



NARCOTIC CITY NEWS

Six months have passed since we released our spring 2020 Lockdown Report, and while the news is still dominated by the ongoing global COVID-19 pandemic, we have much to report from “Governing the Narcotic City.” We hope that you enjoy this edition of our newsletter, and we wish you well as the year draws to a close.

More info can be found on our website: www.narcotic.city.

You can also [sign up for our Newsletter](#) and follow our project on Twitter [@Narcotic_City](#)

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REPORT: EVERYDAY LIFE IN CHRISTIANIA – AND THE FIGHT AROUND PUSHER STREET

Sage Anderson



Christiania's main entrance on March 29, 2020. Copyright: Anders Lund Hansen.

The fall workshop of Governing the Narcotic City, organized by Louise Fabian and Anders Lund Hansen and originally scheduled to take place in Copenhagen, was held on Zoom at the end of September. The highlight of this internal project workshop was a talk by Emmerik Warburg, long-time citizen of Christiania in Copenhagen. Drawing on years of personal experience as well as his active engagement in community organization and advocacy, Warburg opened up fascinating perspectives on this unique place for the Narcotic City team, along with some of our Associated Partners and Researchers. We are very grateful to the organizers and the speak-

er for making this event possible under conditions determined by the ongoing pandemic, and we hope to be able to visit the spaces that we heard about before too long!

Founded in 1971 as an alternative squatter community, the freetown Christiania has been dealing with issues related to the Pusher Street hash market from the very beginning of its history (coming up on 50 years). Organized around ideals of direct democracy, the community has struggled for survival through different phases of normalization imposed by the state, as well as growing pressures of gentrification. Christiania maintains a liberal view on

cannabis, as opposed to other “hard” drugs. Today many buyers – including enormous numbers of tourists each year – rely on the Pusher Street market, which is also a site of frequent police force. The conflicting interests of different actors in this contested space make it a site of constant tension for the community. In conversation with human geographer Anders Lund Hansen, Emmerik Warburg offered insight into how citizens of Christiania are impacted by a situation that has been “war-like” at times, and how present developments clash with Christiania’s politics around consensus and acceptance, not only but also with respect to drugs.

The underlying question behind Warburg’s talk was how to deal with openness and closure in a very limited space. He began by giving us an overview of the territory. Christiania’s roughly 34 hectares comprise 14 different areas, with different traditions and focal points. Following decades of contentious negotiations with the Danish state regarding the status of the free-town, Christiania reached an agreement with the government in 2011, with a foundation formed to support self-management. At the same time, the state prescribes regulations in the part of the territory officially categorized as a historical monument, along the old city fortifications. Christiania maintains its own democratic structure in terms of infrastructure, government, tv and radio, post office, etc. There is no local police force. There are many local enterprises, ranging from popular restaurants to the famous women’s blacksmith workshop. In order to keep this complex structure up and running, there are regular meetings and procedures established to achieve consensus on different issues.¹ Warburg gave us the impression that everyday life in Christiania is a busy life indeed, with active community involvement playing out against a vibrant back-

drop of colorful homes and surrounding nature. With an eye to the current moment, he also told us how strange it has been to see Christiania empty of tourists during the COVID-19 pandemic, as outside visitors normally play a highly visible role on the streets – especially Pusher Street. Normally a bustling site of social interaction and commerce of various kinds, this street was vacant of visitors and dealers alike during the spring lockdown of 2020.

The fight around Pusher Street has been ongoing since the late 1970s. On the one hand, there has been longstanding pressure from within the community to ensure that only cannabis is sold; in 1979 there was an organized internal effort to ban the sale – and use – of heroin in Christiania. Cocaine has also emerged on the Pusher Street market at different points, which some in the community perceive as a threat to their ideals. On the other hand, the Danish police have conducted frequent raids throughout the years, arresting dealers and asserting control, at times with violence; police presence has increased since the beginning of the 21st century due to government pressure. In his talk, Warburg shed light on the many factors involved in this localized conflict, including police action against dealers, community initiatives against the sale and consumption of “hard” drugs, and tension between dealers competing for the limited market. Pushing back against the phenomenon of dealers setting up selling booths, Christiania residents set up their own info booth on Pusher Street to explain the rules of the community to tourists and dealers alike. The many community members who live and work in the buildings lining this busy street are directly impacted by the flux of events on Pusher Street, in positive and negative ways: while the many visitors to the street spend money in shops, the various conflicts that arise between different actors require a huge investment

¹ <https://www.christiania.org/>

of time and energy from the community in terms of response.

While the dynamics of Pusher Street are inextricable from the history and everyday life of Christiania, the place and its citizens are by no means defined by this one element. One innovative structure that has been established to explore the rich complexity of the community is the Christiania Researcher in Residence program.² Running since 2004, this program invites artists and researchers to live and work in Christiania in a house designated for this purpose, hosting up to 30 projects per year for up to one month at a time. Emmerik Warburg has been deeply involved in the development of this program since its inception. Anders Lund Hansen and Louise Fabian sit on the steering committee and they are currently engaged in a research project on Christiania themselves. Warburg and Hansen laid out the three main goals behind the CRIR program as follows: 1) to enlighten the public about the history,

culture, and ideals of Christiania; 2) to investigate what makes Christiania the unique place that it is; 3) to enable the Christianites to learn more about how they are viewed from the outside, while simultaneously giving them the opportunity to intervene in false perceptions. As a prototype for local and global dialogue, this program also provides a platform to develop new methods and contexts for urban research. Crucially, CRIR also facilitates connections between different people and perspectives, generating possibilities for ongoing collaboration.

Warburg closed his talk by stressing that in order to gain a more complete understanding of Christiania, one would need to look more closely at one day, event, or moment in order to get a sense of all of the layers involved in any given situation. We look forward to further research initiatives that take on this fascinating task!

² <http://crir.net/>

Christiania, May 2020.
Copyright: Anders Lund Hansen.



CONTRIBUTE TO THE “PARTYZINE – DRUGS, GENDERS AND ME”!

Méline Germes

*What are the relationships between
drug consumption and gender
construction in partying contexts?*



This is the question addressed by an original methodology called “PartyZine – Drugs, genders and me – a zine to write yourself” – another way of approaching the question addressed by Working Package 5 of the Governing the Narcotic City project, along with the fieldwork, observations and interviews led by Jenny Künkel in different cities.

While Jenny’s fieldwork focuses on existing organizations and collectives, the PartyZine focuses on personal experiences. Many people helped me in the construction, illustration and translation of the PartyZine: Zoe McNamee, Marie Lou Duret, Jenny Künkel, Roxane Scavo, Jacques Daléas, Gaëlle Delatriz as well as so many friends. Thank you all!

Zines (short for fanzines) are self-edited non-profit brochures of texts and pictures, often related to a particular topic of interest or to personal experiences. They can be photocopied and distributed by networks of distribution (distros for short) or at events, and some of them are accessible online. The zine world is very diverse in its topics and centers of interest. In this study, I build on the political tradition of zine making, particularly in feminist and queer contexts. At the crossroad of research and activism, the aim of the PartyZine project is to ask for contributions and circulate along the subcultural networks of so-called “zine-esters,” activist organizations and peer groups.

The PartyZine invites everyone to tell



their own stories around partying, drug consumption and gender, in English, German or French. They can be written online or on paper. An introduction is provided to explain the context and modalities of the study. Participants are invited to answer nine questions – or to deal with the object in any way they wish. The questions are illustrated in a discrete way to take away the fear of the blank page and invite answers. Zines written on paper can be sent back by post.

Working with zines is an experience of humbleness in the research process. I understand this as a kind of message in a bottle: what will come back is unknown. Contrary to many interactions with participants, such as observation, interviews and quantitative questionnaires, this process requires the researcher to give up a lot of control over what happens. The zine, paper and digital, is spread in the world through collectives, friends and relations who truly believe in its relevance and try to convince others to participate. The researcher is not physically present to interact with participants; the questions are vague and caution is advised not to give many

personal details. There is no opportunity to convince someone to participate or to remind an interested person to send in their contribution. There is no room to ask, “what do you mean by this” or “could you please be more precise”? The first online and paper submissions show that many participants don’t even name the city they live in or their age, thus depriving the data analysis of classical categories of analysis – which is completely legitimate. Even if it is formally a questionnaire of nine questions, its presentation, materialization and distribution is the opposite of the traditional practice of questioning. With this study, I make a bet on interest from wide parts of some publics – feminists and LGBTIQ* groups – an interest I hope will be great enough to propel a dynamic of diffusion. As of now, many people I could be in contact with personally were interested by this self-reflection in individual or collective settings.

The experimentation with dynamics of diffusion leads to other thoughts on what makes a “successful” study. I can count the number of printed zines I distribute or the number of social media posts I send, and measure the rate of an-



swers reaching me. Since the PartyZine is not a questionnaire, this wouldn't actually make any sense, however. People have the choice to keep their zines for themselves or to discuss them locally with friends and collectives. They have the choice for the zine to be published in the Narcotic City Archive or not, and to be included in the corpus of empirical material or not.

I would like to invite readers to have a look at the PartyZine. I hope you might contribute on your own, as well as spread it around to others. It's a zine for everyone – even for people who seldom party!

Further Resources:

- PartyZine to print in English: https://drusec.hypotheses.org/files/2020/06/PartyZine_EN.pdf
- PartyZine zum ausdrucken auf Deutsch: https://drusec.hypotheses.org/files/2020/06/PartyZine_DE.pdf
- PartyZine à imprimer en français: https://drusec.hypotheses.org/files/2020/06/PartyZine_FR.pdf
- PartyZine online in three languages: <https://www.tinyurl.com/partyzines>



Distribution and collection of the PartyZine at an event in Bordeaux in October 2020. Copyright: Méлина Germes. PartyZine illustrations: Marie Lou Duret

A COLLECTIVE DISCUSSION AROUND THE PARTYZINE PROJECT IN BORDEAUX

Mélina Germes

“In the zine, I was shocked by the question ‘How do you ensure that things go well?’ I couldn’t understand it, what it means, it was beyond imagination. Because NOTHING is done. We have to do EVERYTHING ourselves.”

Despite the pandemic context, we succeeded in organizing a PartyZine workshop with Associated Partners Université Populaire de Bordeaux and Ella Bordai on October 1, 2020, in Bordeaux. The aim was to animate participants to write their own zine and to facilitate discussion between them afterwards. Ella Bordai was in charge of the moderation of the workshop, employing methods from popular education. After the participants worked on their own zines and discussed these topics in pairs, Ella Bordai led a discussion about the outcomes, experiences and ideas they had written and talked about. This workshop was a good opportunity to observe how participants reacted to the PartyZine. This short text outlines the results of the discussion.

Eight participants attended the workshop, seven women and one man, all cis-gendered and in their 20s or 30s. No issues related to racism, disability or neurodivergence were raised – leading to the hypothesis that no participant was presently concerned by these issues.

The discussion thus reflects only a partial point of view on questions of partying, drugs and gender. The zine extracts reproduced here do not all come from the workshop.

Mandatory Consumption?

Partying is seen as a way to take a break from everyday life and let oneself go – and this is the reason why consuming drugs or alcohol is such an important part of going out: “*Today my brain takes a break.*” At the same time, consumption seems to most discussion participants to be mandatory. They criticized commercial partying contexts such as bars with incentives to drink more. Peer pressure seems to play a bigger role in making consumption of alcohol or drug mandatory: “*don’t spoil the party.*” Depending on the partying context, the substances consumed and the peer pressure will differ. A similar level of consumption of similar substances appears to play a group-building role. One participant also said that “*being in love can lead to giving in*”: social and affective relationships are at stake in all partying settings, and conforming to unwritten rules is part of maintaining these settings.

Between Control and Self-Affirmation

The seven women participating to the workshop reported gendered consumption.

Most prominently discussed was the practice of self-control and restriction

An exception to mandatory consumption: partying sober together. This possibility is described in one response in French to the PartyZine question, "What's it like for other people?" Illustrations in the PartyZine are by Marie Lou Duret.

during parties – and the one and only reason for this is gender. They try to avoid black-outs because of their sense of vulnerability. Monitoring their own consumption and checking their own state of consciousness is a kind of self-governing of one's body "not because it's my character, but because I'm a woman."

The second point is also gender-based but leads to other practices. Knowing that they are in party places dominated by (cis/hetero) masculinities, consumption of substances is used as a way to disinhibit and take over more space, dare more, make the music louder, and push away undesired advances. Still, pushing back only remains possible before a potential black-out.

These narratives are two sides of the same coin: the issue is not the quantity of substances consumed, but the heteronormativity of women's consumption behavior. Their consumption and behavior depend on the masculinities expressed in the setting; they feel that they have to do the work to adjust themselves. There is a gender gap from the participants' point of view: "They [men] don't think about it. They wouldn't even begin to think about it. Us, we think about it all the time."

Flirting, Affect and Sex

In the mainly heterosexual context set by the discussion participants, flirting, affect and sex imply binary heterosexual encounters – as reflected by the very language used, opposing "us" (women) to "them" (men).

Flirting and first dates are strongly associated with alcohol consumption:

Aujourd'hui, enfin avant la covid, je continue de faire la fête en milieu urbain/social mais en étant sobre, et en faisant mes choix de soirées (surtout pour le club/techno). Plusieurs de mes copines sont également sobre d'alcool et de drogue, ce qui est plutôt chouette - ne pas se retrouver la seule poubelle de la soirée. Du coup on fait aussi pas mal de trucs entre nous. Pour les soirées club/techno, j'y vais pour la musique et rien d'autre - les autres sont en très très grosse majorité sous l'emprise de substances mais ça ne me dérange pas du tout tant qu'on ne me fait pas chier. De toute façon je me défoule tellement en dansant que tout le monde pense que je le suis aussi.

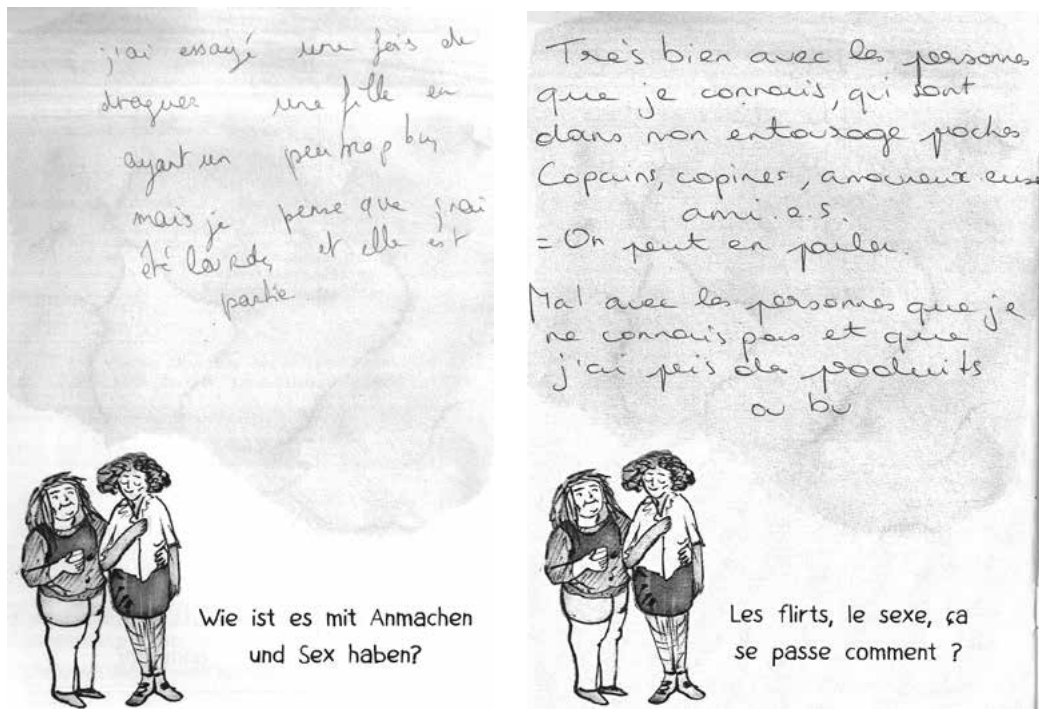


Ces conso, ça se passe comment pour les autres ?

buying someone a glass of wine or a beer, needing a bit of alcohol to disinhibit and take away the fears of rejection. For some participants, alcohol plays a role in their relationships, leading them to the question "Would we even be able to be together without [alcohol]?"

The heterosexual gender gap regarding consumption and behaviors in partying appears again in this context. One female participant notes: "when I come to flirt with a girl under alcohol, I tend to take a guy's role" – at the risk of annoying her flirt. In order to avoid precisely this situation, a young female participant who parties mostly at [student] friends' places avoids staying too long at night. "I call this the 'chick market.' They want to fuck and we're all going to end up in bed, they kind of compete."

This was the only time when a name was put on the widely euphemized issue everyone had in the back of their minds: heterosexual men wanting to fuck women [or any other people] and being



When alcohol blurs flirting boundaries. Two responses in French to the PartyZine question, “Flirting and sex: what’s it like?”

able to trespass against their well-being and good party feelings to reach this desire. The masculinities these women have to adapt to are masculinities performing gendered and sexualized annoyance, harassment, urging and coercion. Unspoken but showing under the surface is the fear of masculine sexual misbehavior, even minor, that completely disturbs the party from other points of view.

Consumption in nightlife settings opens spaces for initiating, performing and sometimes enforcing relationships (whatever they are) using interpersonal power.

“I Don’t Want a Society Like This”: Imagining New Partying Spaces

The self-reflection, dialog and collective discussion around the PartyZine showed a quite unanimous sentiment: none of the participants likes how partying and consuming usually happens. While there were expressions of helplessness about the complexity of the issue – in particular in terms of the economic interests of commercial consumption venues – even in this small workshop some possibilities for better

practices and change were outlined.

The female participants are used to dealing with these issues on an individual level: relying on the female friends they go out with to take care of each other; or finding allies to bond with in the place itself. This is what the participant is referring to in the quote at the beginning of this text: “*we have to do EVERYTHING ourselves.*” Indeed, some of the responses mentioned in the discussion served to enhance the (sole) responsibility on women: working on the “*self-sexualization*” of women as a part of their education; incentives to “*self-defense*”; “*being able to ask for help or to decline it.*”

Towards the end of the discussion, the only male participant, who had stayed silent so far, was invited to contribute. He described his role at parties (mostly festivals) as an observer and helper, trying to be aware of problematic situations. The question of whether or not to intervene was central to him: Will his help be met with rejection? Shouldn’t he avoid taking the place of the woman who is supposed to develop her own ability to respond to harassment? While the discussion mostly showed how he-

gemonic intoxicated masculinities are challenging the wholehearted participation of women in nightlife, this participant showed another side of hegemonic masculinities: the need to be recognized as a helper and so-called “nice guy,” individualizing the question of harassment and ultimately making women responsible for it. By doing so, he also avoided reflecting on his own consumption (echoing the above-quoted comment “they wouldn’t even begin to think about it”), his own control, self-affirmation or trip, and how it influences his interactions with others (or not).

While the empowerment of a social group that is being raised and socialized to be submissive to sexist hierarchization is a very important issue, it is also important to see that the sexism encountered and performed around the use of substances in party settings is not an individual issue but a collective issue.

Two participants reported positive experiences where they felt safe because of collective measures taken. The first one, a feminist festival in the country – mostly women, lots of friends, visible prevention and harm reduction, emergency number – contributed to her

well-being and allowed her to consume without second thoughts. The second one took place in a commercial venue: bouncers¹ were in charge of approaching very drunk people to accompany them to the toilet and care for them until they felt better – instead of throwing them out in the street in the middle of the night.

As an ideal, one participant mentioned the organization of free and safe public transportation at night, allowing anyone to come back home on their own at any time, as well as prevention and harm reduction presences on-site, with offerings and providers sensitive to gender issues. Another participant stated the need for better, non-institutional and relatable actions and education directed towards younger people in order to help them regulate their consumption.

“Bars, clubs [and most festivals] are places that are made by and for rich, abled men. We would need a concept of harm reduction, with prevention stands, taking gender issues into account, in order for it to be really accessible to everyone.”

1 I have to remark that bouncers are known to endorse racist and sexist prejudices and behaviors, and thus cannot be trusted without further caution to care about marginalized people.

Qu'est-ce qui est fait pour que
ça se passe bien ?

La convivialité ou la bienveillance
des personnes présentes, si on est
chanceux se. Je ne trouve pas
qu'institutionnellement on trouve des
réponses satisfaisantes. On pointe du doigt
la tenue de la "compagnie des filles" alors
que c'est l'éducation des hommes qui
manque en la matière. De la majorité des
hommes on fait pas de tous
il faut s'entourer de personnes
de confiance, responsables, même si
ces personnes font aussi la fête.
Il faut aussi ne pas se mettre
vulnérable et se contrôler au
minimum.



Imagine ce qui pourrait être fait
pour que ça se passe encore
mieux ?

Que les gens soient formés,
qu'ils aient conscience des rapports
de domination.
Qu'ils ne paient pas à la
consommation.
Qu'on ait écoutés et vus.
Non stigmatisés.
Qu'on puisse être aidés et soignés en cas
de soucis.



Two responses in French to the PartyZine questions, “How do you ensure that things go well?” and, “Imagine what could make things go even better?”

SEX, DRUGS AND THE CITY: PART ONE – QUESTIONING DRUGS IN AFFECTIVE OR SEXUAL RELATIONSHIPS

Mélina Germes

Only the half of the “**Sex, Drugs and the City**” event could take place. Due to the COVID-19 pandemic, we had to cancel the participative discussion planned for the broader public in the evening. The academic afternoon took place on October 22, 2020, in Bordeaux under the title “Alcohol and drugs in affective or sexual relationships: transactions, consent, grey zones?” A video recording of the event is available in French via the Narcotic City webpage.

“Alcohol and Drugs in Affective or Sexual Relationships: Transactions, Consent, Grey Zones?”

Our first guest was **Sarah Perrin**, PhD student in sociology at Bordeaux University, reporting on material from her advanced research on the invis-

ble existence of women in drug contexts. She responded to our invitation with a contribution on: “**Partnerships and Drugs: Mutual Influences of Partnerships, Gender and the Selling, Use and Buying of Illicit Substances.**” (*Couple et drogues. Influences mutuelles du couple, des rapports de genre et des ventes, usages et achats de substances illicites.*) Sarah Perrin interviewed socially integrated, mostly white, mostly heterosexual couples who engage in frequent use of substances, from cannabis to cocaine and amphetamines. Mostly in festive contexts, this use may also be daily. Some of them resell what they buy in order to be able to finance their own consumption. Their relationships are entangled with the consumption of drugs: they had often met in festive spaces where consumption of substance is a part of partying. Drug



2020. Copyright: Roxane Scavo.

use seems to be one of the factors in endogamous practices. Interviewees express the need to be with a partner with similar consumption habits in terms of substance and intensity of use – even if heterosexual men prefer partners who consume less than themselves in order to restrain their own use. The partners do influence each other's consumption: consumption is often a couple's practice, with rituals and norms, sometimes with an expectation of exclusivity following the script of sexual exclusivity. The effects of substance consumption on partnership are reported as positive when it allows them to achieve better sexual communication and performance, and as negative when the intensity and frequency of consumption increases: this leads to impaired sexual activity and communication, coming apart and disapproval. Gendered roles can also be observed in the practices of buying and selling drugs. Buying is said to be dangerous for women. Women may be subjected to sexual harassment or swindled, but at the same time they have less of a risk of being stopped by police, and they may be able to negotiate lower prices while flirting, which is sometimes disapproved of by their masculine partners who are most often the buyers. When drug selling is organized as a partnership activity, roles are still gendered with the aim of better profit.

Our second guest was **Alexia Boucherie**, PhD student in sociology at Bordeaux University, re-reading the empirical material from her early research about the grey zones of sexuality under the lens of alcohol use and places in a paper entitled: **"Alcohol Use as an Amplifier of the Grey Zones in Sexual Consent? Findings on the Sexuality of French Young People in Private Party Settings."** (*L'usage de drogues comme amplificateur des "zones grises" dans le consentement sexuel ? Éléments de réflexions sur la sexualité de jeunes français-e-s dans le contexte de festivités privées*). Alexia

Boucherie's PhD project consists of interviews with young hetero- and homosexual people about their sexuality. Out of this empirical material, she produced an analysis of the role of alcohol consumption at parties and the role of places. She investigated the role of alcohol on sexual consent and grey zones. Not all of her interviewees mentioned grey zones, but most who did were women. She defines sexuality grey zones as sexual interaction that is consensual but not desired. Drugs and alcohol are both associated with easier flirting and enhanced sexuality, and with the inability to give proper consent. Three main results were exposed. First, in the setting of heterosexual couples' sexuality, alcohol makes the grey zone bearable for the partner who does not desire sex: sex doesn't feel like as much of a constraint anymore. What is consented to under the influence of alcohol doesn't have to be done at another sober time, when it could hurt. In this respect, alcohol is considered a relief from the sexual constraints that may be enforced in heteronormative relationships. Second, in the setting of recreational sexuality, alcohol contributes as an incentive to post-party sexuality. This script of nightlife and sexuality includes flirting on-site and having sex in private places afterwards. Acceptance of the transition from the common party place (a house, a bar) to a private place (a room, a home) is interpreted by the interviewees as an implicit consent to sex – for LGB men and women. Moreover, playing the script all the way from flirting to disappearance into private places under the observation of peers and the public is a kind of validation of identity and gender performance. Third, alcohol consumption in nightlife can lead to sexual scripts (for heterosexual, lesbian, gay or bi people): once drunk at night, going back home on one's own is considered dangerous, particularly for women. The sleepover seems to be a script of its own: it may lead to consensual but not

desired sexual relationships, accepted because of a lack of alternatives – the sleepover reveals itself as an immobilization.

Our last guest was **Laurent Gaissad**, social anthropologist and researcher in the EVCAU and SASHA institutes, reporting on diverse multi-sited ethnographical long-term research conducted since 2010 (Sidaction, 2010–2015 and OFDT, 2018). His presentation was called: “From Festive Circuits to Chemsex: Medicalization and Confinement of Gay Sexuality” (*Du circuit festif au chemsex : médicalisation et confinement de la sexualité gay.*) The development of a gay party circuit in Western societies was quickly interpreted as a response to the stigma and violence associated with AIDS. In this context, drug excesses were tied to the idea that – if you were even still alive – you might not be fit enough to go dance and collectively celebrate your own sexuality at the next party. In Europe in the 2010s, Gaissad observed the resurgence of festive, sexual, hyper-gendered rallying at a massive level, coinciding with the biomedical normalization of the disease and the forecast of a possible end to the epidemic – for example, the party La Demence in Bruxelles, or the Mr. HIV

contest in 2013 with the aim to end all taboos on seropositivity. The new Pre-Exposure Prophylaxis treatment (PrEP, preventive treatment against contracting HIV) allowed the return to a fearless, lustful sexuality, with this medicalization of sexuality often advertised and initiated from peer to peer. Harm reduction in sex and drug use is a collective responsibility – not without ambiguities, sometimes with incentivizing effects. The collective movement of almost exclusively gay men involves party activities and sex under the influence of drugs in many public places of our metropolises, re-performing these activities by moving to private homes for private sex parties, mediated by geolocalised dating/hook-up apps. This raises the question of another space-time mirroring of the AIDS crisis, highlighting issues of harm reduction related to sexual risks as well as drug-related risks, in the context of changes in public/private spaces and the increasing medicalization of gay sexuality.

2013. Copyright: Daniel Suy
for Warning Bxsl.



2009. Copyright:
Patrick Mettraux
for La Démence.



Geographies of Drugs in Affective and Sexual Relationships: The Mobile Continuum between Places of Socialization and Places of Privacy

These three presentations gave us insights not only into the wide variety of roles that drugs and alcohol play in sexuality and affective relationships, but also into the role of drugs as pharmaceuticals in a broader sense.

Drugs play a big role in the sociality of partying that surrounds sexuality – from casual hook-ups arranged via app to long-term relationships. Being on the same page about drugs is key to performing as a couple (also in terms of drug exclusivity) or performing sex. Often, drugs are what allow sexual interactions that wouldn't happen otherwise, for lack of consent or because of the health risks. Functioning on the one hand as enablers of pleasure in consumption and pleasure in sex, drugs also appear to be part of broader gendered scripts, reproducing gender roles and also diverse forms of sexualized violence. Drugs are part of a wide range of sexual scripts and relationship scripts: this is what I would call the drug/sex nexus.

While there is not enough space in this newsletter to address the full complexity of our discussion and the diversity of places we discussed – from Bordeaux to Montreal, Brussels and the French countryside of Lozère, I would like to conclude with a few words on the spatialities of the drug/sex nexus through the

lens of these three contributions.

This drug/sex nexus constitutes a meaningful aspect of *places of socialization* such as commercial partying places, private parties, festivals and sex parties, as well as places of privacy such as couples' homes or private rooms. One could be tempted to reactivate a public/private space dichotomy, but this is risky given the imprecision of these terms. Following the analysis of the contributors, I would rather enhance the continuum between these places, entangled in a continuum of mobilities, within the city, within buildings, led by (digital) invitations as well as sexual scripts and gendered performances. The drug/sex nexus ties places of socialization and places of privacy together in different ways, so that they cannot be understood without one another. Focusing on their entanglement calls attention to the norms, scripts, expectations and performances that lead to a mobile continuum. For example, with respect to the three case studies discussed here, one might point to the radical difference between implicit and explicit spatialized scripts of drugs/sexualities. Whereas the interviewees from Laurent Gaissad's study freely address their consumption, desires and expectations regarding sex, the interviewees from Alexia Boucherie's work report that these issues are not addressed, while the couples met by Sarah Perrin seem to negotiate roles in an implicit script.

RECENT NARCOTIC CITY EVENTS:

JUNE

Lecture: “*Feminism and the Right to the City*”

Jenny Küinkel (CNRS), guest lecture at Weimar University

June 3, 2020

Lecture: “*Sex, Drugs, and Gentrification*”

Jenny Küinkel (CNRS), guest lecture at the Frankfurt University of Applied Sciences

June 23, 2020

JULY

Lecture: “*The History of Heroine in the Netherlands: More Than a White Story*”

Gemma Blok (Open University of the Netherlands)

July 7, 2020

AUGUST

Exhibition plus opening events:

“*Drugs and the City: Alternative Planning*”/“*Corona and Drug Assistance in Berlin*”

Mélina Germes (CNRS), Luise Klaus (CDR, Uni

Frankfurt), Francesca Guarascio (Fixpunkt)

Visit the online exhibition!

<https://drogenalternativeplanung.wordpress.com/>

SEPTEMBER

Workshop: “*Making Party Spaces More ‘Feminist’: Un/doing Power Relations*”

Jenny Küinkel (CNRS), for the summer school “Feminist Geographies,”

organized by Jenny Küinkel and the Feminist Geographies

Workshop of the German Association for Geography

September 4–12, 2020

Lecture: “*Cold War Drug City: A Narcotic History of Berlin, 1945–1990*”

Stefan Höhne (KWI Essen), for the lecture series of the Bangor

University School of History, Philosophy and Social Sciences

September 30, 2020

Narcotic City Project Workshop (virtual)

Organized by Louise Fabian and Anders Lund Hansen (Aarhus University)

September 30–October 1, 2020

Talk: “*Everyday Life in Christiania – and the Fight around Pusher Street*”

Emmerik Warburg and Anders Lund Hansen

September 30, 2020

OCTOBER

PartyZine Workshop

Mélina Germes, Ella Bordai (CNRS, Université Populaire de Bordeaux)

October 1, 2020

Check out the PartyZine for yourself!

<https://tinyurl.com/partyzines>

Talk: *“Marginalization and space – in the shadow of planetary crisis”*

Anders Lund Hansen, for the lunch seminar series of the

Department of Human Geography, Lund University

October 5, 2020

Lecture: *“Sex Work Policies From an Intersectional Perspective:*

The Role of Migration, Social, Labor, and Drug Policy”

Jenny Küinkel, as part of the about:utopia lecture series on “Feminism, Capitalism, Sex Work,” Tübingen (online at: <https://aboututopia.org>)

October 22, 2020

Conference: *“Sex, Drugs and the City”*

Part one of a three-part series in 2020/2021

Organized by Ella Bordai, Mélina Germes, Jenny Küinkel, Emmanuel

Langlois, Sarah Perrin, and Roxane Scavo (CNRS PASSAGES,

Centre Emile Durkheim, Université Populaire de Bordeaux)

October 22, 2020

Check out the recording (in French) on our new Narcotic City YouTube channel:

<https://www.youtube.com/channel/UCTvrmiBCraVQHR8dAttOokw/videos>

All lectures and forthcoming events will be announced via [the newsletter mailing list](#).

IMPRINT

Governing the Narcotic City (EU-HERA)
Kulturwissenschaftliches Institut Essen
Goethestr. 31 · 45128 Essen · Germany

CONNECT

 www.narcotic.city
 info@narcotic.city
 [@Narcotic_City](https://twitter.com/Narcotic_City)

Editorial support:
Sage Anderson and David O'Neill

Design and layout:
Christian Bauer

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This project has received funding from the European Union's Horizon 2020 Research and Innovation Programme