

## *Editorial*

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As we set out to publish an international issue, we asked our prospective contributors and ourselves what international means in times when all around the globe various legitimizing strategies were used to justify reinventing the sovereign nation state. If there ever was anything like a transnational promise or a planetary utopia, it seemed to be fading away. But did that also mean that homonationalism was flourishing? Or had queer learned its lessons and was it now contributing to reimagining the international? Countable or uncountable, the International? Capitalized, or not?

Most contributors to this issue approach a queer international in a dominant but heterogeneous language, which is simultaneously hegemonic and diasporic, spread out and continuously morphing. While not neglecting native English speakers, we have encouraged those for whom English is a second, third, or fourth language, and who enjoy the struggle of doing queer theory and politics in tongues so far neither translated into the international discourse nor recognized as relevant for democratizing, or rather, decolonizing global queer relations.

Not wishing to hypostasize the international, contributors to this issue have broken down inter-national's two elements, with the result that international often transformed itself into transnational. Giving up the idea of one world the way we gave up the first, second, and third world, in favour of processes of worlding, is meant to rupture fantasies of superiority in its various guises. Yet, it remains an open question how to address and challenge hierarchies that organize local and global relations, and do not spare queer politics and socialities.

In this issue:

Katherine Fobear writes about two transgender refugees in Vancouver who are subjected to a bureaucratic regime which exacts conformity to its expectations as the same time as it provides refuge. These refugees find a space in which to bear witness to their sense of belonging to the worlds they have left behind and the place to which they came not just with words, but also with snapshots which they take.

Andreas Athanasiades writes about an island divided between two nation states and a society divided in other ways, including by homophobia, but whose complex relationalities were reconfigured in a performative way in the first-ever Cyprus Pride march in 2014, which delivered a powerful political and affective change.

Tyrone Grima describes a recent performance queering the figure of the Roman Catholic saint Francis of Assisi, in which public nakedness, a kiss, and the saint's stigmata are read as indicative of his non-normative identity.

Sindhu Rajasekaran writes about Chudamani Raghavan's novella *Yamini* (1960), whose eponymous heroine's asexuality is interpreted as a form of precolonial desire which is not orientated toward the body but is instead a desire of the mind; this queering reinterpretation of desire has a decolonial valence, as it metaphorically wrests India itself from its position of a coveted passive object.

Rita Müller offers an excerpt from her longer dissertation on art performances hosted by a now-defunct Warsaw club Le Madame, founded in 2003, which the local authorities shut down in 2006 despite community protests. Müller describes two performances (one of which took place in M25, a club located across the river from Le Madame), arguing that these events and spaces served as instances of what Peter Lamborn Wilson (Hakim Bey) termed Temporary Autonomous Zones.

Writing in Polish, Mathias Foit looks at the queer past of places in interwar Germany which became part of Poland after the Second World War. He engages with previous critique of metronormativity to argue that de-emphasizing the importance of cities to queer lives – as distinct from queer lives in rural places – must be further nuanced to accurately reflect localized and historical specificity.