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Politika vključevanja transspolnih in nebinarnih oseb: primer feministično-spiritualnega menstrualnega družbenega gibanja Rdeči šotor

Menstrualna kri marsikje po svetu še vedno velja za tabu. Pomembna oblika preseganja menstrualnega tabuja je gibanje Rdeči šotor. Ustanovljeno je bilo leta 2007 v ZDA in predstavlja primer feministično-spiritualnega menstrualnega aktivizma, ki posega v zakoreninjene strukture neenakosti in razgalja temeljne vidike mizoginije, seksizma, homofobije ter klasizma. Čeprav se sodobne spiritualnosti predstavljajo kot nehierarhične in spolno enake, se ženskih krogov, kot je Rdeči šotor, v največji meri udeležujejo cispolne, heteroseksualne bele ženske srednjega razreda, kar izključuje nebinarne, transspolne in druge LGBTQ+-osebe. Postmoderne ideje o fluidnosti spola so dodatno prispevale h glasovom LGBTQ+-ljudi, ki so kritizirali spolne binarnosti v spiritualnih skupinah in priskrbeli nove argumente za socialno vključenost. V prispevku bomo poskušali razumeti, ali so Rdeči šotori v Sloveniji odprti za bolj raznolike identitete z vključevanjem transspolnih in nebinarnih oseb, ter odgovoriti, ali gibanje Rdeči šotor krepi ali presega esencialistične konstrukcije ženskosti in hegemonijo esencializirane spolne binarnosti. Raziskava metodološko temelji na etnografskem terenskem delu v obliki opazovanja z udeležbo na srečanjih Rdečega šotora v Sloveniji, polstrukturiranih poglobljenih intervjujih z udeleženkami in gostiteljicami ter poglobljeni vsebinski analizi interakcij, kakor se manifestirajo v digitalni komunikaciji (spletne strani, Facebook itd.).

Ključne besede: aktivizem, izključitev, transspolnost

The Politics of Transgender and Nonbinary Inclusion: The Case of the Feminist-Spiritualist Menstrual Social Movement Red Tent

Menstrual blood is still regarded as taboo in many parts of the world. An important form of breaking the menstrual taboo is the Red Tent movement. It was founded in 2007 in the USA and represents an example of a feminist-spiritualist menstrual activism that intervenes in entrenched structures of inequality and exposes fundamental aspects of misogyny, sexism, homophobia and classism. Although contemporary spiritualities present themselves as non-hierarchical and gender equal, women's circles such as the Red Tent is pre-dominantly practiced by cisgender, heterosexual and white middle-class women excluding lesbian, gay, bisexual, transgender, queer/questioning and other LGBTQ+ people. Post-modern ideas about gender fluidity further contributed to the voices of LGBTQ+ people who critiqued residual gender binaries operative in some spiritual groups and provided new arguments for social inclusion. In this paper, we will try to understand whether the Red Tents in Slovenia are open to more diverse identities by including transgender and non-binary people, and answer whether the Red Tent movement reinforces or challenges essentialist constructions of womanhood and the hegemony of the essentialized gender binary. The research is methodologically based on ethnographic fieldwork by participating in Red Tent gatherings in Slovenia, semi-structured in-depth interviews with participants and hosts and in-depth content analysis of interactions manifesting through digital communications (websites, newsletters, Facebook etc.).

Key words: activism, exclusion, transgender



Enakost spolov: premisleki in izzivi

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Abstracts of the Symposium
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