The proceedings commenced after Islamic jurist and human rights lawyer Aslam Khaki filed a Supreme Court (SC) petition in 2009 seeking protection of the fundamental rights of khwaja siras. Khaki’s actions were in response to a police raid and the subsequent arrest of khwaja siras at a celebration in Rawalpindi that was followed by a public protest staged by khwaja siras (Redding 2015). Though unexpected, the SC’s actions coincided with similar developments in other South Asian countries, including India, Bangladesh, and Nepal (Khan 2014). Moreover, the advancement of khwaja sira rights can be attributed to the historic significance of Mughal-era khwaja siras (1526–1857), who played such important roles in the imperial courts as guarding the royal seraglio (Manucci 1906) and serving as army generals and regal advisers (Lal 1994). As a historically rooted term, khwaja sira has retained legitimacy and respect in contemporary Pakistan, while most other queer descriptors are stigmatizing and harmful.

It was roughly in 2016 and 2017 that transgender emerged as a synonym for khwaja sira. This change occurred at the intersection of additional legal developments and the rise of a younger cohort of middle-class activists who have either a functional or a strong command over the English language. After being unanimously approved by the Pakistani Senate, the Transgender Persons (Protection of Rights) Bill, was passed by the National Assembly in May 2018 and subsequently signed into law by the country’s president.

SEE ALSO Queer Names and Identity Politics in the Arab World; Section 377 and Section 377A; Section 377 in South Asia

BIBLIOGRAPHY


Parada do Orgulho LGBT de São Paulo, Brazil

JAN SIMON HUTTA
Assistant Professor, Institute of Geography
University of Bayreuth, Germany

One of the world’s largest pride parades and its role in Brazilian LGBT politics.

The Parada do Orgulho LGBT de São Paulo (São Paulo LGBT Pride Parade) has taken place annually since 1997, most often in June. The 1969 Stonewall riots in Manhattan, as well as the LGBT marches and parades that have occurred in its wake in various parts of the world, have served as its main points of reference. A crucial local precursor in São Paulo, however, was a march that took place in June 1980, organized by a coalition of sex workers, queers, Afro-Brazilians, and feminists to protest a violent police campaign (see de la Dehesa 2010). Protest marches also took place in 1995 in Rio de Janeiro and Curitiba, as the closing event of the International Lesbian, Gay, Bisexual, Trans and Intersex Association World Conference and the 8th Encontro Brasileiro de Gays e Lésbicas (Brazilian Meeting of Gays and Lesbians), respectively. Since 1999 the Parada has been organized by the Associação da Parada do Orgulho LGBT de São Paulo (APOGLBT; Association of the São Paulo LGBT Pride Parade). The latter part of the parade’s name has been changed several times, initially from “GLT” (1997–1998) and “GLBT” (1999) to “Gay” (2000–2003) and then back to “GLBT” (2004–2007) and to “LGBT” in 2008. Invariably, the Parada has traversed São Paulo’s city center, from Paulista Avenue via Consolação Street, located in Brazil’s financial center, to Roosevelt Square. Parade trucks play largely electronic music and feature artists, politicians, activists, and other public figures. Unlike pride parades in the United States, no barriers separate spectators from participants, and there is no clear separation between the different groups and organizations.

Parada do Orgulho LGBT de São Paulo, Brazil

JAN SIMON HUTTA
Assistant Professor, Institute of Geography
University of Bayreuth, Germany

One of the world’s largest pride parades and its role in Brazilian LGBT politics.

The Parada do Orgulho LGBT de São Paulo (São Paulo LGBT Pride Parade) has taken place annually since 1997, most often in June. The 1969 Stonewall riots in Manhattan, as well as the LGBT marches and parades that have occurred in its wake in various parts of the world, have served as its main points of reference. A crucial local precursor in São Paulo, however, was a march that took place in June 1980, organized by a coalition of sex workers, queers, Afro-Brazilians, and feminists to protest a violent police campaign (see de la Dehesa 2010). Protest marches also took place in 1995 in Rio de Janeiro and Curitiba, as the closing event of the International Lesbian, Gay, Bisexual, Trans and Intersex Association World Conference and the 8th Encontro Brasileiro de Gays e Lésbicas (Brazilian Meeting of Gays and Lesbians), respectively. Since 1999 the Parada has been organized by the Associação da Parada do Orgulho LGBT de São Paulo (APOGLBT; Association of the São Paulo LGBT Pride Parade). The latter part of the parade’s name has been changed several times, initially from “GLT” (1997–1998) and “GLBT” (1999) to “Gay” (2000–2003) and then back to “GLBT” (2004–2007) and to “LGBT” in 2008. Invariably, the Parada has traversed São Paulo’s city center, from Paulista Avenue via Consolação Street, located in Brazil’s financial center, to Roosevelt Square. Parade trucks play largely electronic music and feature artists, politicians, activists, and other public figures. Unlike pride parades in the United States, no barriers separate spectators from participants, and there is no clear separation between the different groups and organizations.

Parada do Orgulho LGBT de São Paulo, Brazil

JAN SIMON HUTTA
Assistant Professor, Institute of Geography
University of Bayreuth, Germany

One of the world’s largest pride parades and its role in Brazilian LGBT politics.

The Parada do Orgulho LGBT de São Paulo (São Paulo LGBT Pride Parade) has taken place annually since 1997, most often in June. The 1969 Stonewall riots in Manhattan, as well as the LGBT marches and parades that have occurred in its wake in various parts of the world, have served as its main points of reference. A crucial local precursor in São Paulo, however, was a march that took place in June 1980, organized by a coalition of sex workers, queers, Afro-Brazilians, and feminists to protest a violent police campaign (see de la Dehesa 2010). Protest marches also took place in 1995 in Rio de Janeiro and Curitiba, as the closing event of the International Lesbian, Gay, Bisexual, Trans and Intersex Association World Conference and the 8th Encontro Brasileiro de Gays e Lésbicas (Brazilian Meeting of Gays and Lesbians), respectively. Since 1999 the Parada has been organized by the Associação da Parada do Orgulho LGBT de São Paulo (APOGLBT; Association of the São Paulo LGBT Pride Parade). The latter part of the parade’s name has been changed several times, initially from “GLT” (1997–1998) and “GLBT” (1999) to “Gay” (2000–2003) and then back to “GLBT” (2004–2007) and to “LGBT” in 2008. Invariably, the Parada has traversed São Paulo’s city center, from Paulista Avenue via Consolação Street, located in Brazil’s financial center, to Roosevelt Square. Parade trucks play largely electronic music and feature artists, politicians, activists, and other public figures. Unlike pride parades in the United States, no barriers separate spectators from participants, and there is no clear separation between the different groups and organizations.

Parada do Orgulho LGBT de São Paulo, Brazil

JAN SIMON HUTTA
Assistant Professor, Institute of Geography
University of Bayreuth, Germany

One of the world’s largest pride parades and its role in Brazilian LGBT politics.

The Parada do Orgulho LGBT de São Paulo (São Paulo LGBT Pride Parade) has taken place annually since 1997, most often in June. The 1969 Stonewall riots in Manhattan, as well as the LGBT marches and parades that have occurred in its wake in various parts of the world, have served as its main points of reference. A crucial local precursor in São Paulo, however, was a march that took place in June 1980, organized by a coalition of sex workers, queers, Afro-Brazilians, and feminists to protest a violent police campaign (see de la Dehesa 2010). Protest marches also took place in 1995 in Rio de Janeiro and Curitiba, as the closing event of the International Lesbian, Gay, Bisexual, Trans and Intersex Association World Conference and the 8th Encontro Brasileiro de Gays e Lésbicas (Brazilian Meeting of Gays and Lesbians), respectively. Since 1999 the Parada has been organized by the Associação da Parada do Orgulho LGBT de São Paulo (APOGLBT; Association of the São Paulo LGBT Pride Parade). The latter part of the parade’s name has been changed several times, initially from “GLT” (1997–1998) and “GLBT” (1999) to “Gay” (2000–2003) and then back to “GLBT” (2004–2007) and to “LGBT” in 2008. Invariably, the Parada has traversed São Paulo’s city center, from Paulista Avenue via Consolação Street, located in Brazil’s financial center, to Roosevelt Square. Parade trucks play largely electronic music and feature artists, politicians, activists, and other public figures. Unlike pride parades in the United States, no barriers separate spectators from participants, and there is no clear separation between the different groups and organizations.
marching, which has led some to compare Brazilian pride parades to Carnival.

The Parade as a Space of Activism

Politically, the Parada do Orgulho LGBT de São Paulo has emerged as part of the Brazilian LGBT movement’s politics of citizenship, which seeks to achieve social rights for LGBT people and to counter homophobia and transphobia (Hutta 2013). The APOGLBT not only has considered the Parada crucial in making LGBT people and their demands publicly visible, it has also used it as a space of education and activism, distributing pamphlets, communicating political demands, and organizing an accompanying series of cultural and political events throughout the year.

The slogans the organizers chose for each parade have largely mirrored the Brazilian LGBT movement’s shifting advocacy priorities. Early on, the focus was on diversity and visibility. The poster announcing the first parade in 1997 thus proclaimed, “We are many, we are in all places and in all professions.” In 2004 and 2005 the slogans focused on families and civil partnership, reading, respectively, “We have family and pride” and “Civil partnership now! Equal rights, no more, no less.” From 2006 to 2014 slogans centered on homophobia (e.g., in 2006: “Homophobia is a crime! Sexual rights are human rights”), which in 2007 was further connected to racism and machismo: “For a world without racism, machismo and homophobia.” While the visibility of lesbians formed a thematic focus as early as 2002, trans issues appeared more consistently only during the following decade after trans activists publicly denounced the APOGLBT in 2012 for marginalizing them (even though trans activists had been involved in the organization earlier than that). The 2014 slogan thus explicitly addressed the issue of “homolesbotransphobia,” and in 2016 the official slogan was “Gender identity law now! All together against transphobia.” Given the unprecedented rise of evangelical churches and groups in Brazil since the 1980s—and an increase in anti-LGBT mobilization among evangelicals since the middle of the first decade of the twenty-first century (de la Dehesa 2010)—the topic of religion was also incorporated into the Parada’s slogans starting in 2008. The 2017 slogan, for example, proclaimed: “Independently of our beliefs, no religion is law! All together for a laical state.”

Growth and Its Social Context

Since the middle of the first decade of the twenty-first century, the Parada do Orgulho LGBT de São Paulo has been considered the world’s largest pride parade. After around 2,000 people attended the initial parade in 1997, participant numbers started to grow in the first years of the twenty-first century, totaling several hundred thousand. Between 2005 and 2016, the organizers reported between 2 million and 4.5 million participants each year, peaking in the years between 2011 and 2013. Police and other sources, however, did report lower figures for several years. The Parada’s emergence and growth have been facilitated by São Paulo’s commercial gay and dynamic cultural scenes (Facchini and França 2013).

In this social context, a new focus on public visibility in the LGBT politics of citizenship rapidly gained traction starting in the late 1990s. Apart from voicing political demands, parade participants thus enjoyed being able to publicly socialize, show same-sex affection, and perform or express gender in ways that challenge hegemonic norms, which was hitherto largely restricted to specific private, subcultural, or cruising spaces. Thereby, the São Paulo parade—in conjunction with the LGBT parade in Rio de Janeiro, both of which received wide media coverage—played a vital role in projecting LGBT cultures and
demands into the national (and international) public arena. At the same time, however, the Carnivalesque character of the parade and the participation of commercial actors have provoked critiques regarding the event’s depoliticization, which the organizers sought to counter in 2016 by unifying the parade trucks and their slogans.

The event’s massive growth since early in the first decade of the twenty-first century was also facilitated by an increase in funding, especially from the Ministry of Tourism, state-owned banks and oil companies such as Caixa and Petrobras, and, more recently, Netflix. Prominent politicians, including São Paulo’s former mayor and state governor, have praised the economic returns the Parada generates through hotel occupancy and visitors’ consumption, estimated at 180 million reais each year. The Parada’s growth also correlated with a proliferation of pride parades nationally and internationally. In 2011, 387 LGBT parades were counted across Brazil. It is important to note, however, that the increasing visibility of LGBT people and issues has not necessarily translated into social acceptance. For instance, the massive participant increase of the Parada do Orgulho LGBT de São Paulo has been paralleled by the dramatic growth of São Paulo’s evangelical March for Jesus, for which the police reported 5 million participants in 2010 and 2011. While the LGBT parades in Brazilian cities have certainly paved the way for political achievements such as the legalization of same-sex marriage in 2013, they have thus also provoked a conservative backlash.

Such a backlash has also assumed violent forms, including in the context of Brazilian LGBT parades. Most dramatically, on the evening of the 2009 Parada do Orgulho LGBT de São Paulo, neo-Nazis threw a homemade bomb at participants, leaving over twenty injured. That same evening, aggressors—not identified at the time of writing—beat thirty-five-year-old Marcelo Campos Barros to death. Together with the persistently widespread violence against LGBT people across the country and the homophobic and transphobic campaigns by conservatives and evangelicals, these incidents signal that LGBT politics—and especially the pride parades, with their intense production of queer visibility—continue to be at the focus of some of the most ardent social and political contestations in Brazil.

SEE ALSO Carnival and Sexuality in Brazil; Pride Parades and Marches

BIBLIOGRAPHY


Parenting Rights in North America

DAVID RAYSIDE
Professor Emeritus of Political Science and Sexual Diversity Studies
University of Toronto, Canada

The history and current status of LGBTQ rights pertaining to adoption, surrogacy, fostering, and custody in Canada and the United States.

From the early 1990s into the early twenty-first century, the number of lesbians and gay men having children was on the rise, and during this period they made significant gains in securing formal parental rights. Progress was uneven, occurring at first in only a few US states and Canadian provinces, but this was years before such rights were recognized in other parts of the world. In North America, victories were being registered even with socially conservative campaigns placing the supposed risks to children at the center of their opposition to LGBT rights. In the United States, despite the persistence of such campaigning, a steady accumulation of favorable legal decisions was confirmed and enlarged by the US Supreme Court’s 2015 marriage equality ruling in Obergefell v. Hodges. In Canada, a shift in law and public policy came very rapidly over the course of the 1990s, several years before marriage rights were extended to same-sex couples. In both countries, lesbians and gay men as individuals or in couples still face hurdles in adoption, especially those who are nonwhite or economically disadvantaged. Surrogacy remains challenging, especially for gay male couples. The barriers facing trans parents remain formidable, and much less “tested” through courts and social agencies than the impediments facing lesbians and gay men.

Context

In the United States and Canada, family law is largely within the jurisdiction of regional governments,