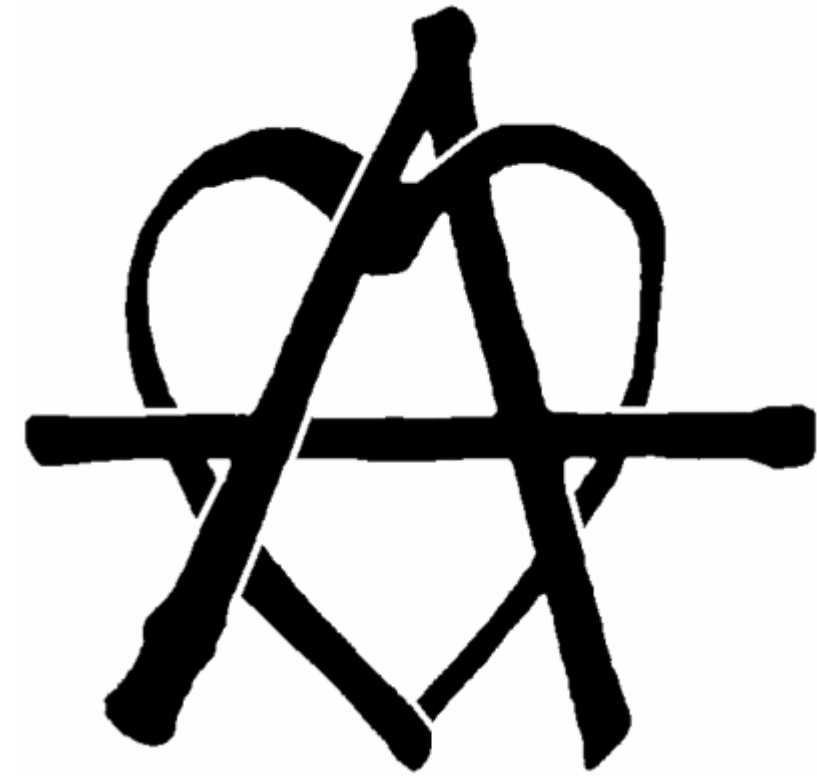


# Sexuality as



# State Form

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In recent years, the collaborative writings of Gilles Deleuze and Félix Guattari have been read as contributing to an anarchist tradition or even constituting, along with other mostly French, mostly male theorists, a new anarchism. In either case, the depth of their opposition to the state and the profundity of their awareness of and desire for other possibilities has obvious affinities with anarchism. At the same time, their writings are also being looked to in order to reinvigorate a queer theory in danger of becoming established (see, for example, O'Rourke, 2006; Nigianni and Storr, 2009). I can see why. Beginning with a deconstruction of Oedipal heteronormativity, their radical two-volume love child, *Capitalism and Schizophrenia*, was born of a love which, in Deleuze's words, was 'nothing to admit' (1977a). He refuses the admission of homosexuality demanded of him; to do so would reduce homosexuality into a state of being. And for Deleuze, being is always becoming (Millett, 2006). It is this refusal to be categorized and judged that inspires both anarchist and queer readings. So too, is their refusal to separate the libidinal from the political, thus affirming the significance of sexuality as well as that of states and markets (see also Bedford and Jakobsen, 2009). For Guattari, 'a transformation of homosexuals cannot come about without simultaneous undoing of state power for which an ongoing experimentation with people, things and machines is tantamount' (Conley, 2009: 33). In this essay, I cannot separate the anarchist from the queer. Their philosophy is anarchist because it is queer, queer because it is anarchist. Or perhaps it would be more consistent to say that their philosophy is a contribution to becoming-anarchist, becoming-queer. In any case, they are neither queer nor anarchist when those words become fixed signs with clear and definite meanings. Deleuze and Guattari are too strange to be normalized.

When I first heard of them, they sounded too strange for me. I have a memory of standing on the doorstep of the tenement building in Edinburgh which housed the postgraduate office I used. Knowing something of my anarchist politics, one member of the department said with what I imagined was derision, you must be interested in Deleuze and Guattari's nomadology. I blushed with shame, wanting to appear academically sensible and found myself agreeing that that sounded crazy – not something I'd be interested in. Later, though, when I read Todd May's *Political Philosophy of Poststructuralist Anarchism* (1994), the state form and the nomad seemed all too familiar. I recognized them from stories I'd been hearing about sexuality.

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I've been trying to make sense of sexual orientation for most of my life, it sometimes seems. Supposedly it's simple – just answer two questions: (1) Are you a woman or a man? (2) Do you fancy women, men or both? The thing is, neither of those questions seem all that simple to me. Oh, I've tried and thrown myself into various identities with the expected politics and efforts at community. While I don't want to underestimate the sustenance I received from these efforts, they were ultimately unsustainable. I couldn't keep trying to fit these boxes. I came to feel resentment, that never-quite-satisfying anaesthetic (Nietzsche, 1994), for not experiencing the great gay community advertised in those glossy magazines I nervously bought as a teenager. And so I argued strongly against identity politics, trying to convince LGBT activists that they were doing it wrong and should become anarchists instead (a gentler version of which appears as Heckert, 2004). My resentment faded as I realized my efforts were all too often leading to alienation rather than transformation. I wanted to develop a more compassionate approach to be able to connect with those who value the politics of Pride, not least my younger self. I also wanted inspiration for political alternatives that might inspire others so much more than being told, once again, that what they were doing wasn't good enough.

I tried a new approach to understanding sexual orientation. I asked people how they experienced it and listened to their stories (Heckert, 2005; 2010). I didn't ask just anyone – I imagine blank stares from folk who have no questions about the innateness of their heterosexuality, homosexuality or bisexuality. It has, after all, become 'the truth of the self'. Instead, I invited people in mixed relationships (e.g. lesbian/bi, gay/straight, it's complicated/it's complicated in a different way) because I expected them to have interesting stories about lives lived across the borders of these categories. And they did.

This chapter is a story about how I developed a deeper understanding of sexual orientation through these stories with the help of anarchist/post-structuralist thought and, more specifically, Deleuze and Guattari's concepts of the state form and the nomad. It's a story that has changed and will change again, for understanding, too, is a becoming.

#### AN ANARCHIST POST-STRUCTURALIST FRAMEWORK

If anarchism is not a fixed ideology, but a continually evolving trend in human history 'to dismantle [...] forms of authority and oppression' (Chomsky, 1970), then it seems clear to me that anarchism can be seen in the queer critiques of any supposed border existing in between heterosexual and homosexual, and the violence that its policing involves. So, in this sense, an anarchist approach to sexual orientation is neither particularly original, nor necessary. Queer theory, and the feminist and other movements from which and with which it evolves, is already doing this work. Saying that, I suggest that an explicitly anarchist critique of sexual orientation is valuable in recontextualizing histories, understanding contemporary experiences, and developing new forms of social relationships and movement.



Even with concerns about May's (and others') arguments for French post-structuralist theory as a *new* anarchism (e.g. Cohn and Wilbur, 2003), I have found the framework he developed under that name to be very valuable for my understanding this concept called 'sexual orientation'. Furthermore, it helps me to address confusions ascribed to post-structuralist and queer theories. Seidman (1997) among others has been concerned by the failure of queer theorists to specify any ethical commitments. May (1994) argues that while post-structuralist theorists may resist spelling out their ethical principles in order to avoid producing a foundation from their anti-foundational critiques, one can nonetheless find an unspoken ethics within this body of work. May's framework entails five conceptual components, including ethical principles: (1) structure and power as decentralized, relational and non-deterministic forces, which are continuously produced by human action; (2) a rejection of essentialist humanism for a performative understanding of human identity; (3) a radical ethical critique of representation; (4) an ethical commitment to difference; and, (5) a multi-value consequentialist understanding of both history and ethics. These components intersect to produce tools not only for understanding social life, but for radical social change.

#### Structure and Power: The Continuous and Pluralistic Production of Social Reality

May suggests that we can differentiate a 'tactical' politics from those which he terms 'strategic'. The defining characteristic of May's notion of strategic political philosophy is that it 'involves a unitary analysis that aims toward a single goal' (1994: 10). For certain Marxisms this would be centred on economics, or for certain feminist philosophies, on gender relations. In these cases, all forms of oppression and injustice can be reduced to a singular source (e.g. capitalism or patriarchy). This source, then, is the centre from which all power emanates. This conception of centralized power underlies the strategic notion that particular subject positions can be better placed to understand and address the problematic of power. Thus, traditional Marxist groups incorporate a party vanguard who claim power in the name of the proletariat. Certain feminisms have been similar in this respect in the suggestion that women (especially lesbian women), by virtue of their oppressed status, possess particular knowledge of the social world and are placed to produce revolutionary change (e.g. Frye, 1983). Feminist women of colour have responded that their experience cannot be reduced to a singular oppression, nor the sources of their affinity be reduced to one category of people (bell hooks, 1981; Moraga and Anzaldúa 1981).

Like these anti-racist feminisms, some post-structuralist theories define a tradition of tactical political philosophy. A tactical approach, in May's terms, argues that there is no centre of power, that it is irreducible to any particular source (e.g. capitalism, racism or patriarchy). Instead, Deleuze and Guattari, for example, use a metaphor of the rhizome to describe power – neither has a centre, a beginning nor an end; both form complex intersecting patterns. Likewise, Foucault suggests that power is exercised in multiple forms, through diverse social relations and in 'dispersed, heteromorphous,

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For the care of the self, in my experience, is a letting go of the enclosed self, of self-consciousness, of that which is both the effect and the foundation of the state (Foucault, 1982). When I feel less attached to the question of who I really am – activist or scholar, homosexual or bisexual – I find myself experiencing a deeper sense of connection with others. Whether that's through the writing I do, in meetings of shared projects, in talking with friends, family and neighbours or with strangers on trains or in parks, possibilities arise that have been closed off when I want them to know, or want to keep secret, what I might imagine to be the truth of myself.

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localised procedures' (1980: 142). It was the anti-authoritarian student and worker uprisings of Paris in 1968 that inspired and encouraged Foucault to carry on with his efforts to understand relations of domination outwith those traditionally analysed by Marxism.

Although Foucault had begun to explore the issue of power before 1968, it was his experience of this insurrection that spurred him on. While Guattari had long been politically active, Deleuze was to become deeply politicized by the events of 1968. Only after these revolutionary days did Deleuze become involved with political movement and activism, including the *Groupe d'information sur les prisons* (GIP) initiated by Foucault and others. He also worked in support of the Palestinians and homosexual people and in opposition to the Gulf War and the French nuclear strike force (Patton, 2000). In a sense, then, the suggestion that Foucault and Deleuze invented a new form of anarchism (May, 1994) understates the significance of the activist and anarchist contexts within which their work developed (see also Halperin, 1995: 25–6 on Foucault).

This anarchist approach to social organization might also be understood as recognizing structures as internal to human relations rather than as sources of power outside the social realm. Thus, post-structuralism does not, as some have suggested, deny the reality of either domination and oppression, or the apparent stability of structures of capitalism and government. Rather, theorists such as Foucault and Deleuze argue that structures are not fixed, nor are they historical forces that are simply maintained, but that these apparent structures are continuously produced through social relations. In theory, people could produce very different forms of social organization by changing the nature of their social relationships. This argument is continuous with elements of so-called classical anarchism.

In practice, such activity is difficult but not impossible and benefits from a tactical approach – recognizing the application of power within local and specific contexts. If, as Guattari, Foucault and Deleuze argue, power has no centre, then the vanguardist approach promoted by Leninism–Marxism and certain formulations of lesbian feminism can no longer be justified by claims of subject positions in relation to centres of power. Likewise, Ebert's (1996) criticism of Foucault (and Butler) as anarcho-capitalists who fail to recognize the exploitation of capitalism misinterprets, it seems to me, Foucault's anarchism. It is not simply the state, as a set of juridical and disciplinary apparatuses, that Foucault opposes, but the state-like relationships of power (e.g. disciplinary, penal, psychiatric) whose cumulative effects are the state; simultaneously, the state apparatus depends upon such decentralized relationships of power and obedience in order to exist.

If oppression is experienced in diverse locations and is produced by the intersection of various micropolitical forces, it is difficult to imagine that any one group of people can claim a social position that better enables them to politically address these problems than anyone else. In this respect, the work of Guattari, Foucault and Deleuze is very much anarchist in that it rejects vanguardism and promotes an ethic of decentralized social action. At



the same time, in recognizing the multiplicity of the state, post-structuralist theories might offer interesting contributions to anarchist thought on the internal contradictions and complexities of the state as apparatus (e.g. Pringle and Watson, 1992). In other words, can one do unstatelike things within the apparatus of the state? Can one be in the institution but not of the institution (Shukaitis, 2009)?

Importantly, then, power might be understood not simply as suppressive, but is always profoundly productive. Power, in this sense, does not emanate down from the state. Rather the state may be considered that name which we give to the oppressive effects produced through decentralized relations of domination, surveillance, representation and control. According to ‘stateless theories of the state’, the state is a discursive effect rather than an autonomous agent outside of social relations (see Jessop, 2001 for overview). Likewise, relations of power can also produce more desirable effects, in anarchist terms, such as food cooperatives, workplace resistance, childcare, community gatherings or the production of anarchist theory.

While both vanguardist elements of lesbian feminism and advocates of ‘sexual citizenship’ (e.g. Plummer, 2003; Weeks, 1998) aim to undermine relations of domination, I’m concerned about the simultaneous relations of domination that remain unspoken, unaddressed. To prioritize, and thus present as discrete, one axis of oppression like sexual orientation is to evade all of the difficult issues that arise when sexuality is acknowledged as raced and classed, as intertwined with states and markets. I mean no disrespect in saying this: I have made such evasions myself when doing so was the only way I can imagine having the energy to focus on understanding sexuality. At the same time, I’m concerned, for example, how to address the homonormativity which arises when gay and lesbian rights claims coincide with the racial politics of state/capital/Empire, for example (Puar, 2008).

#### An Anti-Representationalist Ethic

In rejecting the notion of a human (or gay, etc.) essence, it is consistent to reject the humanist notion of discovering and cultivating this essence. If indeed the epistemological project of understanding an essence is at the same time a political project of defining and constraining human potential, then we might come to understand representation of a subject or a category of subjects as an act of violence. This violence applies to acts of representation in both senses of the term. To claim the authority to speak for another is a violation of that person’s capacity to speak for themselves, to tell their own stories. ‘Practices of telling people who they are and what they want erect a barrier between them and who (or what) they can create themselves to be’ (May, 1994: 131). This is not to suggest a voluntaristic notion of the self, where one can choose who or what they want to be in the same sense that one can choose one’s wardrobe. Identity is produced through numerous relations of power and social practices, over which one can only have limited control. This first sense of representation thus relates to the second: to speak for others depends upon claims to define others, that is to say who they really are or what their interests are, which is

the table’ (Bawer, 1994), others continue to be targeted for police violence, bullied, harassed and impoverished. In this respect, I’m in disagreement with those who read nomadology as either celebration of the romantic other (e.g. Alcoff, 2006) or as a mobility privileged by neoliberalism. I see it instead as the flexibility necessary for survival.

The thing is, the state is also a survival strategy. It is, however, a strategy that assumes its survival depends on crushing or containing the Other. This is never the official story – war is presented as exceptional, as justifiable, as necessary. It is always regrettable, yet, too, always the lesser evil in the face of fascism, communism or terrorism. The state as apparatus or state as nation is always a security state, always dependent on fear, on terror, to justify the protection that only it can provide (Brown, 2005; Newman, 2007). The state as micropolitics, as state form, may involve similar emotional patterns. It might also be a way that many of us learned to survive growing up in a culture of domination (Heckert, n.d.).

#### WHO DO I THINK I AM?

I lie on the sofa and glance down at a draft of this chapter lying on the floor. I find myself asking, Who do I think I am? Imposter syndrome strikes. Am I really clever enough to be writing this? Do I really know what I’m talking about? These are echoes of that question of domination – ‘Who do you think you are to question my authority?’ Because to have authority is to be someone, not just a nobody *pretending* to be someone.

Later, I sit writing in a garden, breathing in the exhalations of trees and herbs, hedges and grasses while bacteria help the gut to digest a breakfast of grains, nuts, butter and honey. When I pause in writing to lift a cornflower and transplant it, further bacteria, these with anti-depressant properties, pass through skin into blood. Where do I end? Where does garden begin? Where does garden end and the rest of life begin? If these words are mine and you take them in, who are you? And what would it even mean to say these words are *mine*? I rather like being a no body, not enclosed to one singular indivisible and separate body. My flesh is social (Beasley and Bacchi, 2007), my self ecological (Macy, 2007; Tuhkanen, 2009).

In a recent discussion of whether or not I would accept an invitation to visit a university this spring, the woman who invited me said, ‘I know – academic time, activist time’, acknowledging that I must be very busy. I replied, ‘and gardening time’, to which she looked stunned and remained speechless. Trying to be an academic or an activist, the state arises within me, enclosing and judging. The role is a rule against which I am measured and eternally found wanting (Anonymous, 2000; Schmidt, 2000). Gardening, I am drawn outside this enclosed self and remember that to be alive is wondrous. This, too, is a form of direct action, of direct relationships with edible and medicinal plants, of skills I learn and share with friends and neighbours.

So when people say that Foucault’s turn to the care of the self is a conservative, individualistic, bourgeois or liberal move, I am in disagreement.



doing that. So I kind of dropped, not intentionally, but I kind of dropped it all and then, at some stage, I realised that I didn't actually need any of that so I didn't pick it up again. ('Erica')

In these stories, sexual orientation is not the truth of the self but something people do to themselves and to each other. I've come to see orientation less as a compass point where everyone has their own magnetic North and more in the sense used by institutions to orient new students or workers to a particular way of being. Orientation is not a truth, it is a process.

This can be seen, in part, through its historical development. Even before the development of heterosexual and homosexual identities within Western cultures, disciplinary apparatuses, including those of the state and Church, were active in their efforts to define standards for sexual behaviour. The possibility, or rather the perceived possibility, of procreation was sometimes defined as the only justification for sexual pleasure. Indeed, heterosexuality was first defined as a mental illness suffered by those who expressed strong desires for sexual activity with members of 'the other' sex, apart from the respectable necessity of procreation (Katz, 1996). Heterosexuality developed as a new state form, one in which a variety of practices were compressed into a single psychiatric category. This simultaneously placed reproduction as a core element of what a woman should be, to which feminists, anarcha- and otherwise, have long responded by supporting the reproductive freedom of women (see, for example, Passet, 2003). Sexual orientation can be understood as a set of state forms in that a wide variety of practices (including sexual, romantic and gendered) are defined and judged in terms of their capacity to be categorized within, or association with, one of three boxes. Nomadic sexualities are rendered incomprehensible, deviant, dangerous. The maintenance of sexual orientation as a comprehensible social category, in the face of much greater sexual diversity, is linked to the state apparatus through a wide variety of mechanisms. Obvious examples include marriage, sex education and clearly discriminatory laws. Other prime examples are found in sexual-orientation-identity rights movements. Arguments for 'operational essentialism' (Spivak, cited in Butler, 1990), 'strategic essentialism' (Fuss, 1989), or 'necessary fictions' (Weeks 1995), including Gamson's (1996) assertion that sometimes identity politics is the only possible option, come from efforts to be included within the state or to be represented.

At the same time, the character of the dangerous outsider is a necessary figure in state storytelling. What would police, politicians and demagogues do without the promiscuous woman, the queer, the paedophile, the terrorist, the potentially dangerous activist who crosses borders and defies laws? These figures are constructed as monstrous and undeserving of empathy. Empathy for the enemy weakens the soldier and state 'politics is the continuation of war by other means' (Foucault 2003: 15). That which is outside of the state, which is unstatelike, must be rigorously denied, caricatured, attacked, disciplined or subsumed. So, while some LGBT folk who are 'virtually normal' (Sullivan, 1996) in terms of race, class, gender and desire may be offered 'a place at

in itself an oppressive relationship. A rejection of representation is essential to direct or anarchist democracy as well as to post-structuralist critiques of essentialism. For Deleuze, a critique of representation is 'something absolutely fundamental: the indignity of speaking for others' (Deleuze, 1977b; see also Sullivan, 2005; Tormey, 2006). The critique of representation is, at the same time, an anti-capitalist sentiment. The apparatuses upon which capitalist social relations depend – factories, schools, prisons, hospitals, nuclear families and the military – function through disciplinary techniques, producing docility.

### The Value of Difference

In keeping with the principle of anti-representation, the second ethical principle of anarchist post-structuralism is 'that alternative practices, all things being equal, ought to be allowed to flourish and even to be promoted' (May, 1994: 133). This principle, too, is a key commitment of queer theory. The first axiom of Eve Sedgwick's seminal work, *Epistemology of the Closet*, is that 'people are different from each other' (1990: 22). While queer theory, in keeping with its anarchist and post-structuralist roots, advocates a politics of difference, its refusal to articulate an ethical principle of anti-representation has resulted in a misunderstanding of this commitment to difference. For example, Sheila Jeffreys (1993) has suggested that paedophilia, and Stephen Angelides (1994), rape, might also constitute sexual difference that would then be necessarily promoted by queer politics. However, rape certainly involves representation in the sense of not listening to what someone else wants (or does not want); paedophilia, when referring to childhood sexual abuse, does so as well (see Teixeira, n.d. for a critical anarchist discussion of paedophilia). Thus, in these cases, all things are not equal. So, promoting difference is not to advocate 'anarchy' in the sense of a lack of ethical standards, but anarchy in the sense of people deciding for themselves, in relation with others, how to live their lives without being told (or telling themselves) that they are doing it wrong. Post-structuralist/anarchist thought prioritizes the value and necessity of difference over identity both through a rejection of the coherent, rational, individual self in favour of a fluidity and multiplicity of desires embodied within and between individuals and through a rejection of over-deterministic notions of structure for a decentralized conception of power.

### Of Ends and Means

Finally, post-structuralist ethics can be understood in terms of consequentialism: that ends cannot be separated from means. Consequentialism has deep roots within the anarchist tradition, exemplified by Bakunin's debates with Marx over the possibility of a 'workers' state' withering away to result in an egalitarian society. Bakunin's recognition that oppressive power is not centralized within capitalism and that history is a continuous process whereby the ends cannot be separated from the means is decidedly congruent with French post-structuralism. Furthermore, his accurate prediction of a 'red bureaucracy' suggests that history is a continuous process and that the ends are inseparable from, and cannot justify, the means. Consequentialism is still



potentially authoritarian, as in the example of utilitarianism, in which the aim must always be the greatest happiness for the greatest number. Rather, May (1994) suggests that post-structuralist anarchism advocates a multi-value consequentialism, in which ends and means are inseparable and in which those ends and means are based on diverse values in particular locations. If societies, relationships and individuals are all continuously produced, if history is a continuous process, how is it possible to separate ends from means? As Giorgio Agamben writes, there are only ‘means without end’ (2000). Unlike Karl Marx or Francis Fukuyama (1992), post-structuralist theorists argue that there can be no ‘end of history’, whether communist or capitalist. Nor are consequences either linear or predictable. The future cannot be plotted, planned, forced or demanded – these are the efforts of states (Scott, 1998). All visions of the future are fantasy; it can be predicted no more than it can be controlled. Diverse practices of prefiguration are intertwined in such a way that the consequences cannot be predetermined. Life is always becoming otherwise.

#### SEXUAL ORIENTATION AS STATE FORM

Just as Foucault, and generations of anarchists before him, look beyond the state as institution to wider, decentralized practices of governmentality, Deleuze and Guattari see the state everywhere: in philosophy as state thought and in everyday life as state form. Fortunately, for those of us looking for anarchist inspiration, they see alternatives everywhere as well. ‘The operation’, they say, ‘that constitutes the essence of the State’ is overcoding (1977: 199). To overcode is to attempt to capture the endless creativity of life through the deployment of categories of judgment.

Of course, we all use categories to make sense of the world – coding is crucial in research methodology or other forms of storytelling where communication only happens because we can distinguish between the princess and the pea or the capitalist and the anarchist. Overcoding, on the other hand, is the colonizing strategy of declaring, with authority not to be questioned, both how things are and how they should be, regardless of the local and particular knowledge of those who are always, already living with these questions.

Overcoding is practised by the state as apparatus or institution in the form of law, for example. To limit our perception of the state to institution is to risk missing the manner in which macropolitical practices (that produce the appearance of ‘institutions’) are themselves products of interwoven micropolitical relationships and practices. Deleuze and Guattari use the notion of state forms to describe micro- and macro-level operations that have a relationship of mutual dependence with the state apparatus and which serve its goals of control, maintaining the illusion of centralized power. ‘The purpose of the state-form is to bind all nomadism to certain structures, to make sure that its creativity does not overflow certain boundaries or certain identificatory categories’ (May, 1994: 105). Thus, the state form helps to fulfil the essential function of the state, which is to conserve, to control, to capture. The state

can be understood as ‘a process of capture of flows of all kinds, populations, commodities or commerce, money or capital’ (Deleuze and Guattari, 1988: 386). So too, flows of emotion, desire, attraction and kinship. But the state is not able to capture all flows, to control all creativity. Some things escape. These are the creative forces of nomadism: ‘not tied to any given social arrangement; they are continuously creative, but their creativity is not naturally bound to any given types or categories of product. Such nomadism is central to Deleuze’s thought, because it provides the possibility of conceiving new and different forms of practice, and thus resisting current forms of identification as unwanted constraints’ (May, 1994: 104–5). This is creativity which refuses to be contained; it continually escapes, overflows, undermines, transgresses and subverts. It is the queer fecundity of life itself that changes, connects, evolves in ways that cannot be predicted. Reading about the state form and the nomad, the idea of sexual orientation started to make sense to me in a new way. It, too, is a system of categorizing and judging bodies, identities, desires and practices according to certain criteria. Intertwined with the state as apparatus, sexual orientation as state form involves borders and policing, representation and control. This is illustrated in two examples from interviews which were particularly influential in my developing an anarchist/queer framework for understanding sexual orientation.

I socialise on the gay scene constantly. [...] I had a very good friend who used to walk into every gay bar in [the city] with me and say ‘this is my friend and HE’S STRAIGHT, BY THE WAY’. And I got so pissed off with that, that I said to him one day, ‘look, I’m not straight. I’m not gay. I’m not bisexual. I’m Mark and if I’m happy to live with that then you’ve got to accept it’. And my friends have. I mean there are people that [...] because of the [voluntary sector health] work I do, it kind of puts you in [...] a position of power where people snipe at you and they like to throw labels at me but I just refuse to take them up. So I think it kind of leaves them feeling frustrated. That’s what labels are about, I think, aren’t they? About other people being able to put you in a box and then [...] I don’t know, deal with you or not deal with you, as they feel fit. And my experience has been that if you refuse to be pushed into one of their boxes, they’re kind of (*shrugging*). I don’t know a word [...] it leaves them slightly powerless and confused. (‘Mark’)

Well I kind of tried to conform to a heterosexual box because that’s pretty much what I thought I should do and then I sort of didn’t try to conform to but considered a lesbian box and I thought it didn’t really fit. I felt really uncomfortable with that and with all the connotations that I could see around that particular box and with the gay scene and I sort of considered a bisexual box and that didn’t feel particularly right either. It felt restrictive and it felt like [...] the most difficult thing for me was that I felt that once I chose a particular thing to call myself, then I’d have to conform to that and I’d have to keep it up like a membership and I couldn’t really handle