Revisión

Queer International Relations, Internationalization & Stellar Education: Characterizing Gayborhoods Latin America

Relaciones Internacionales Queer y educación Estellar: Una caracterización de los Gayborhood en América Latina

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Abstract

The LGBTQ+ movement has been advocating for their rights all over Latin America, thus each country had faced and still faces particular characteristics (legal, cultural, political and social) in order to advocate for the movement rights leading to different methodologies and theories, from anthropological narratives, to analyse it. For instance, Globalized Gayborhoods -as a typology- describe the LGBTQ+ rights status all over the world, specifically in capital cities, and therefore including some Latin-American cities. Regarding this typology, and by questioning it, we ask: How gayborhoods can be characterised in Latin America under Queer IR, internationalization, and narratives under the scope of Staller Education? Thus, we propose Gayborhoods Lat (Latin America) as places that characterise the status of the LGBTQ+ rights in the region based on Queer International Relations, internationalization, and some oral narratives from Stellar Education.

Keywords
Gayborhoods Lat, Queer IR, internationalization, Stellar History, Stellar Education

Resumen

El movimiento LGBTQ+ ha luchado por sus derechos en toda América Latina, con salvedades a nivel legal, cultural y social en cada uno de los países de la región. Por lo tanto, existen diversas metodologías y teorías desde las narrativas antropológicas que buscan analizar la forma en que el movimiento se ha articulado. En este artículo se revisará el concepto de Gayborhoods Globalizados, como una tipología para describir el estatus de los derechos LGBTQ+ en las grandes capitales mundiales, incluyendo algunas latinoamericanas. Al cuestionar esta tipología, nos preguntamos: ¿Cómo pueden ser caracterizados los Gayborhood globalizados en América Latina bajo las Relaciones Internacionales Queer, la internacionalización y la enunciación en la Educación Estelar? En consecuencia, proponemos el concepto de Gayborhoods Lat (Latinoamérica) como lugares que caracterizan el estatus de los derechos LGBTQ + en la región a partir de las Relaciones Internacionales Queer, la internacionalización y las narrativas orales dentro de la Educación Estelar.

Palabras Clave
Gayborhoods Lat, Queer IR, internacionalización, Historia Estelar, Educación Estelar

Introduction

The LGBTQ+ movement in Latin America has been advocating for their rights all over the region, but with specific characteristics within each country. Those rights (same-sex marriage, same-sex adoption, sexual & reproductive health) resulted in different strategies based on legal and cultural recognition. Indeed, some scholars form disciplines and sciences made important contributions to the status of the movement rights by theoretical and methodological approaches.

One, of this approaches, takes form in *gayborhoods,* as "places with a visible clustering of gay residents and tourist; gay and gay-friendly commercial establishments; and gay community symbols such as the rainbow flag" (Ghaziani, 2010, p.64). Besides, this concept was introduced in and by the western world to describe the LGBTQ+ status in their cities. However, Martel (2013) took a step further and propose the *Globalized Gayborhoods,* as a typology to describe the same status but globally, and therefore including some countries from Latin America.

For instance, International Relations (IR) studies the behaviour of international system actors. That is, trying to apprehend them by asking some research questions:

> Why do nations behave as they do? What is the best way accurately to describe, explain, or predict the inter-action of national foreign policies (or of non-governmental groups) in the international arena? How to describe, explain, or predict the workings of the international system? (Ransom, 1968, p.345-346).

In order to answer these questions, IR present different theoretical approaches: "Classical realism, structural realism, liberalism, neoliberalism, the English school, Marxism, critical theory, constructivism, feminism, poststructu-ralism, colonialism, green theory, and international theory and globalization" (Dunne; Kurki; & Smith, 2013). However, by questioning the role of IR, and thus its theories, in studying the international arena, the question that arises is: Have IR asked similar questions as Ransom (1968) did but regarding gender, sexuality and diversity in the international system? Further, this question acknowledges the fact that IR are still debating its roots. That is, arguing "about its historiography, epistemology, and methodology" (Chan, 2002, p.747).

In this context, Feminism IR is the first theory in answering the last question, "in the late 1980s and early 1990s that several conferences and the published books created momentum for a feminist study of IR" (Wibben, 2003, p.98). Yet, this theory focused on describing and analysing the role of women in IR but does not present or provide much information about LGBTQ+ in IR. For instance, the discussion of LGBTQ+ in IR took place in Queer IR. Thus, Weber (2016) affirms that Queer IR "investigates how these figurations powerfully attach to—and detach from—material bodies and hence become mobilized in international politics. In doing so, it challenges the common assumption that (homo) sexuality is a trivial matter in world politics" (p.2). Giving a first method to study and analyse Queer or LGBTQ+ in IR.

On the other hand, internationalization plays an important role to describe the way that the movement is developing and livings its rights all over the region, and even globally. That is presenting a possible method to analyse it. In addition, "there are important cultural differences in understanding what gender, sex, sexuality, homosexuality, and the LGBT community or any of its constituents might mean. In an age of coinciding pressures around human rights and internationalization, those differences seem heightened" (Jubas, 2015, p.58).

In contrast, history provides a model to understand diversity: Stellar Education. Thus, the model highlights the importance of narrative that can be applied in the reflection of the historical discipline through the stellar history model (Ojeda, 2017). In this context, the mediator also plays an important role in the development of the model, that is, the relation between the professor and the student to create a better understanding. Summing up, stellar education promotes, under education, inclusion, integrity, justice, diversity respect for difference and plurality.

Regarding the last theories and methods present, we propose alterity as an approach and therefore a perspective, to account for the differences existing in the Latin-American daily life, we consider three axes in which the problem of the others is situated. The first is a value judgment in the axiological plane: "the other is good or is bad" the aristocracy vs the common people, is my equal or inferior to me. Secondly, there is the action of approaching or distancing regarding the other, a praxeological plan: I adopt the values of the other, I identify with him, or I assimilate the other to me, I impose my own image. Third, knowing or ignoring the identity of the other, this is an epistemic plane: closeness or marginality from the degrees of knowledge (Pérez, 2011).

Altogether, Latina American people (as in the world) have developed stories of our self, in many cases that do not cover all the different points of view, causing the minorities (i.e. the main ones affected by this) to be misrepresented or unrepresented. They are a group that was present but not as actors in the process of world history. Summing up, Latin-American society and the world of society must have an understanding and acknowledge its history, in which they became autonomous and descriptive (Ojeda, 2016). Our interest is to dehegemonize (by constructing and deconstructing) the ways of knowledge production and education through

creating a multiplicity of the claims criticizing the predominant and hegemonic discourse of life and wellbeing.

Finally, and acknowledging those characteristics, theories, and methods, the follow up question is: How gayborhoods can be characterised in Latin America under Queer IR, internationalization, and Staller Education? Therefore, this article will propose *Gayborhoods* Lat as places that characterise the status of the LGBTQ+ rights in the region. Based on Queer International Relations, internationalization, and Stellar Education.

Defining Gayborhoods

To characterize *Gayborhoods Lat* in the region, the first research questions that must be answered is: what is a *Gayborhood* (GB)? For instance, Christensen & Caldwell (2006) argues that "many gayborhoods begin to form after one gay couple moves into a suburb and others hear about it" (para.16). Therefore, when this "news" spread the other gay couples will also be interested in moving into this neighbourhood, as is shown by the two authors by presenting the case form Nevatta and Medeiros in the US: "gays and lesbians are moving in around Navetta and Medeiros, and they're turning what once was a straight, conservative suburban neighbourhood into what some affectionately call a "gayborhood."" (para. 5). Leading to a possible definition that GB are where gay people live.

However, a second question appears from the last definition given, what are the main characteristics that make a neighbourhood to become a GB? Thus, Kuhr (2004) provides an example of the so-call reborn neighbourhoods in the US. "Asbury Park's rebirth is the latest example in a decades-old trend of gay men and lesbians moving into depressed neighborhoods and rehabbing old" (para. 5). This reborn is indeed a way of stratification in those neighbourhoods that

once were straight, conservative, and depressed. Thus, "this type of urban renewal benefits only the wealthy, pushes out the working class, makes affordable housing scarce, and increases property taxes" (para.7). Hence, GB can become places where only wealthy LGBTQ+ couples or people can afford living, thus "in some cases, middle-class gay men and lesbians have been priced out of the market by other, wealthier gay men and lesbians" (para.7).

Besides, Ghaziani argues that GB are "places with a visible clustering of gay residents and tourist; gay and gay-friendly commercial establishments; and gay community symbols such as the rainbow flag" (2010, p.64). Then, for the author, these GB are organic as well as the cities around them. In other words, GB hasn't been the same and won't be the same, therefore Ghaziani proposes the eras (Gay eras), as the "way Americans understand sexuality affects people's location patterns (why they choose to live where they do) and urban forms (why neighbourhoods look and feel the way they do)" (p.64).

These eras, then, add another variable to acknowledge the characterization of GB. In other words, GB not only represent a geographical space were LGBTQ+ people life, but also adds a temporality to the characterization of the LGBTQ+ rights within the city, and specifically their neighbourhoods.

In fact, these eras provide a way to analyse the accuracy of GB. Specifically, the post-gay era "as an observation and critique of gay culture and politics" (2010, p. 64). Gathers those gays who think outside the gayborhood box. This is the critical view of GB as a way of life. Thus, Ghaziani concludes that "the transition to a post-gay era is generating a particular attitude and corresponding behaviour: gay is deselecting traditional gay neighborhoods and straights are selecting them as a place of residence" (p.66).

Figure 1.
Gay eras
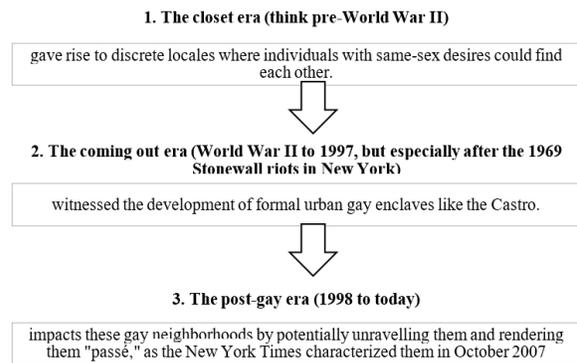
Source: Based on Ghaziani (2010, p.65).

On the other hand, Brown affirms that GB "are the territoriality of gay-male (and to a lesser extent lesbian, trans*, bisexual and queer) sexuality within the cities across the global north and elsewhere" (2014, p. 457). As well, the author also remarks the eras as a factor that could be vanishing the GBs:

> Gayborhoods are now said to be 'postgay' or 'post-mo' (Nash, 2012). The number of exclusively gay or lesbian bars appears to be declining as the nature of clubs and taverns become queerer or pansexual. Sex and commodities can be accessed online. Structurally, relentless gentrification, rising housing costs and greater homonormativity and toleration also mean sexual minorities appear residentially in suburbs and rural areas (Christensen and Caldwell, 2006) (Brown, 2014, p. 558).

In contrast, Martel presents the GB as a typology –and as cartography for the GB in the United States– that can be found globally under Globalized Gayborhoods (GG) (2013, p.47). The author argues that are six typologies that can describe the way that LGBTQ+ people live globally and its rights: "Village, the cluster (group), the strip (side to side along a long avenue), the colony, the alternative neighbourhood, the sprawl (or dispersal). Within more exotic and local variants" (2013, p.47).

Given this table is possible to have an overlook of the work done by Martel in describing GG. Particularly, the author focuses on emerging countries, such in Latin America where a cluster represents the model that gayborhoods tend to adopt (Martel, 2013). In fact, gay-friendly cities are more likely to have sprawls, but the not so "friendly" have clusters and villages and therefore, for the author, emerging countries are more likely to have the last two typologies.

Regardless of those typologies, the core of GG is, in fact, the idea that gays around the world present an *American gay way of life* (AGWL). In other words, GG pretends to affirm that gays follow that AGWL because globalization, still, having their own local, regional, identity and culture. Thus, "gays are locals and globalise at the same time" (p.57).

Finally, gayborhoods are born and develop in the United States to understanding and characterize how the LGBTQ+ people are living in their cities. In addition, other variables provide a better comprehension of it: by gay eras, and globalised gayborhoods. Therefore, GB, as a concept or typology, is going to be developing and evolving due to these variables and others to come.

Table 1.
Globalized Gayborhoods by country and city.

Globalized Gayborhoods by country and city					
Village	Cluster	Strip	Colony	Alternative Neighbourhood	Sprawl
Canada: Toronto: Church Street. Quebec: Village.	**Brazil:** Rio de Janeiro: Ipanema. São Pablo: Vitória street.	**Singapore:** Singapore: Neil Road.	No information available.	**Canada:** Toronto: Queen Street West.	**China:** Hong Kong.
England: London: surrounding Soho square and Old Compton Street.	**Mexico:** Mexico City: Zona Rosa; Centro Histórico.				**EEUU:** Disperse all over the country.
France: Paris: Marais de Paris.	**South Korea:** Seoul: Itaewon.				**Argentina:** Buenos Aires.
Spain: Madrid: Chueca.	**Italy:** Rome: San Giovanni in Laterano street. Naples: piccolo ghetto.				**Holland:** Amsterdam.
Belgium: Brussels: Grand-Place (Rue du Marché-au-Charbon).	**Colombia:** Bogotá: Primero de Mayo Street; Chapinero.				**Israel:** Tel Aviv.

Source: Based on Martel (2013, p. 47-57).

Queer International Relations & Internationalization

While characterizing GB, we realized that sociologists developed this concept. Whereas fields such as International Relations (IR) have not studied it or debate it. In fact, this debate gets even blurrier as its focus on Globalized Gayborhoods (GG). Thus, this lack of information, for instance, generates some IR research questions. First and foremost: How IR can analyse or study GG as a typology introduce from sociology? By answering this question, then, other questions should be answered as well.

- What is Globalization for IR?

- Which IR theories studies globalization?

- Which IR theories studies gender, sexuality, and LGBTQ+?

For instance, by addressing the question, what is globalization for IR? Will be the first step to answer the first question. Thus, Clark (1998) argues that "the debate closest to the theory of International Relations concerns whether globalization is some kind of autonomous force, driven by technology, economic organization, communications or cultural patterns, or reflects actual states of international relations and distributions of international power" (p.483).

On the other hand, Dunne (1999) affirms that: "the theoretical literature on globalization in International Relations is conceptually underdeveloped and largely devoid of serious research into the ethical implications of the new global order" (p.23). Then the author criticises that IR only focus on different aspects of the so-called new global order, such as military, security, internationalization of markets, regional integration and cosmopolitan ethics (Dunne, 1999). Finally, Dunne explains that IR have failed in describing globalization due to the "fact that the other social sciences and even some of the humanities have incorporated globalization into their various research programs" (p.23).

Clearly IR do not present a proper definition of globalization, rather, the discussion is based on highlighting the lack of information and how other disciplines have already a better understanding of it. Hence, the following question is: Which IR theories study globalization?

Thus, Global IR, like an IR theory that "challenges traditional IR's neglect and marginalisation of the voices and experiences of the non-Western world, or the Global South" (Acharya, 2017, p.76). Can present another perspective to understand globalization, although, this theory does not present a proper definition of it.

Besides, the aim of Global IR is "bring the Rest in. It calls for greater participation from scholars from the Global South in the IR discipline and the broadening of the way IR is taught and written in the dominant centres of knowledge in the West" (Acharya, 2017, p.76). That is the need for understanding the global, rather than just the western perspective of the global. In fact, by embracing culture and civilizational interactions as variables that must be in the study of global, not only the so-called mainstream areas of interest of IR (Acharya, 2017). Is the way to develop the global, therefore, Global IR. Yet, this theory does not mention globalization as a concept of study.

Given these last theoretical approaches from IR to globalization and regarding the typology of GG –that go globalized due to their similarities around the globe but conserving local characteristics (Global gay and local gay) Matrel (2013) –. IR still presents a lack of information on how to study GG and, the cultural, social, political, and economic characteristics that this typology features. Resulting in a theoretical obstacle for IR, and at some point, methodological.

In this perspective, the need to compile the local and global characteristics of GG implies researching for another methodological and theoretical approach from IR, thus, internationalization appears as a possible, and more specific, method for studying these cultural, social, political and economic characteristics of the typology.

In the first instance, for Rueda (2013) internationalization "must be understood as a historical, cultural and ideological process within "each country" that pretends to internationalize and, secondly, internationalization carry's ethic, political, cultural and epistemological judgment's" (p. 291). In addition, internationalization goes beyond economical processes and involves social and political process (Rueda, 2013). On the other hand, for Solingen (2001) internationalization connects "the expansion of global markets, institutions, and certain norms, a process progressively reducing the purely domestic aspects of politics everywhere" (p.518).

In accordance with authors, internationalization, then, is a process that involves institutions, markets, and countries that, therefore, converges cultural, social and political aspects of each one of these actors. However, internationalization "provides signals—displaying opportunities and constraints—for different actors, who join coalitions with different proclivities to embrace or reject internationalization" (Solingen, 2001, p. 518).

Yet, a new question appears: how internationalization understands sexuality, gender, and LGBTQ+? For instance, Jubas (2015) argues that "An important point is that what has been globalizing or internationalizing is not homosexuality, but a discourse of LGBT identity and rights" (p.58). Moreover, to analyse the LGBTQ+ movement internationalization approach "there are important cultural differences in understanding what gender, sex, sexuality, homosexuality, and the LGBT community or any of its constituents might mean. In an age of coinciding pressures around human rights and internationalization, those differences seem heightened" (Jubas, 2015, p.58).

Regarding the first question, then, is possible to affirm that IR can analyse GGs under internationalization, in a more specific way. In other words, the spread of the LGBTQ+ discourse (Jubas, 2015) regionally and globally carry different ideas related to cultural, social, political, and economic characteristics. But this process can present rejection and opportunities for the LGBTQ+ movement.

Nevertheless, internationalization as a method cannot analyse the LGBTQ+ movement globally, therefore, the question remains on how this method can study this discourse and its characteristics? Consequently, Queer IR can be the most accurate IR theory to study this discourse and its characteristics (acknowledging feminism IR). Therefore, addressing the question which IR theories studies gender, sexuality, and LGBTQ+?

Regarding the main question of this section: How IR can analyse or study GG as a typology introduce from sociology? We propose three steps to study it and debate it:

Figure 3.
Globalized Gayborhoods by country and city.

1. Latinamerican Queer IR curiosity

2. Discourse, identities, and internationalization

3. Network approach
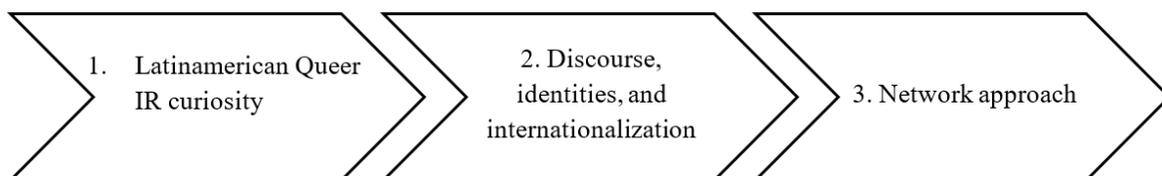
Latin American Queer IR curiosity: applying QT principle of human fluid nature of sexuality and therefore questioning binary, cultural, social, and economic classifications (Thiel, 2017), a Latin American Queer IR curiosity appears. That is, the need of questioning the typology of globalized gayborhoods, and study it under Queer IR, by thus deconstructing and constructing the local, regional and international communities figures (Weber, 2016) or categories of LGBTQ+ as a subject of study for IR in Latin America.

Discourses, identities and internationalization: By proposing the internationalization of economic, legal, cultural, and social identity discourse of the LGBTQ+ movement (Jubas, 2013) and following the Queer IR curiosity, is then, inevitably to question the idea of a global gay, thus, globalized gayborhoods. Due to in internationalization the actor can embrace it or reject it (Solingen, 2001) therefore, the idea of global or globalized can be embraced or rejected by the actors as well through their identity discourse.

Network approach: The specific path of internationalization that we suggest is the network approach, arguing "that learning can be enhanced by networks" (Parietti, 2017, p.52). Furthermore, in order to establish this network approach, and be able to share this experiences and knowledge, is important to fulfil four conditions: "Mutual commitment, mutual trust, mutual dependence and mutual knowledge" (as cited in Parietti, 2017, p.54). Thus, this conditions requires then a model in order to converge the way to categorize the LGBTQ+ movement discourse and identity degree of internationalization and the degree of internationalization of the network, that is, the Johansson and Mattson (1988) model. Where, *early starter* "has a low level of involvement in foreign countries and its learning process is limited by the low degree of internationalization of the network in which it is embedded" (Parietti, 2017, p.54). Fallow by the *Late starter* "does not benefit from international commitments but enjoys the benefits to be embedded in a more internationalized network" (Parietti, 2017, p.54). *The Lonely international* high internationalization degree but suffers from a low network internationalization (Parietti, 2017), finally, the *International Among Others* "enjoys the benefits of being highly internationalized and embedded in a highly internationalized networks" (Parietti, 2017, p.54).

Finally, by applying these steps is possible to study the typology proposed by Martel (2013) under IR. In other words, Queer IR curiosity promotes questioning the typology under internationalization that, therefore, analyses the discourse identity of the LGBTQ+ movement by the degree of their internationalization. However, stellar education narratives, a concept developed by history, can detail discourses and identities to go even further in the comprehension of the degrees of internationalization.

Table 2.
The Network Approach of internationalization.

		Network	
		Low	High
Degree of Internationalization	Low	Early starter	Late starter
	High	Lonely international	International among others

Source: Adapted form Johan and Mattsson (1998).

Education for diversity from historical narration to a stellar didactic.

Narratives represent a good way of expressing feelings and emotions, as well as changing both the writer and the reader, generating empathy between each other. Through oral narrations, these subjects will find a space to express their stories and experience in the past. This is where diversity appears, when narration allows the recognition of an identity, a story full of emotions, a feeling that must be a narrated so that a narrative identity can be recognized in the subjects present life.

The perception and knowledge of this first approach between History and oral Narration suggest determining the Ricoeurian concept of history in a long journey through the historical narrative which should help to understand the narrative identity from the structuring of the experience and the sources that are used in their construction; hence the hypothesis that the narrative identity, whether of a person or of a community, will be the desired goal of the new way of making history. In effect, the construction of the plot gives a more readable element of human lives, when these are interpreted in terms of the stories that people tell about themselves, these stories of lives become in turn more intelligible when Narrative models apply to them, small plots taken from the stories themselves (Ricoeur: 2006: 106.7).

The construction of the plot has an integrating component of the agents, ends and means proper to the action, in interaction with its circumstances, unforeseen events and others. The concept admits all the emotions we feel when performing the action such as: compassion, fear, suffering from undesired effects, among other components of the configuration, which Ricoeur has characterized with the order of agreement on the discordance. In this regard he assures:

The narrative reveals in the syntagmatic order, all the components capable of figuring in the paradigmatic picture established by the semantics of action. This shift from the paradigmatic to the syntagmatic constitutes the very transition from mimesis I to mimesis II as the result of the configurative activity (Ricoeur 1995: 132).

The narrative in history cannot be a finished product, as opposed to manufacturing, in which the light to judge the finished product is provided by the image or model captured in advance by the eye of the craftsman, the light that illuminates the processes of the action, and therefore all historical processes, only appears at its end, frequently when all the participants have died. The action is only fully revealed to the narrator, that is, to the historian, who always knows better than the participants themselves. Although the stories are the inevitable result of the action, it is not the actor, but the narrator, who captures and makes the story. (Arendt, 1998: 215).

This is how in history there can be multiple stories or oral narrations of events, history has no end and therefore cannot produce definitive results. (Arendt, 1998: 30). For this reason, another way of reconstructing historical events is proposed here, not taking into account an official, true history, but one of many versions or realities of the political actions of the subjects that shaped a particular society in a given time. This is how Star History is conceived as a different way of narrating the diversity and multiplicity of actions that converge in the same narrative, which can allow the recognition of different identity and recognition of us as a society, regardless of the temporality.

Mediation as the axis of teaching for diversity

In this section, will be explaining how the didactic proposal of the narrative can be applied in the reflection of the historical discipline through the stellar history model. (Ojeda, 2019) To do this, it is necessary to consider mediation as the last step in the implementation of the didactic project, which is being presented here.

The permanent progress in the professionalization of teaching implies, as Korthagen (2010) affirms, to move from a level of intuitive or unconscious nature to higher levels of awareness, with the aim of deepening the understanding of one's teaching function.

In this sense, the teacher is called to understand his work as a conscious and planned process of mediation; understood as an interaction in which beyond transmitting knowledge, is responsible for guiding the processes and strategies of students to achieve better learning, which implies proposing challenges that awaken curiosity and attention, in a collaborative and good scenario provision.

Indeed, as Professor Tebar argues, the work of mediation requires awakening curiosity and attention so that by insinuating lines of access to knowledge and proposing the challenges that enable the development of thought processes, the teacher can contribute to the autonomous learning of the student (Tebar, 2009, p.20) In fact, many authors who have studied the functioning of the brain say that the greater our curiosity about something, the greater the assimilation of shared knowledge (Teruel, 2013). This is where is necessary to acknowledge that skills directly affect skills, performance, but especially in thought processes. Cognitive processes, as defined by Tébar (2009), are constituted by three basic factors: the content on which it operates, the mental operation involved, the language with which mental action is expressed, the in-

formation processing phase and finally the levels of complexity, abstraction and effectiveness of the operation.

If the didactic strategy of Star History is submitted as a narrative model to the mental processes that a mediator agency must take into account the following operations and strategies in order to be aware of the training processes that are developed from the narrative activities.

Mental operations Strategies and activation techniques in an oral narrative for diversity.

Star history requires multiple connections, which not only remain in intellectual competence. It is a didactic that allows training in social, empathic, values, affective skills and above all mental competences that can be used in other life processes, to generate empathy, to recognize the difference of others, diversity and respect for the different.

Star Education must be, then, a process of development and sociocultural formation in which values are potentiated to generate a better society. A cultural model must be established in which resilience, overcoming, mediation, motivation, liberation and, above all, emotional and spiritual healing prevail, to transform the environment and impact other generations on future expectations.

In Star Education, the human must be the first, the sense of self-realization through the understanding of others, and in the construction of us. Form in students the desire to live, dream, feel, think, analyse, and understand. An education in which responsibility is taught, capacity to live in community, assuming responsibilities to be better people and not only to accumulate and have objects and material things. Confidence must prevail in people, in their individual processes and knowledge of themselves, to be able to relate to others, in a plurality of a diverse of us.

In Star Didactics, connections of all kinds, relationships, and networks must be considered since they help to shape a social order. We must privilege the study of the brain, its possibilities of neuronal connections in the construction of knowledge, but, above all, in the formation of better people, with positive thoughts, adaptive to cognitive, reflective and comprehensive styles.

Learning, mediated by the knowledge of the brain, allows society to be more aware of its own rhythms, namely, the intervention of each of its organs in the senses, emotions, emotions and, above all, relationships. In this type of Stellar Didactics, it is better to organize configurations of meaning for training, as if they were constellations, of meaningful learning, than simply to comply with study plans, content goals without any relation to the reality of the environment in which they live –students–. That is why you must teach to know the mind, your brain, to know yourself to have the ability to empathize with others.

In Star Education, everyone is a co-participant in the formation of others, as networks, collaborative work, cooperation are privileged, and students do not wait for the teacher to be the repository of knowledge. Star Education privileges student reflection and empowerment, autonomy, success, good practices, pointing out the positive in others and reviewing how students can mutually empower each other, precisely, to provoke in others such motivation in this way of formation, self-control, patience, self-reflection, fun and passion for knowledge.

Figure 4.
*Mental operations and activation strategies.*
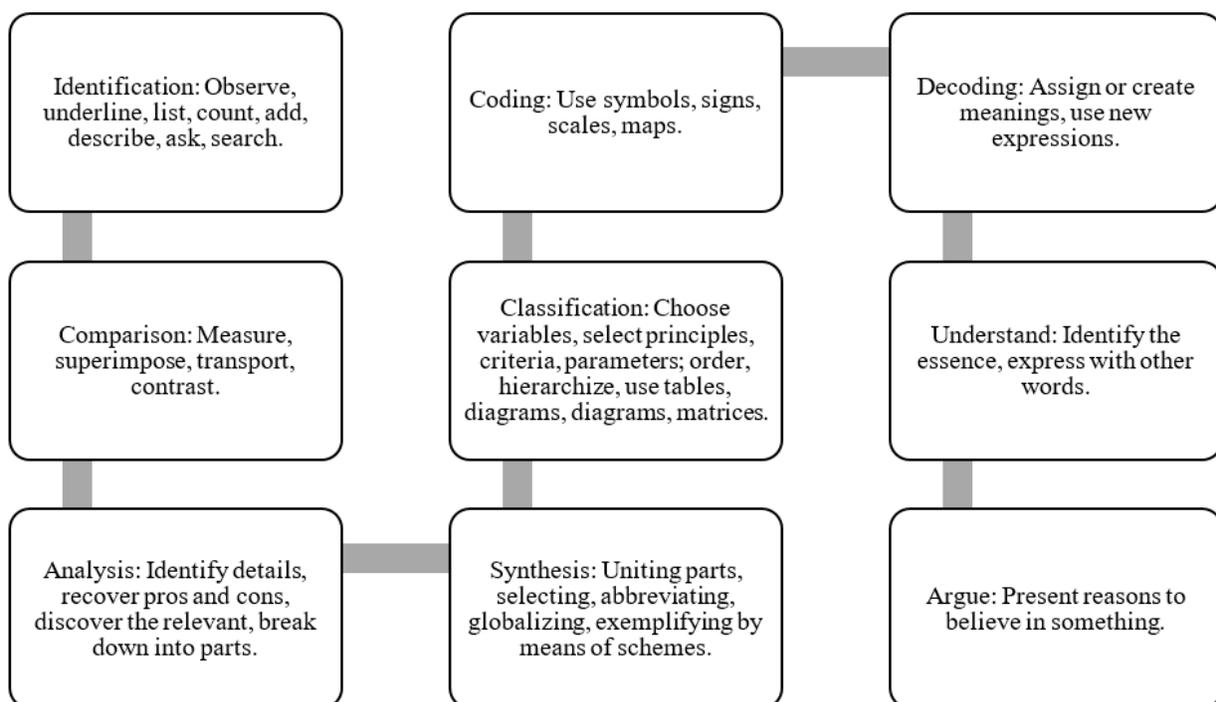
Source: Adapted from (Tébar, 2009).

Gayborhoods Latin America (Gayborhoods Lat).

Having Stellar Education, Queer IR, and internationalization as theoretical and methodological approaches, then, is possible to question the typology of Globalized Gayborhoods from Martel (2013). Thus, by questioning this typology we introduce Gayborhoods Lat (GL). Essentially, the concept nourishes itself from the theoretical and methodological approaches as is shown in the next graph:

Figure 4.
Mental operations and activation strategies.
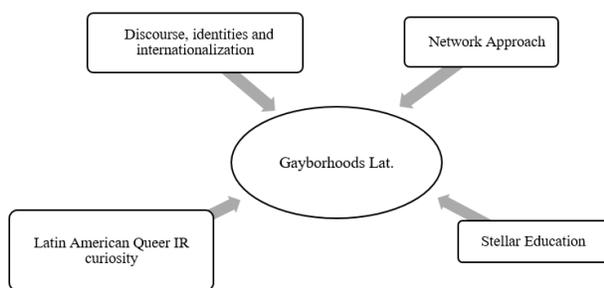
However, as the concept is presented the question that raises is: What is a Gayborhood Lat? For us, the concept is a place that characterises the status of the LGBTQ+ rights, specifically, in Latin America. Further, this concept involves the need to develop a closer and more related theoretical and methodological approach in the region to analyse the rights movement status. Therefore, by merging: Discourses, identities, and internalization; the Network approach; Queer IR curiosity; and Stellar Education we expect to set this first approach.

Nonetheless, the characterization of this concept involves some methodological and theoretical challenges, thus some questions appear to sharpen the concept. First, due to the GL follows the idea of Gayborhoods, the question is then, are there any eras that shape or shaped the LGBTQ+ rights in Latin America? This question has the intention to develop a further approach of the idea of gayborhoods in the region. In other words, the Gay eras by Ghaziani (2010) reveal the lack of accuracy from gayborhoods in the so-call post-gay era (1998 to today). Thus, GL must face this historical analysis to fit in the beings and livings of the LGBTQ+ movement in Latin America. Yet, the so-call Gay eras by Ghaziani can be also question and therefore the concept can propose new ones to analyse these gay eras from the Latin American historical perspectives.

Second, the next one includes some cultural, political, social, and economic aspects that can be challenges for the concept as well.

1. **Oral Narratives.**

   As Sichra (2009) affirms "across Latin America, an estimated 420 Amerindian languages belonging to 99 language families are spoken in addition to Spanish and Portuguese". Thus, languages present a challenge to apprehend the differences, linguistically, of the movement identities and ideas. Besides, the Caribbean also belongs to Latin America hence there are more languages to include and therefore ideas and identities.

2. **Social, political, economic, and cul tural status.**

   Within each country exist different social, political, economic, and cultural circumstances that will determine the way that the LBGTQ+ people live. That is, the need to apprehend these variables that will challenge the characterization of Gayborhoods Lat. Moreover, demographics, ethnographies, and stratification will be other variables that will challenge the concept as well.

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Further, there are some theoretical challenges that will appear as the concept develops

1. **Queer International Relations:** By questioning the public and private being of the status of the LGBTQ+ people, therefore, movement, the challenge for Queer IR will consist of construct and deconstruct its own base that is, befitting language, cultural, social, political and economic challenges in order to establish a stronger theory in the region. Further, the concept or Queer must be also questioned to have a Latin American approach that is Queer IR in Latin America and for Latin America.

2. **Stellar Education:** Must be diverse in every sense, from the theoretical, epistemic, pedagogical and, above all, didactic. Different methodologies must be combined, different learning strategies, get out of the routine, bring technology to the classroom, new forms of knowledge, break with the schemes. Likewise, approaching students in their difficulties, in their ways of learning, recognizing their weaknesses, their learning problems. Also recognize the ability they have to be creative and adapt teaching strategies, to form a pleasant learning climate, where mistakes, problems are recognized and one is creative and innovative, to get ahead with respect and care for others. Stellar Education welcomes all kinds of cognitive and neuroscientific pedagogy, in which creativity, artistic abilities, emotions, senses, the awakening of sensitivity through knowledge, through spirituality in the growth of human beings in their maximum psychological expression, where it is formed with values, with love, respect and great care for life and living beings.

3. **Internationalization:** The existing literature about internationalization primary focuses on enterprises, thus, discussing queer, discourses and identities become a challenge due to the lack of information present in order to understand the movement and it gets even difficult, while is focused in Latin America.

Finally, to fully develop the concept of Gayborhoods Lat., it is important to consider these questions, methodological and theoretical challenges. Meanwhile, the characterization of it allow us to go further in the discussion and therefore establish the bases for the development of Gayborhoods Lat in the region.

Conclusion

One of the most important points in this research is the recognition of another as one of us in oral narratives. Something important for this world full of xenophobia, selfishness, judgments, and prejudices. It is important to bear in mind that we are all part of this world and together we can contribute from cultural diversity, from intellectual and ideological diversity. This world needs training and education brigade in recognition of the difference and respect for the different. The richness of internationalization lies above to contradict a particular perspective of globalization that wants to unify and standardize processes and identities in oral processes.

The configuration of a network of meanings that can be used to train on the diversity issues that must pass, identify the codes, symbols, practices, signs of the communities in which they will intervene and analyse. Beyond the analysis, what is desired is that, under the tutelage of a Stellar education, a space of interpretation of multiple elements that combine with each other, which is a constellation of meanings that can help to know the greater depth of cultural practices based on oral narratives.

By proposing these steps as methodological and theoretical resources to initiate a study of the recognition of identities from the oral narratives as particular elements that constitute a social framework, we seek to carry out a more rigorous study of the characteristics presented by the socialization spaces of certain diversity experiences as clusters. We believe that not all experiences are the same in different latitudes of the world. For this reason, we do not share Martel's idea in which he classifies clusters evenly as global gayborhoods. We believe that these types of spaces are diverse distinct and full of own experiences, that can be fed from other latitudes but that follow unique cultural parameters, which are worthy of being studied.

That is why here we point out a trajectory to be able to analyse the peculiarities of the inhabitants of these clusters in Latin America and therefore we venture from now on to point out the characterization of Latin American gayborhoods under the concept of Gayborhood Lat.

To establish this characterization, we appeal from different conceptual and theoretical points to design a novel proposal in the contributions that Latin America can make to the study of international relations. We seek to undertake a research project that can cover the difference within Latin America, but also the difference with the world in terms of LGBTQ+ studies in Queer theories, to start making contributions in theories of international relations and their connections with these issues of sexual diversity.

To validate this proposal within our fieldwork we propose the following steps: a) to identify a Latin American Queer IR curiosity; b) to locate the symbols and signs as a semiotic study of discourses & oral narratives, identities and internationalization; c) to connect the differences and to analyse them within a Network approach; and d) Schooling in diversity through narratives as mediation, within the framework of Stellar Education by proposing Gayborhoods Lat., as places that characterise the status of the LGBTQ+ rights in the region.

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