mexico and that is carried out in November, the Mexican LGBTTTI Obituary. LGBT + dead abroad, The Workshop of the Tuesdays, 1987. For the diffusion of the LGBT culture in Mexico City, the Jotitour, which is a historical walk that narrates 500 years of LGBTI history in Mexico City. This work is totally voluntary and still does not receive the support of the government and its own space.

### **PERSONAL ARCHIVES OF LEONARDO AROUCA IN THE LGBTIQ + WORLD: NEW DESCRIPTIVE APPROACHES IN THE MUSEUM OF SEXUAL DIVERSITY IN SAO PAULO**

Leonardo traced the history that since 2012 began with the Museum of Sexual Diversity in Sao Paulo, with the purpose of preserving the cultural and historical heritage of LGBTIQ + communities, compiling books, newspapers, photos, films and other forms of documentation.

His intervention refers to the new methodologies. (1954-2010). She was educated as a child, although she soon assumed herself as Claudia. She became famous performing in nightclubs and in an experimental theater. Activist, film actress, trans leaders, hairdresser, model in magazines for men, makeup artist and writer, Claudia Wonder, a multifaceted company of identity and militancy, both in Brazil and in Switzerland, where she lived for years. Claudia Shine not only at the March of Sao Paulo also worked during the HIV crisis.

To describe the different types of materials related to Claudia Wonder: books, clothes, photos, posters and other objects, regardless of their origin, the focus is the nexus between the main subjects of the activities that Claudia Wonder did a long time ago. Her life, contextualizing everything, as a key operation in the archiving methodology. A slightly blurred record was published, but it shows us how it is divided into the formal part of cataloging and archiving, the part of the context and the elements to be indexed.

The result of this work will be a catalog and a chronology of all kinds of events and actions that give meaning to the detailed documents, giving the possibility of consultation and conservation of this part of the LGBTIQ + history of Brazil.

### **JON FEDDERSE, BENNO GAMMERL AND CHRISTIANE HÄRDE E2H: A CENTER FOR QUEER CULTURE IN THE HEART OF BERLIN.**

E2H is the abbreviation of Elberkirchen-Hirshfeld-Haus, Queeres Kulturhaus. This Center for Queer Culture is named after the most prominent activists for the liberation of lesbians and gays in Berlin in the 1920s and will soon open its doors in Rudi Dutschke Strasse, around the corner from Chekpoint Charlie and, in the heart of Berlin. The E2H project has been promoted by LGBTIQ archives and educational organizations in Berlin for the past two years.

This intelligent building was designed to house archives, libraries, workplaces for organizations, conference rooms, for reading, theater, cinema, exhibitions, as a community center with cultural vision.

Such an enclosure will involve people in various aspects of sexual diversity. This proposal will enrich the LGBT cultural life in Berlin and you will find several international archives that participate in its activities.

## 13:00 -14: 30 SESSION 2

### **KI RECOVERY AND CONSERVATION OF QUEER MEMORIES IN ECUADOR, COLOMBIA AND BRAZIL**

#### **MICHAEL ANDRES FORERO PARRA MUSEUM Q: MUSEUM ACTIVISM AS A MEMORY EXERCISE**

Colombia is a country in South America that has gone through a long conflict, among the populations that are LGBTIQ. There is an emergency to recover the memory of the populations, as well as not only in the incorporation of them in the documents on the ravages of war, also in the titles of books such as; "Annihilate the difference. Lesbians, Gays, Bisexuals and Transgenders within the Framework of the Armed Conflict in Colombia "; "A Carnival of Resistance. Memories of Reinaldo Trans del Río Luluni "and" Genre and Historical Memory. Balance of the contribution of the CNMH to the historical clarification ", among other titles that make us think about today a more important war that occurs in Colombia is against discrimination.

In 2018, the nonprofit organizations that work for LGBT communities in Colombia have reached the conclusion of the legal recognition of the rights, it does not always have a significant impact on the decrease in violence against LGBTIQ + people. Despite a peace process, the advances in civil rights and the general reduction of homicide, this has not turned into a decrease in violence against LGBTIQ + people.

In this context, the Q Museum was founded three years ago: a queer museum of birth, without walls, without collections, but with the mission of rescuing the memories and identities of LGBTIQ people in the Colombian cultural sphere, as a contribution of the Network Interuniversity for the Diversity of Sexual Identities.

This museum has had several exhibitions between 2016 and 2019. One of the most interesting exhibitions was "What you see, do not ask" in the phrase of "El Divo de Juárez", Juan Gabriel, as a bet to come out of the closet in an informed way: "Leaving the closet is arrogant. It goes by narrating existence, by questioning with it those who are inadequate by the norm and by being insolent ..."

Michael says that museum narratives have a chauvinistic, androcentric, patriarchal, heteronormative character. However, in the last decade they have emerged in Colombia.

The Q museum exhibitions are full of photographs, maps, clothing, elements and elements that are not only interactive but also an educational experience, with questions, reflections and games in the last place to change values and move prejudices around homoparental families, equal marriage, non-discrimination among other topics.

The Museum also plays with science and has flowers an experience about cultural diversity and sexual diversity. The Q Museum is a free museum that aims to make society and citizenship full and free.

#### **RITA DE CASSIA RODRIGUES: THE RIGHT TO MEMORY AND HISTORY AS A POLICY OF REPARATION AND STRATEGY OF INCLUSION FOR THE LGBTIQ + POPULATION**

Rita made her presentation in Portuguese, reaffirming the Latin American request to integrate Spanish as one of the languages of the ALMS Conferences.

Forced to live their eroticism clandestinely, the Queer population appropriated certain spaces in urban areas, such as cinemas, public restrooms, parking lots, buildings and beaches, building mechanisms of social protection and producing a rich subculture.



Rita, understand that cities are a great memory collection, outdoor memories. She argues that her knowledge about these experiences, including that of territories with historical and cultural value, should especially serve the groups that built them, since the right to memory and history is an integral part of human rights.

Geography, urbanism, history, memory, museography, culture or tourism are among the disciplines that can work in this area, from the perspective of an interdisciplinary social policy of reparation and promotion of self-esteem, as well as the generation of jobs and income. By giving them back the knowledge of their own history, the objective is to help promote self-esteem and its integration in society in general.

Next, he presented actions that have taken place in the city of Rio de Janeiro, which include research and population, focused basically on jotas, transvestites and drag queens.

In 2009, Rita opened the blog Memories and stories of homosexuality, with the aim of gathering and publishing memories of queer activists. He did not succeed, so he began publishing information about queer characters in popular culture - such as Claudia Celeste, an activist for the recognition of transgender artists - and about pioneering activism. This page is also on Facebook!

I learned about politics to rule out primary sources, including judicial sources, my object of investigation. It was shocking: of the 13 trials related to the rights of the queer population in the Supreme Court of the State of Rio de Janeiro, six could not be located. Among the latter are these first two known trials on sex change and name change for transgender people, dated in 1985 and 1991.

Rita compiled the testimonies of Sissy Kelly and Anky Lima Belo from Ciudad Horizonte, two trans figures. At the same time that he continued to investigate territory and memory in Rio de Janeiro, writing an article about the protagonism of the queers especially those who were involved in the theater and musicals, the same topic that he addressed in a seminar at the museum of Diversity of Sao Paolo in July of last year.

Currently Rita lives in the community of Rio de las Ostras and makes a broad effort to popularize the knowledge of Queer History, giving courses and talks to students and activists. In the company of other researchers, he is making a selection of documents from different leaders of the LGBT movement in Brazil, and finally with Luis Morado they have created a Queer Research and References Center.

## **ANAHI FARJI NEER TRANSVESTISM AND TRANSSEXUALITY IN ARGENTINEAN MEDICAL JURNALS (1971-1982)**

Anahí showed us the Argentine context from 1930 to 2012, where it was criminalized by police edicts and codes of minor crimes and infractions: prostitution, homosexuality, transvestites and transsexuals, this until 1998. Before 2012 modifications were prohibited genitals, this by the penal code and the law of medical conduct. Although as of 1997 the "genital" surgeries were only practiced with a legal authorization, thus denying the transgender and transsexual persons their right to identity.

In 2012, the Argentine National Congress approved the Gender Identity Law. The law was demanded and elaborated by LGBTI + local activism. This regulates the name and legal sex of people whose gender identity does not agree with the legally assigned one. It includes hormonal treatment and surgical interventions in the public health program. No diagnosis or judicial authorization is required, so it becomes an administrative act.

Anahi analyzed the speeches of medical professionals in relation to medical treatments and operations specifically those that defied the binary norms of the genre during the decades of the 70s and 80s in Argentina. Articles published by the medical academy in specialized journals between 1960 and 1990 were analyzed. A search was made of sources in the Library and Archive of the Faculty of Medicine of the University of Buenos Aires, the terms transvestism, transsexualism, transsexuality and change were searched of sex.

Anahi analyzed and selected three articles in which different professional positions on corporality's that defy gender binary's at the time are expressed differently. Anahí pointed out the vision of Arnaldo Yodiche in Legal Sketches on the occasion of the doctor's day in 1971:

"We could not verify the origin of such abnormality, consequence of a psychobiological error of nature. These poor beings, with their disturbed senses, having a mentality that approaches the unconscious, tried to cure their illness by mutilating their sexual attributes. How could such a monstrosity be possible? This was the question we asked (...) Poor things. It is not your fault. Biology made a bad joke on them."

For his part in 1981 Leo Lenconi published in The Medical Week the following article: "The application of urocytograms in endocrine case studies of transvestism and transsexuality." Leo writes the following:

"In the offices of the provincial courts of Rosario, in the second judicial circuit, we examined a transsexual and four transvestites. The first was a 22-year-old man who had undergone surgery abroad, an operation that consisted of the amputation of the penis and the creation of a neo-vagina. He was sent to the doctor's office by a civil court where he had started the paperwork to change his gender and name on his identity documents, ultimately without success. As for the transvestites, they were subjected to a forensic investigation because they were accused of disorderly conduct and presented for a psychiatric evaluation."

In the same publication one year later Dr. Luis Ablerto Kvitko writes: "The doctor's management of the hormonal treatment of transvestites and transsexuals. Legal, medical-legal and ethical considerations.", noting the following:

"In no way can hormonal treatment be prescribed for transvestites or transsexuals, considering that there is no" state of necessity "due to the presence of any imminent, real and objective damage that could constitute a concrete, imminent and current danger, verified by scientists . Foundation (...) Medical ethics and morality are in conflict with the application of these therapeutic measures, which clearly challenge our ethical standard of application necessary and essential in each and every one of our actions as medical professionals."

The production of knowledge related to the bodies of transvestites and transsexuals between 1970 and 1990 took place mainly in the fields of clinical medicine and legal medicine. The objective was to control a sector of the population considered pathological. This objective was related to the production of discourses related to compassion, moral abnormality and social danger.

These articles also suggest that transvestites and transsexuals made use of available medical technologies to transform their bodies through the consumption of synthetic hormones, as well as genital surgery.

In general, it can be said that criminalizing and stigmatizing discourses that act according to bodily desires did not prevent the practice of bodily changes even if they defied general binary norms. In these articles you can not only see the power that the doctors

intended to have on the patients, but also the moral implications that were weighing on their medical practices.

#### **14.30-16: 00 QUERRING TOWN TWINNING TWIN CITY ROUNDABLE**

It was a meeting between "sister cities" under the leadership of Berlin and San Francisco that had the disposition to offer a tool to organize or subsidize cultural events or products, it was a Tower of Babel, where the language barriers to understand the end of this meeting, provoking some reactions without meaning and others with sense, of these last ones it would be necessary to emphasize that not all the sister cities are so "LGBTIQ + friendly" as Berlin, the companions of China or Russia would have to explore other routes that not put them in their sights.

On the other side were those anti-colonial sentiments and of course the distrust of countries that did not understand that this was a tool and not an imposition, of course it denoted that there are so many abysses between some organizations - and their countries - with less fortunate ones - and their countries.

In the end who seems to have saved the meeting for me was Andreas Pretzel, because although the intention was very good, it did not reach an understanding of the meeting and ended with a headache that prevented me from going to the following conferences.

#### **4:00 - 5:30 pm**

After the previous meeting, I ended up with a physical exhaustion and a headache that no longer encouraged me to go to the K2 session. NEW QUEER COMMUNITY ARCHIVES AROUND THE GLOBE I was very interested to listen to André Murracas, Margaret Tamulonis, Zihan Loo and Yael Rozin, at that time wish that the sessions had been recorded independently of the need to protect the personal data of some participants. But in truth the session of the sister twin cities exhausted me.

#### **17: 30-19: 00 GROUP PHOTO**

Fun experience, today more than ever I feel that Archivos y Memorias Diverse is not alone, that there are hundreds, but thousands of people, activists and academics who truly appreciate the rescue of the LGBTIQ + past. I appreciate the expressions of affection from several members of the German organizations that turned to this Conference, I never felt more welcome and so close.

#### **19: 00-21: 00 CLOSING EVENT**

##### **EVENING PODIUM QUERRING MEMORY, DEFENDING THE FUTURE**

The sketch of the condom as the love letter was fun, from there we went to the closing of activities which I did not take note of, but I did have some final impressions.

The venues were presented to compete, although it seems that the Norwegian headquarters offers more economic resources to win, I believe that the Canadian and American venues promise some infrastructure, although it will be necessary to check the American controls and visas in the Trump era.

The dynamic was a small recount of what the Conference thought and at the same time they asked and answered questions randomly from North to South, from East to West. This time I did not take notes - I no longer understand if they are in Spanish, English or German?

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**Pia Laska Swedish National Historical Museums.** He urged us to continue working and hard, to contribute to the following conferences - I do not know if there is an organization where one can be a member, or if the contributions are only conference-conference, be amazed by its strength and clarity.

**Leonardo Arouca Pofrrio da Silva Museum of Sexual Diversity Sao Paulo Brazil.** He spoke about the need to open these conferences to other languages, other than English and the host country, the language barrier was much noticed in the participation of Latin America. He was asked about his position against Bolsonaro and Leonardo bravely denounced the LGBTIQ phobic regime that is lived in this beautiful country and called for solidarity and international denunciation of the attacks that our LGBTIQ brothers and sisters are living.

I comment that the Museum of Sexual Diversity in Sao Paulo has not received a threat, that the neighborhood supports them, but that the mood of the people is changing. He also commented on the concern to hold a Latin American Regional Congress, from this meeting, I think it is a great point for the ALMS.

**Jonathan D Kats Harvey Milk Institute & Visiting Porfessor University of Pensilvanya**

They presented him as coming from Trumplandia, which offended many Americans who feel devastated by the homophobic and transphobic policies of the US president. He talked about dark times, but finally we can continue working, somehow the fit of Harvey Milk and Magnus Hirschfeld motivate to continue the struggle for rights and the preservation of documentary sources.

**Judit Takacs Center for Social Sciences Hungarian Academy of Sciences.**

**Aaron Devor Transgender Archives & Chair in Trangender Studies University of Victoria Canada**

**Katerina Suverina Public History Laboratory and Garage Museum of Contemporary Art, Moscow Russia.** Katerina was asked about the situation in Russia and she talked about how frightened the LGBTI population lives and therefore the underground life, culture and LGBTI activism, they told her to be visible and go out, to make pressure and presence, which I think is fine, however I think that they, who live the persecution of Putin, should make their own strategy and I am sure that someday they will give us the surprise, while the pressure and international solidarity must be enormous.

In the end, the whole team that was participating was thanked for this Conference was very, very successful, I also sent my thanks, the teamwork was seen and especially the union between several Berlin cultural archives and groups , something we have to learn a lot in Mexico.

It seems to me that one of the big mistakes of the Conference, besides being only bilingual and I think we should find some solution to this, is that there are three days for many tables that left people exhausted or that we could not cover them, I think It is necessary that the following editions be longer and that the same number of activities and tables be included so that they can be enjoyed in their majority.

The organizers and organizing groups were very friendly, from the first contact and tried as much as possible to solve all problems, it would be nice to make a manual for future venues