

Mijn verhaal

Mon histoire

My story

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Framing Romani LGBTIQ Equality, Emancipation and Intersection

Essential knowledge production is a social notion, which have a massive ownership from the cis heteronormative patriarchal white middle class narratives. This grounded phenomenon sustains and establishes the invisibility of Roma LGBTIQ people. The ideology of anti-gypsyism until the last decades created from external narratives, which are generalized and conceptualized through ethnographical and anthropological discourse on Roma. The dominant and stigmatized discourse excluded the own Romani narratives and representations, limited the access to knowledge and its productions, ergo the needs, visibility and lived experiences of Romani LGBTQ people. Romani persons, narratives, actions and stories are forgotten, because of the

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putative legacy of the white academy and policy recommendations. Identities are complex, natural, powerful and at the same time reflexive.

Despite the extensive academic literatures as well as public discussions about Romani and LGBTIQ people, the particular subgroup of Romani LGBTIQ people is often surrounded by lack of awareness, supposed taboo, and therefore invisibility. The common definitions of these social groups are composed from external knowledge that often includes elements, which can be interpreted as unfavorable. Some literature and informal sources have incorrectly argued that the inherent 'deviance' of the Romani and LGBTIQ minorities is genetically and culturally coded. In addition, it is also argued that socio-economic, cultural, linguistic, and "lifestyle" elements separate these groups from the general majority society

No person belongs to one certain group, or has only one characteristic identity, as gender, sexual orientation, gender identities, intersex status, race, ethnic background, age, nationality, social status, class, educational background, beliefs, etc. Some of this actually can change over-time. They can shift from the foreground and they can shift to the background.

We can understand the Romani LGBTQ existence through the concept of intersectionality. Crenshaw in 1989 refers to intersectionality as an anti-discriminatory notion, which provides a tool to measure, analyze and evaluate the social distances, prejudices, equity and equality, legislations, policies and social movements into the society. In-

tersectionality is a social phenomenon and an analytical lens to understand identities, offering a transparent sense of the commonly constructed oppressions. Concerning to Hooks's – postcolonial- theoretical notion, it is the terminology of power, representations, positions, accessibility and criticism. This feminist scholarship provides not only a wider understanding of the social structure and its members positions, but it also reveals their values, needs and lived experiences between and within the different social groups

Romani LGBTIQ people face not only with different forms of discriminations, exclusions, stigmas and xenophobia because of their ethnic origin and social class status, but also with lesbophobia, homophobia, biphobia, transphobia, intersex status and sexism because of their gender and/or LGBTIQ identities, as Lesbian, Gay, Bisexual, Transgender, Intersex, Queer and/or Woman. Romani LGBTIQ people ostracized and violated both within the majority society and their own groups as well as inside Romani and LGBTIQ communities. They are facing different forms of oppressions by the majority cis heteronormative patriarchal white middle class society, and within their own Romani and LGBTIQ groups as well, because of their identity characteristics, as people with disabilities, social class status, intra group differences, gender identities, sexuality, age characteristics or any other intersections of these. It is argued, Romani LGBTIQ people identities and visibilities are romanticized, eroticized, feminized, ethicized, and classicized by the supramental LGBTIQ, Feminists, Human Rights and Romani masculine macho

leaderships and movements. As a concern of this socially conceptualized power matrix; the Romani LGBTIQ people are objects of psychical and physical violence through the different status quo oppressions. On the one hand, they are psychically violated because of lack of their own lived narratives in the previous white descriptive academia, and because they have limited inclusions and access to the different social movements as well. Moreover Romani LGBTIQ people suffer from physical violations and oppressions by their own cis, gender conformist, Romani, and LGBTIQ communities too.

The presented narratives and experiences are just few out of the countless Romani LGBTIQ voices, which are at the moment, invisible, oppressed, harmed, shaped and silenced by others.