

PLEASURE — **FREEDOM**

REPRESSION
28.6.2026 / 1.11.2026

ENG

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Ajuntament  de Girona

Sexual orientation and gender identity have been a disputed space since the very moment we talk about society. Sex is a battlefield where individual freedom is delimited by social control. It is not a coincidence that dictatorships have persecuted certain sexual practices or that civil rights movements have defended sexuality under their banner. Desire regulation is a form of disciplining bodies and minds, of drawing boundaries between what is allowed and what is forbidden, of creating normative citizenships and punishing whoever does not conform to the norm.

This exhibition focuses on the evolution of sexual and gender dissidence in our history. It is the tale of the fight for a society where freedom to enjoy and to overcome dogma and prejudice

Named identities

This section acts as a glossary to present definitions of concepts that we can find throughout the exhibition. It also intends to visibilize the wide diversity of sexual orientations and gender identities known nowadays. Because what is not named does not exist.

As more genders outside the binary become visible, language will fall short to express all the plurality of identities and

orientations, and because of that we can expect that more and more concepts will be created over time. After all, language is the way we can name our experiences and find other people like us.

General concepts

Sexual orientation defines the genders one person is attracted to.

Gender identity is defined as one person's identification with the gender they feel, recognize and name as their own, independently of their gender assigned at birth.

Gender expression is the way a person expresses their gender identity with elements such as clothes, hair, makeup or body language. It does not always match their gender identity. Typically, we can talk about masculine, feminine and neutral expressions.

Heterosexual people are those who are exclusively attracted to people of the other gender (from a binary perspective): men to women, and women to men. In contraposition, **homosexual** people are those who are exclusively attracted to their own gender.

Now let's know more details about the multiple orientations and gender identities beyond these basic definitions.

L of Lesbian

Lesbians are homosexual women, that is, they are exclusively attracted to other women, whether cis or trans. Nowadays this word can also include in some cases the attraction to non-binary people, and some of them also identify as lesbians.

Butch lesbians are those who have a

FAGC Girona. In this sense, we must highlight the informative, formative and preventive actions that performed —and still performs— the Community Anti-AIDS Association of Girona (ACAS). FAGC and ACAS have kept a narrow collaboration over time against the stigmatization of HIV.

Controversy at UdG for behaviourist conversion techniques

Some Psychology students from University of Girona (UdG) denounced to FAGC Girona that one of the articles read in a course explained an aversive therapy to stop being homosexual. FAGC denounced this to the Ombudsman and a bitter controversy with the university started, which all the time defended the professor and even the validity of changing one's sexuality. The denunciation was archived because, according to the Ombudsman, it was "a scientific controversy." Nowadays both UdG and the law consider conversion therapies a form of torture.

Apostasy

The lgbtphobic position of the official Catholic Church entailed a constant confrontation with the LGBTIQA+ movement. The edition of the new catechism of the 1990s, which qualified homosexual acts as "intrinsically disordered" and even talked about fair discrimination, lighted a spark on the promotion for collective apostasy by FAGC and the lesbian groups. In Girona this collective apostasy was presented on June 11th, 1993.

GLG born in 1996, legalized in 1998

In 1996, the women from FAGC Girona founded the **Group of Lesbians of Girona** (GLG). The need to be more visible and have their own dynamics pushed for its

creation. Nevertheless, many activities were still organized in collaboration with FAGC Girona, such as the *Matisos* magazine and the radio program *El Guirigai*. One of the first times that GLG publicly appeared was when denouncing the declarations of the ex-alderman of Palamón, Joan Fontanet (PP), who claimed that "homosexuals were a plague".

Creation of the unitary commission of June 28th in Girona

The **Unitary Commission of June 28th of Girona** (CU28J) was created as an umbrella platform for all the LGBTIQA+ entities of Girona, such as the commission of Barcelona did, at the beginning of the first decade of the 21st century. It organized the activities around the International LGBTIQA+ Liberation Day and nowadays it still operates as part of Espai LGBTI Girona, a physical space that organizes and holds activities in Girona.

Cultural Action Atheneum, it was not until February, 26th, 1988, that FAGC Girona was officially presented in La Fontana d'Or. Shortly before, the pioneer activist and heart of the group, Xavier Parnau i Pagès, held an extensive interview in *El Punt* in representation of FAGC. The act was a success, with a large participation of people from Girona, and the antidiscrimination office was presented too.

Girona Gai Magazine

One of the goals of FAGC Girona was to have its own media. This role was first fulfilled by *Girona Gai*, a two-sided DIN A4 zine that little by little became a small magazine. With the increasing participation of the lesbians, the magazine changed its name to *Girona Gai i Lesbià*, and it finally changed its name again to *Matisos*. The magazine was distributed by volunteers in many premises around the region of Girona, from saunas to bookshops.

Ràdio Guirigai

Ràdio Salt (97.7) hosted *El Guirigai*, a program originally created by members of FAGC Girona. As it stated at the beginning of each episode, it was the most gay and lesbian program of all the regions of Girona. It was created almost at the same time as FAGC Girona. Over time, members of the Group of Lesbians of Girona (GLG) started collaborating too. Nowadays, it also has the collaboration of members of the Trans Association of Girona and it is still on air every two Mondays. It is available on IVOOX as a podcast.

Activities in Can Panxut

The first LGBTIQ+ visibilization activities in the region of Girona were celebrated for June 28th, 1988. This historic act, organized by FAGC Girona, took place in an

emblematic space, Can Panxut, in Salt. The activities were celebrated on June 20th, 21st and 22nd, with the projection of the movies *Julia* and *Beyond Good and Evil*, a debate about "the advantages of being gay or lesbian" and the 1st Gay and Lesbian Party of FAGC-Girona.

Burning of the triangle of pont de les Peixateries Velles

On February 18th, 1989, as part of the actions for the first anniversary of FAGC Girona, a giant pink triangle was hung from the bridge Pont de les Peixateries Velles. The pink triangle is an international symbol of LGBTIQ+ resistance, reappropriated from the pink triangle that the Nazis used to mark the uniforms of homosexuals in the concentration camps. That very night someone tried to destroy the triangle. Once it was fixed, it hung again from the bridge. However, on the night of February 21st the triangle was burnt in a new act of lgbtphobia.

Immortal Hotel

A young gay couple denounced to FAGC that the receptionist of Immortal Gerona Hotel refused to rent them a double room on Monday, January 15th, 1990. According to declarations of this very clerk in the media, "Renting them a double room could have 'offended other people at the hotel'". FAGC Girona organized several acts of protest, like a concentration and group kissing in front of the hotel or putting a bed in the middle of Rambla de la Llibertat.

Fighting AIDS in Girona

The appearance of AIDS in the 1980s and the criminal marginalization campaign carried by reactionary factions, who spoke of "pink cancer" or "gay cancer", deeply marked the activities of entities such as

gender expression considered masculine. **Femme** lesbians have a gender expression considered feminine, but that does not seek men's attraction.

Over the last few years, the use of the word **sapphic** has become popular to define women who are attracted to other women or as an adjective to name relationships between women. It is an umbrella term that includes both lesbian and bisexual women, and in some cases non-binary people as well.

G de Gay

Although technically the word **gay** means "**homosexual person**", it is commonly associated to homosexual men, whether cis or trans. Some non-binary people also use the word gay to define their sexual orientation.

Sometimes **gay** can be used to mean a person who is not heterosexual, but this can be controversial as it can invisibilize bisexual people.

B of Bisexual

Bisexuality, commonly abbreviated as "bi", is a sexual orientation towards multiple genders. Although the prefix bi- can mean "two" or "both", this orientation is not limited to binary genders and also includes non-binary people.

For some bisexual people gender is an important factor in their attraction, and can feel more attracted to one gender than to others, but for some it is not and they feel the same attraction to all genders.

T of Trans

Trans is an abbreviation of the word **transgender** (formed by "trans-", which means "to the other side", and "gender"). It

refers to people whose gender identity does not match their gender assigned at birth. Historically another word used was **transsexual**, but it is currently considered obsolete. There are trans women, trans men and also other identities that do not fit in the binary man-woman, like non-binary people. In contraposition, a **cis** or **cisgender** person is one whose gender identity matches their gender assigned at birth.

Gender dysphoria is a medical term that describes a strong rejection of the gender assigned at birth and those traits that identify it. However, not all trans people feel dysphoria. On the other hand, some trans people feel **gender euphoria**, which is a strong happiness when being perceived as their true gender.

I of Intersex

Intersexual or **intersex** is an umbrella term that includes different corporalities in which a person is born with variations in their sexual characteristics which defy the binary notions of a "male" or "female" body. These variations can happen in hormonal levels, chromosome patterns, external and internal reproductive organs or secondary sexual characteristics. On the other hand, **endosex** people are those who fit in the normative dimorphic genitalia, that is, in the classification of two biological forms on the reproductive basis. In other words, they are people who are not intersexual.

Intersex people have often been forced and coerced to undergo corrective surgeries or to follow a hormonal treatment to fit in the binary vision of sex and gender, sometimes when they were still babies and could not give consent.

Q of Queer

The word **queer** used to be an insult used

against those people who did not fit the norm. However, some LGBTIQ+ people reappropriated this term to express and claim their identities. Although nowadays it is commonly used as a synonym of LGBTIQ+ ("queer people"), it is especially used by those who do not have the exact words to define their sexual orientation and/or gender identity, or that they need a simpler word in certain contexts. This is why the acronym includes the Q as an umbrella term for all those identities that do not have a name or that are complex to define.

It must be said that not all the LGBTIQ+ people feel comfortable being called **queer**, whether it is because of its original negative connotations or because they consider that their identity is being invisibilized after all the struggles to name it and to claim it.

A of asexual

Asexual people do not feel sexual attraction to other people. It is a sexual orientation, not a choice, unlike celibacy. Sometimes people use the word **ace** as a synonym. Some asexual people do choose to have sex for multiple reasons, independently of their attraction. In contraposition, people who do feel sexual attraction are called **allosexual**.

There are many identities under the asexual spectrum, such as **demisexuality** (sexual attraction only when there is a strong emotional bond) or **greysexuality** (sexual attraction that happens very rarely).

A of aromantic

The **Split Attraction Model** establishes that for some people sexual and romantic attraction are two different things. **Romantic attraction** is defined as an emotional response that involves the desire to have a romantic relationship with the person one feels attracted to.

Aromantic people are those who do not feel romantic attraction. It is an innate identity, not a choice or a relational style. However, some aromantic people do choose to form couples and other bonds. In contraposition, people who do feel romantic attraction are called **aloromantic**.

There are many identities under the aromantic spectrum, such as **demioromanticism** (romantic attraction only when there is a strong emotional bond) or **greyromanticism** (romantic attraction that happens very rarely).

+ Other identities

Breaking the gender binary

Non-binary identities are those who break with the gender binary man-woman, or those genders that are not exclusively masculine or feminine. There are genders who are simultaneously masculine and feminine in different degrees, or that are fluid, or that are none of those, or that can be multiple genders at the same time or in a partial way. Some people do not have a gender. It is, thus, an umbrella term, as it includes many different gender identities. Some non-binary people use the acronym NB to name themselves, or the word **enby**.

Some non-binary people do consider themselves trans, as their gender identity does not match their gender assigned at birth, and in some cases they choose to have hormone replacement therapy or get surgeries. Others, however, do not feel comfortable being classified as trans people, and some non-binary people neither want to be classified as trans nor cis.

Plurisexual identities

To recognize that there are more than two genders has led to exploring new words to name sexual orientations. **Plurisexual** identities include those attractions towards

October 5th, 1996, in Sitges, which was contested by a counter-rally by the ultra-right and some neighbors. In 2006 a monument against LGBTIphobia was erected. It was a large pink triangle with the inscription "Sitges against homophobia. Never again."

"Insumisió Marika"

"Insubmissió Marika", which literally translates to "Faggot Insubordination", was a historic campaign of civil disobedience launched at the end of the 1990s (mainly in 1997) by the Gay Liberation Front of Catalonia (FAGC) and Young People for Gay Liberation (JAG). Under the motto "We are insubordinate because we are faggots", this campaign was born to contest the Military Draft (known as "la mili") from an openly antipatriarchal and antimilitarist perspective.

current status of the LGBTIQ+ movement

The Catalan LGBTIQ+ movement has evolved and diversified throughout the territory since 2000. That very year, 24 entities joined under the umbrella of the **Unitary Commission of June 28th** (CU28J) to organize events around the International LGBTIQ+ Pride Day. In 2018 they also organized the Pride March of Barcelona, with a more ludic and commercial focus. In 2020, Crida LGBTI took up the slack of the CU28J and since then it has been leading the organization of the march for LGBTIQ+ Liberation in Barcelona.

LGTBIQ+ Movement in Girona. From FAGC to Espai LGTBI - Mar C. Llop

Although immersed in the evolution of the Catalan LGBTIQ+ movement, the movement in Girona has its own particularities. Let's review some of its more important facts since the 1980s. Over time several entities, such as Brot Bord, Girona Orgullosa, Sin Vergüenza, the Trans Association, will appear (and some will disappear too). And not only will we find the movement in Girona. La Garrotxa, with the group Alliberem-nos, or Lloret de Mar, with Plurals, to enumerate two examples, display the vitality of the LGBTIQ+ movement throughout the whole region of Girona.

ILGA meeting in Santa Cristina d'Aro

In 1978 the **International Lesbian, Gay, Bisexual, Trans and Intersex Association** (commonly known as **ILGA**) was created. At the request of the Catalan Gay Liberation Front (FAGC), in 1980 it hosted its meeting in Catalonia, particularly in Santa Cristina d'Aro, to support the legalization of FAGC. The newspapers widely covered this first visibility act and *Avui* highlighted the participation of "gay women" in the meeting.

First attempt of creating FAGC Girona

On February 20th, 1981, a presentation of FAGC in Girona by Armand de Fluvià was scheduled in the resting room of the Municipal Theater. Unfortunately, the lecturer got a sudden indisposition and the act was cancelled. The excitement for the event was reflected in newspapers such as *El Punt*: "The lack of anticipation of the cancellation made some people wait uselessly at the gates of the Municipal Theater of Girona, without the act happening."

Fist public act

Although a small group had already been meeting at the premises of ADAC, the

de Fluvià) formed a first group of up to 8 people that met in different places to avoid police repression. They organized up to 6 discussion groups that became the core of the **Spanish Movement of Homosexual Liberation** (MELH). A communist militant with the alias of Amanda Klein and the influence of May '68 made MELH turn to more revolutionary positions, which led to the creation of the **Gay Liberation Front of Catalonia** (FAGC).

Creation of FAGC and first march

As its name suggests, the Gay Liberation Front of Catalonia integrated people from very diverse ideologies and tendencies, but with a clear and mostly revolutionary and antipatriarchal spirit. On June 26th, 1977, FAGC called for the first march for sexual and gender liberation, under the motto “We are not afraid, we are.” Around 5,000 people joined the march, which was met with a brutal police charge that ended with several injured people and a detained person.

FAGC activities

Apart from its direct political activity, such as the claim for the amnesty of homosexual prisoners and the derogation of the laws that criminalized the collective, FAGC organized a great amount of cultural and leisure activities in order to visibilize LGBTIQ+ people and create community. Examples of these activities are the balls at La Paloma, the carnival parties, a cinema festival and many other activities.

COFLHEE

The **Homosexual Liberation Front Umbrella Organization of the Spanish State** (COFLHEE) was created on May 21st, 1977. The entities that formed it – FAGC, FAGI, FAHPV, Mercuri Aggrupation, FHAR and MDH (these three from Madrid),

EHGAM (Basque Country), MHA (Aragon), MLH from Granada and UDH from Malaga– presented their demands in a coordinated way, and this would be considered the COFLHEE foundational act. It must be highlighted that FAGC Girona would host one of COLFHEE’s national meetings.

Young People for Gay Liberation – JAG

Created in 1985 by a group of young members of FAGC, **Young People for Gay Liberation** (JAG) was born from the necessity to be able to organize in campaigns that would directly affect young people from a revolutionary and disruptive perspective. “Minors, for what?” or “Insubmissió MariKa” were some of the campaigns that they organized. In 1999 a small group from JAG was created in the region of Girona, the embryo which the collective BroT Bord would later be born from.

Murder of Sònia Rescalvo, transsexual

The **murder of the transsexual Sònia** in Parc de la Ciutadella (Barcelona) by a group of Neo-Nazis marked an inflection point in the vision and treatment of LGBTIphobia in general and transphobia in particular. FAGC presented a particular lawsuit during the trial. Because of this crime, FAGC created the antidiscrimination office, origin of the current **Observatory against LGBTIphobia**. In 2013, the gazebo in Parc de la Ciutadella was officially named “Glorieta de la Transsexual Sònia” [Gazebo of the Transsexual Sònia].

Sitges

In 1996, the alderman Ignacio Deón (PP) ordered to identify the gays of the pier. Up to 220 police files were made. That year in September, a waiter from a gay club was brutally beaten and was left in a coma. Several groups called for a march on

multiple genders. They can be understood as an attraction to one’s gender and others, or to more than one gender without being necessarily attracted to one’s gender. In contraposition, **monosexual** identities are those who include the sexual orientations towards only one gender: heterosexuality and homosexuality.

Bisexuality is part of the **plurisexual** identities. **Pansexuality** is defined as the attraction to all genders without gender being a relevant factor or without differences in intensity depending on gender. **Omnisexuality**, on the other hand, does consider gender a relevant factor. Finally, the word **polysexual** expresses attraction to multiple genders but not necessarily all. However, these definitions are often debatable and controversial, and their use is very subjective.

Persecuted identities

Sodomy, the nefarious crime

In the Middle Ages there was no name for practices and sexual identities outside those that fell under the binary man-woman, which were conceived as the only ever possible. Any behavior related to other ways of having sex was described as “sodomy, the nefarious crime”, and it was persecuted and punished because it was considered a corruption of the procreative mission. Thus, men who had sexual intercourse with other men, or that behaved as women, did not comply with the role established, supposedly, by Creation. As for women who had sex with other women, since they were considered a passive element in procreation, their

attitude was not understood as a punishable act, but as a sign of feminine dissatisfaction, often ridiculed.

Repression

THE LAW OF GOD

In Medieval Catalonia, the sexual behavior that deviated from the established norm was repressed and punished by ecclesiastic and civil courts and by the Inquisition. Thus ordered the Bible: “A woman shall not wear a man’s garment, nor shall a man put on a woman’s cloak, for whoever does these things is an abomination to the Lord your God” (Deuteronomy 22:5); and even: “If a man lies with a male as with a woman, both of them have committed an abomination; they shall surely be put to death; their blood is upon them” (Leviticus 20:13).

AND THE LAWS OF MEN

And thus spoke the preachers too: “Sodomy is the seventh species of lust, a sin and a blasphemy to God, as it corrupts the natural order that He has set on things”, writes Francesc d’Eiximenis, in *Lo Terç del Crestià*. Similarly, Vicent Ferrer says: “per ço com pecaren ab foch de luxuria homens ab homens e dones ab dones” [as men sinned with the flames of lust with other men, and women with other women] (*Sermons*, IV).

The civil law also included the punishment applied to sodomy. In 1272, the Customs of Tortosa decreed death penalty at the stake “si alcun hom usa de luxúria a ab altre hom” [if a man practices lust with another man] (9, 3, 24). And in 1399, in a Privilege addressed to Girona, King Pere III equaled sodomy to a crime of high treason against the Crown.

Lais by Maria of France

Maria of France was an author of the 12th century of whom we know very little. She was very educated, with a vast knowledge on Latin and classical and modern authors, which denotes a high lineage. *Laís* was a set of twelve short stories that narrated love facts with intense feelings and lots of nuances. In many of them, the author writes the woman as an active part and as a receptor of the romantic feeling she expresses.

Song of Na Bieris de Romans

Women troubadours were educated ladies and sages from medieval Occitanie, poetesses of courteous love, creators and directors of the *courts of love*. Their poems and songs had both romantic and erotic content. Those of Na Bieris de Romans are a song to lesbian love. There is very little information about her and her life, and to this date only a poem dedicated to a woman has remained: “Na Maria, pretz [e] fina valors.”

Jaume d’Om

In 1365, a cleric from Camprodon, Jaume d’Om, declared that he was “a hermaphrodite”; his case and his body were analyzed under the bishop’s orders, by the hand of doctors and experts. It was determined that he only had male genitals and therefore he only belonged to the male sex.

Margarida Borràs, a trans woman in 15th century Valencia

In 1460, in Valencia, Margarida Borràs was tormented and hanged at the gallows because, having been born with physical male attributes, she felt, dressed and behaved like a woman; in other words, she was a *trans* person.

Joan Ponç

In 1650, a priest of French origin who did his service at the chapel of Els Àngels in Girona, and who was a pedophile, was severely punished, not for this crime, but for having committed “the nefarious sin of sodomy”.

The first generation of the movement

Until the end of the 19th century, sexual and gender offences were dealt under the religious concept of sodomy, as a sin and crime that any person could commit, with severe punishments imposed by the Church and the State. After that, medicine will progressively replace Church and will create the figure of the homosexual, a concrete person to whom the correction measures will be applied, whether medically or legally. The article 175 of the German Penal Code will be the paradigm that the first pioneers of the movement will fight against.

The beginnings of the first generation of the LGBTI+ liberation movement

Heinrich Hössli, Heinrich Ulrichs, Adolf Brand and Magnus Hirschfeld were the names of some of the people that dignified and advocated for the love between people of the same sex and the perceived identity in a positive lens. From creating a new non-criminalizing terminology, to editing the first media of the community, they made the first steps in the fight for the fledging LGBTIQA+ liberation movement.

Self-awareness, persecution and resistance

At the beginning of the 20th century, institutions such as the **Institute for Sexual Research** were founded and became referents for the dissident communities. The first cases of LGBTIQA+ resistance to police violence were also recorded, such as the **Rauchfangswerder riots**. The rise of Nazism exterminated this initial movement, not without the active participation in Antifascist resistance by members of the community, such as **Willen Johan** and **Frieda Belifante**.

March of The Carolines

At the beginning of the 20th century, Barcelona enjoyed a certain prosperity. However, some areas of the city, such as the current Raval neighborhood, had narrow sordid streets with bad reputation pubs and night cabarets. It was in these neighborhoods where we could find the so-called **Carolines**, transvestite men, in emblematic clubs such as **La Criolla**. The writer **Jean Genet** described this reality in his novel *The Thief’s Journal*.

Franco’s regime. Tefía, penitentiary farming colony

More than 5,000 people were detained for homosexual behavior under Franco’s Regime, according to the Spanish Ex Social Prisoners Association. In 1954, the Spanish Vagrancy Act was modified to include homosexuals, and in 1970 the Law on Social Dangers and Rehabilitation replaced the previous law. From the detention facilities for homosexuals, the Penitentiary Farming Colony of Tefía stands out for its harshness, and it was considered an actual concentration camp.

Stonewall Riots

The **Stonewall Riots** broke out on June 28th, 1969, in the city of New York, when a

routinary police raid in Stonewall Inn was met by a community tired of humiliations. LGBTIQA+ people —trans people, lesbians, poor gays, migrants, homeless youths— resisted and confronted the police. The streets became a battlefield during the following days. This clash marked the beginning of the second generation of the modern movement for LGBTIQA+ rights, and transformed rage into organization and public action. From these riots the **Gay Liberation Front** was created, the first organization willing to openly fight for LGBTIQA+ liberation, with a clear revolutionary perspective, which became an example for entities around the world, including Catalonia.

LGTBIQA+ movement in Catalonia

Like in the rest of the State, the LGBTIQA+ communities in Catalonia suffered the repression of Franco’s Regime. However, at the beginning of the 1970s several people would dare to defy the regime. In 1975 they would create their first organization, the Gay Liberation Front of Catalonia, an entity that would be inspired by the revolutionary principles of the Gay Liberation Front of New York. The LGBTIQA+ liberation movement will diversify and, after some advancement, divisions and even some setbacks, it will manage to obtain the derogation of the most repressive laws and it will conquer rights and freedoms until our current situation. The fight for visibility and civil rights continues.

Creation of MELH 1970-1975

In 1970, Mir Bellgai and Roger de Gaimon (aliases of Francesc Francino and Armand