

The Value(s) of Sexual Diversity

Third International Conference of the
International Network for Sexual Ethics and Politics

Organised & Hosted by
**Centre for Ethics and Value Inquiry – CEVI
Ghent University**

14-16 October, 2013
Ghent, Belgium

Timetables and Abstracts

INSEP

Sexual ethics and politics lie at the core of how we understand and practice our sexual lives. They form the basis from which we understand and engage with diverse and different sexualities. Our explicit as well as implicit ethical thinking and feeling about sexuality is a significant way of understanding, analysing, evaluating and judging sexuality as a personal, public and social construct, exploring ascriptions of both positive and negative values to sexual practices that have impacts on those who do them and on societies in which they are done. Sexual ethics provides a means of reasoning about what is pathologised, prejudiced against and discriminated against and what is held up as healthy, virtuous and legitimate. Sexual ethics seeks to cut through discursive silences, aesthetic impressions, poorly reasoned judgments and illegitimate and oppressive state and public responses to erotic pleasures and desires. It forms the basis not simply for analyses of the vagaries and ills of contemporary moral values, legal rules and political and cultural discourse on sexuality; it allows us to explore and creatively imagine better values, discourse and rules in more enlightened societies. And this is, by its very nature, a political process. The sexual is political and just as sexual politics could be enriched by emancipatory ethical thinking, sexual ethics should connect with contemporary sexual activism, politics and practices aiming at the realisation of sexual equality and justice.

Conceived in this way, sexual ethics and politics are a way of grappling with and critically thinking through the problems and possibilities of our sexual lives – with the many and diverse ways we think and respond to our and other people's sexualities and the context of sexual rights and justice, and key developments such as sexual commerce and work, sexual health and illness, sexual liberty and repression.

We see sexual ethics as a critical and discursive enterprise, informed by transdisciplinary approaches but characterised by the application of reasoned deliberation and judgement and ethical thinking in sexual scholarship. Ethical discourse on sexuality is enriched by the insights brought by both empirical and theoretical work, and by concrete legal, cultural, social, social psychological and political analyses as well as philosophical engagement.

INSEP sees the value in the fullest range of approaches to the study of sexual ethics and politics, including: gendered and feminist perspectives; distinctive lesbian, gay, bisexual, transgender and transsexual perspectives; queer perspectives; and approaches from more general positions such as liberalism, Marxism and democratic theory. The 2012 conference seeks to be an inclusive space of debate, welcoming dialogue and vigorous debate, but not sectarianism.

For more information please visit the INSEP website: <http://www.insep.ugent.be/insep2013/>

Journal: Sexual Ethics and Politics

Sexual Ethics and Politics: Journal of the International Network for Sexual Ethics and Politics is a trans-disciplinary journal for the publication of critical research work on any aspect of sexual ethics and politics as it pertains to sexual identities, practices, behaviours, relations, orientations, desires and pleasures, geographies, histories, national and transnational politics and policy, theories and ideas. It provides a space where academics and practitioner/activists can debate key and contemporary issues, debates and disagreements on all aspects of sexual ethics and politics.

The journal's mission is that of the network that underpins it, the ***International Network for Sexual Ethics and Politics***. The journal seeks to promote:

- Critical understandings of the ethical problems and possibilities for diverse sexualities;
- Critical understandings of the discourses, vocabularies and bodies of knowledge by which sexuality is conceived, understood and articulated in contemporary societies, and their historical lineages;
- Critical awareness and evaluations of the beneficence or malfeasance of particular articulations of sexuality, strengths or deficiencies of different sexual cultures and discourses, their historical antecedents and their contemporary patterns of prejudice, pathology and discrimination or practice and advocacy, as well as emergent sexual politics aiming at emancipation and liberation;
- Critical understandings of the role of law, politics and culture in the prohibition, permission or regulation of sexualities, both in its oppressive deployment and possibly liberating possibilities in contemporary societies;
- And, finally, critical and constructive engagements with sexual ethics itself, thinking through its forms, role and meanings, and its history, present and future.

For more information, please visit the website:

INSEP: <http://www.insep.ugent.be/j-insep/>

Barbara Budrich Publishers: <http://budrich-journals.de/index.php/insep>



INSEP will also publish a book series with Budrich.

General Conference Themes

For this conference we would like to focus on the legal, political and ethical boundaries of diverse sexualities. By this we mean that we wish to 'trouble' current assumptions, dispositions and claims for the boundaries between legitimacy and illegitimacy in diverse sexual identities, sub-cultures and practices in both national and international contexts. These concerns can be represented in a number of areas of inquiry.

In the more (so-called) 'tolerant' context of the West, how are the lines drawn between what is sexually permissible and what is not permissible? What are the legal, ethical and political arguments that prescribe some diverse sexual practices, identities or fetishes, and where are the lines drawn between what can be prohibited, or regulated, or by absence of prescription permitted? What part does the role of law and the idea of citizen rights and obligations play in the construction of prohibitions or regulation? How do arguments of prohibition, regulation and permission draw on broader ideas of tolerance, liberty and respect and dignity for difference or social protections and moral norms? What discourses or developments beyond the law are necessary for promoting respect for sexual difference?

What demands do the interstices of race, gender, class, culture, age and ability make on sexual diversity, and to what extent can diversity contain them? Can we make claims for respecting diverse sexualities and at the same time have constructive dialogues with countries and cultures that do not? How convincing are the ethical and political arguments that construct boundaries in a contemporary, increasingly globalized and multicultural context? How and where do differing non-Western sexualities fit in? Is it oppressive to insist on universal principles for respecting sexual identities and difference? Where do we draw lines between legitimacy and illegitimacy?

Or, on an even more fundamental level: are sexual difference and diversity as such valuable?

The third international conference of INSEP welcomes papers, presentations and panels focusing on conceptual and theoretical debates, cultural and political analysis and empirical studies from which conceptual, ethical and political conclusions are drawn.

Sub themes

Whilst we welcome a wide and diverse range of papers focussed on the general conference theme, we are particularly keen to encourage submissions dealing with issues relating to three sub-themes of particular interest.

BDSM: Legal, Cultural and Ethical Questions

At least one part of the conference will launch an INSEP project on the legal, cultural and ethical questions surrounding BDSM. This sexuality is important in its amalgam of practices, ascriptions of identity and sub-cultural community, and the dichotomous positions it occupies in exploring the ethics and politics of sexual diversity, represented in its alternate representations as: pleasurable danger or dangerous pleasure; consensual pain or pathological cruelty; power exchange or sexualised oppression; imaginative sex or celebration of degradation. In this stream papers are welcomed that seek to develop ethical, political and legal arguments that both respect the sexual diversity within BDSM but tackle the questions raised about the scope and limits of its individual and social forms and practices. This part of the conference will involve both intellectual critique and the voices of practitioners.

Sexology and the Negotiation of Diversity

Sexology, in research and therapy, in the range of different approaches, techniques and practices it uses, has tended to position sexual diversity against a norm-deviance model of sexual behaviour. It has simultaneously adopted a pathological model of sexual difference and diversity whilst, in its transition from classical to modern to contemporary sexology, played a part of disassembling prejudices about sexual diversity. With bio-medical precepts and scientific methodology at the centre of sexological perspectives, sexual diversity provides a challenging area for sexologists who seek to promote and engage therapeutically with a healthy sexual identity and practice. Papers that explore the relationship between the scientific and therapeutic study of sexual diversity and the problems of comprehending sexual diversity outside pathological and norm-deviant structures are particularly welcome.

The Mainstreaming and Commodification of Sexual Diversity

Transgressive sexualities used to both challenge and define the boundaries of the normal and acceptable. Nowadays, in the West at least, these partisan sexualities have become increasingly standardised and commodified. Forms of deviance that once were pathologized have now become disarmed as fashionable (part-time) life-styles. Sexual practices once considered dangerous now serve as the canvas for the mass-marketing of sexual props and aids, books, films, etc. Pornography, e.g., has become 'chic' (and even sometimes art) and/or is being produced based on standardised formats. Kink has become the newest fashion. Opposition to heteronormativity sometimes digresses into complacent imago management. How much 'sting', then, is left in sexual diversity when the importance of being earnest is rapidly being superseded by the importance of feeling accepted? How does the pacification and neutralisation of difference hamper recognition and acceptance of non-standardised sexualities?

Doing Empirical Research on Sexual Diversities: Methodological and Ethical Challenges
(Organiser: Alessandro Porrovecchio, University of Turin & University of the Littoral Opal Coast)

This session welcomes papers reflecting on the ethical and methodological criticalities associated with doing empirical research on sexual diversities and (in) sexual (sub)cultures.

Using established qualitative and/or quantitative strategies, as well as mixed methods, in the field of sexuality studies poses some methodological and ethical challenges. These have to do with, among others, issues of privacy and (self)disclosure; legitimacy and acceptance; distance and involvement, etc. Some target populations, e.g., are 'hidden' populations and therefore difficult to identify and contact. Social and legal norms constructing regimes of normalcy relegate some sexual practices, identities and groups to a shadowy existence. Does leaving the mainstream affect the ways these populations and practices are studied? In this session we encourage contributors to present papers in which the methodological and ethical criticalities are discussed they had to face during their empirical research experience, and on the strategies they used to overcome those criticalities.

This special session will mark out future directions for researchers interested in contesting/reformulating our understandings of knowledge production in gender and sexuality studies, research methods and ethics. In order to contribute to these streams of research and to open up new horizons for further investigation, we invite contributors to submit abstracts elaborating their experiences of the ethical and methodological criticalities of empirical approaches to researching sexual diversities, like, e.g., BDSM and sex work. Studies that have employed qualitative and/or quantitative strategies, as well as mixed method approaches, are welcome. We are particularly interested in contributions that expose the challenges, the emerging issues, the solutions and the ethical criticalities emerged in combining innovative approaches and evaluation programs in order to analyze the representations and meanings of sexual diversities, diverse sexual practices, sex working and BDSM.

Venue – Monasterium PoortAckere

The conference venue is the hotel & conference centre Monasterium PoortAckere, situated in the city centre, Oude Houtlei 56, 9000 Gent.

Website: <http://monasterium.be/eng/>

The Monasterium used to be a complex for beguines dating back to 1278 when it was founded. When during the French revolution all cloisters, churches, and beguin complexes were seized by the town councils, the council of Ghent confiscated Poortackere. After World War II the site was successively an orphanage, a house for young women, and a student residence. The site has been transformed into a hotel, guest rooms, seminar centre and a restaurant.

Rooms: Sint-Marcus (plenaries) and Sint-Augustinus (breakaway room)

Wireless internet is available.

INSEP2013 is organised & hosted by the
Center for Ethics & Value Inquiry (CEVI)
Ghent University
Belgium

Conference Dinner – Salons ‘Carlos Quinto’

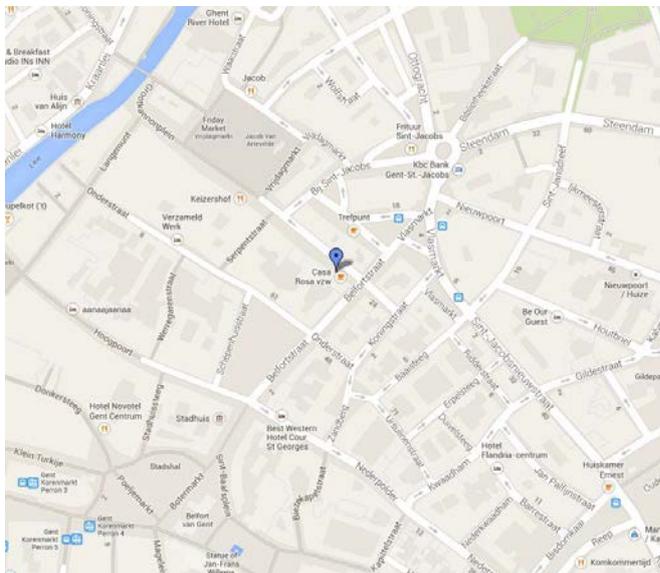
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Dymock, Alex
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University of Reading
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Evans, Mihail
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Fidolini, Vulca
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Ganzevoort, Anne
Geuens, Sam
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Flemish Society for Sexology (VVS)
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Gün Güneş, Asiye
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Hekma, Gert
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Taras Shevchenko National University of Kyiv
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Independent Scholar, New York
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USA

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Paz, Miguel Angel Quintana
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Porrovecchio, Alessandro
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Putteman, Luca
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Rubio Llona, Aimar
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Spain

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The University of Sheffield
UK

Slegers, Rosa
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Smith, Elizabeth
La Trobe University
Australia

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Vaezmir, Laudan
van Reenen, Dionne
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Willemen, Noëmi
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Belgium

Zambelli, Laura
University of Milano-Bicocca
Milano, Italy

Zharkov, George
Saint Petersburg State University
Russia

General Overview & Timetable

Monday 14 October 2013

09:30 - 10:30: Registration
10:30 - 11:00: Introductory Session
11:00 - 13:00: Session 1: Sexuality: Methodology and Ethics I
13:00 - 14:00: Lunch break
14:00 - 16:00: Session 2A: Sexuality: Methodology and Ethics II
Session 2B: Thinking Sexual Identities
16:00 - 16:30: Coffee break
16:30 - 18:00: Session 3A: Sexuality: Methodology and Ethics III
Session 3B: Sexuality, Identity, Law and Politics in the Middle-East

Tuesday 15 October 2013

09:30 - 11:00: Session 4: Sexuality and Ethics
11:00 - 11:30: Coffee break
11:30 - 13:00: Session 5A: BDSM Sexuality I
Session 5B: Sexuality, Diversity and Education
13:00 - 14:00: Lunch break
14:00 - 15:30: Session 6A: BDSM Sexuality II
Session 6B: Sexuality and Discrimination
15:30 - 16:00: Coffee break
16:00 - 17:30: Session 7A: BDSM Sexuality III
Session 7B: Representations of Sexuality
19:30 -: Conference Dinner

Wednesday 16 October 2013

09:30 - 11:00: Session 8: Gender and Identity
11:00 - 11:30: Coffee break
11:30 - 13:00: Session 9: Sexuality and Thinking Sexual Difference
13:00 - 14:00: Lunch break
14:00 - 15:00: Sessions 10: Sexuality, Policing and Rights
15:00 - 15:30: Coffee break
15:30 - 16:00: Closing Plenary & Development Meeting

Monday 14 October 2013 - Overview

09:30 - 10:30: REGISTRATION

- Registration: room Sint-Augustinus

10:30 - 11:00: INTRODUCTORY SESSION

- Welcome to the Conference (Tom Claes and Paul Reynolds)
- Academic Program for the Conference and Possible Outputs (Paul Reynolds)
- Conference Activities and Housekeeping (Tom Claes)

11:00 - 13:00: SESSION 1: SEXUALITY: METHODOLOGY AND ETHICS I

- ***Complex Realities: Researching the Personal and Professional Sexual Experiences of Student Sex Workers in the UK Online***
Debbie Jones – The Student Sex Work Project, Swansea University, UK
Sam Geuens – Clinical Sexologist, CEVI, Ghent University, Belgium
Tracey Sagar – Principle Investigator The Student Sex Work Project, Swansea University, UK
- ***The Ethics and Politics of Student Sex Work Research***
Ron Roberts – Dept. of Arts & Social Sciences, Kingston University, UK
- ***Representation, Truth and Sex Workers***
Christopher Morris – Newport Film School - University of South Wales, UK
- ***The Sociologist as Cruiser: (Auto)Ethnographic Selves, Masculinities, Race, Class and Sexuality in Male Sex Work Arenas***
Cirius Rinaldi – Università degli Studi di Palermo, Italy

13:00 - 14:00: LUNCH BREAK

14:00 - 16:00: SESSIONS 2

S2A: SEXUALITY: METHODOLOGY AND ETHICS II

- ***Students Studying Student Sexuality: Methodological and Ethical Implications***
Valerie De Craene & Maarten Loopmans, University of Leuven, Belgium
- ***Cam Girls, Lollitas and Gang Rapes. Studying Transactional Sex Through Virtual Ethnographies***
Alessandro Porrovecchio – University of the Littoral Opal Coast, France
- ***Queer(y)ing the Mainstream Through Migration***
Cesare Di Felicianantonio – Sapienza-Università di Roma, Italy
Kaciano Barbosa Gadelha – Free University Berlin, Germany
- ***Addictions and Gender Issues***
Monica Pascoli – University of Udine, Italy

S2B: THINKING SEXUAL IDENTITIES

- ***Theories of Sexuality Reconsidered***
Miguel Angel Quintana Paz –Universidad Europea Miguel de Cervantes, Spain
- ***A Future Without Labels? Sexual Identity in a More Equal World***
Sebastian Buckle – University of Southampton, UK
- ***Jalons pour une sexothérapie pluraliste***
Tiphaine Besnard, Université Paris 1, France
- ***Reactions to Asexuality***
Irina Loizzo – Marymount Manhattan College, New York, USA

16:00 - 16:30: COFFEE BREAK

16:30 - 18:00: SESSIONS 3

S3A: SEXUALITY: METHODOLOGY AND ETHICS III

- ***Empirical Research on Sexual Diversities under Repressive Rule Making (in post-Soviet Russia)***
George Zharkov – Saint Petersburg State University, Russia
- ***Juggling Involvement and Distance. Empirical Challenges to Rethink the Researcher's Role in Sexual Studies***
Vulca Fidolini – University of Strasbourg, France
- ***Sexuality and Drug Addiction***
Gabriele Di Francesco – Università degli studi "G. d'Annunzio", Chieti-Pescara, Italy

S3B: SEXUALITY, IDENTITY, LAW AND POLITICS IN THE MIDDLE-EAST

- ***LGBT Identity and Politics in Turkey***
Asiye Gün Güneş – Akdeniz University, Antalya, Turkey
Fulya Akgül –Dokuz Eylul University, Izmir, Turkey
- ***A Survey of the Freedom of Choice of Spouse in the Law of the Islamic Republic of Iran***
Poopak Dehshahri – International Branch of Shiraz University, Shiraz, Iran
- ***The Quest for Lesbian Ethics in Contemporary Middle-Eastern Cultures***
Iman Al-Ghafari – Amsterdam Research Center for Gender and Sexuality, The Netherlands

18:00: CLOSE

Tuesday 15 October 2013 - Overview

09:30 - 11:00: SESSIONS 4: SEXUALITY AND ETHICS

- **Post-Gender Ethics**
Lucy Nicholas – Swinburne University, Melbourne, Australia
- **Lesbian Ethics Re-Investigated: A Socio-Political Comment**
Marta Olasik – University of Warsaw, Poland
- **Resistance and Ethical Self-Creation in Sex Work: A Legal Perspective**
Elizabeth Smith – La Trobe University, Melbourne, Australia

11:00- 11:30: COFFEE BREAK

11:30 - 13:00: SESSIONS 5

S5A: BDSM SEXUALITY I

- **Can 'Safe Words' Undermine Autonomy**
Yonatan Shemmer – The University of Sheffield, UK
- **Safe Words? An Inquiry into the Concept of "Safe, Sane, Consensual"**
Angie Tsaros – Institute for Queer Theory, Berlin, Germany
- **Oral Sex, Masochism, and Law**
Virgil W. Brower – Northwestern University, USA

S5B: SEXUALITY, DIVERSITY AND EDUCATION

- **A Case for Sexual Diversity in Business Education**
Rosa Slegers – Babson College, Wellesley, USA
- **Benign Sexual Variation?**
Tom Claes, CEV, Ghent University, Belgium

13:00 - 14:00: LUNCH BREAK

14:00- 15:30: SESSIONS 6

S6A: BDSM SEXUALITY II

- **The Absorbing Questions of BDSM**
Gert Hekma – University of Amsterdam, The Netherlands
- **Sacher-Masoch's Convalescence: A Masochistic Time for Nietzsche's Revalued Health**
Sarah Mann-O'Donnell – Northwestern University, USA
- **BDSM Fantasies Become Practice**
Charlotta Carlström – Malmö University, Sweden

S6B: SEXUALITY AND DISCRIMINATION

- **Sexual Exploitation and Abuse by UNRWA Staff: Issues of Honor and Trust**
Luca Putteman, Ethics Office of UNRWA, the UN Agency for Palestinian refugees in the Near East, Amman, Jordan
- **Discrimination Based on Sexual Orientation, Homophobia, and Human Rights in Africa**
Aimar Rubio Llona – Universidad del Pais Vasco, Spain
- **Cure Them of What? Expertise and Advocacy for Drug and HIV Interventions among MSM in France and Belgium**
Laurent Gaissad – Université Libre de Bruxelles, Belgium & Université de Paris Ouest-Nanterre, Paris, France

15:30 - 16:00: COFFEE BREAK

16:00 - 17:30: SESSIONS 7

S7A: BDSM SEXUALITY III

- ***'Playing' with Consent: Consent in BDSM***
Paul Reynolds – Edge Hill University, UK
- ***BDSM Among Consent and Sexual Citizenship Claims***
Laura Zambelli – University of Milano-Bicocca, Italy
- ***Under Lock and Key?: The Politics of Heterosexual Sadomasochism in the Socio-Legal Imaginary***
Alex Dymock – University of Reading, UK

S7B: REPRESENTATIONS OF SEXUALITY

- ***Queering of SPORT - De-Normalization Beyond Diversifying of 'Sexing' in Sport***
željko Blaće
- ***The Representations of Black Masculinities in Mainstream South African Gay Media***
Katlego Disemelo – University of the Witwatersrand, Johannesburg, South-Africa
- ***Art in the Frame: Spiritual America and Indecent Images***
Mihail Evans – Institute for Advanced Studies, Bucharest, Romania

17:30: CLOSE

19:30 - ...: CONFERENCE DINNER – location: CARLOS QUINTO

Wednesday 16 October 2013 – Overview

09:30 - 11:00: SESSION 8: GENDER AND IDENTITY

- ***Women's Lived Bodies in Contemporary Feminist Politics of Difference: Reiteration and Reconfiguration***
Li-Ning Chen – University of Essex, UK
- ***Queering the Regulation of Sex/Gender and the Gender Recognition Act 2004***
Flora Renz – University of Kent, UK
- ***The Love in My Being***
Valerie Bouchard – Laval University & Université du Québec, Canada
Laudan Vaezmir

11:00- 11:30: COFFEE BREAK

11:30 - 13:00: SESSION 9: SEXUALITY AND THINKING SEXUAL DIFFERENCE

- ***The Influence of the Forensic-Psychiatric Discourse on the Existence of Sexual Identities: Some Assumptions and Critical Reflections***
Werner Leys – CEVI, Forensic Psychotherapist, PC Sint-Jan-Baptist, Belgium
- ***'Sexual Perversion' and Moral Psychology***
Peter Caven – The University of Sheffield, UK
- ***Poly Politics: Problems and Possibilities for Sexual Rights Claims***
Lisa Poole – Simon Fraser University, Vancouver, Canada

13:00 - 14:00: LUNCH BREAK

14.00 - 15:00: SESSION 10: SEXUALITY, POLICING AND RIGHTS

- ***Spank the Nation: Sexual Politicking and Sex Policing in the Age of "Crisis"***
Aspa Chalkidou – University of Aegean, Greece
- ***Liberating Children's Sexuality: A History of Paedophile Activism***
Noëmi Willemen – Université Catholique de Louvain, Belgium

15:00 - 15:30: COFFEE BREAK

15:30 - 17:00: CLOSING PLENARY

09:30 - 10:30: REGISTRATION

10:30 - 11:00: INTRODUCTORY SESSION

- Welcome to the Conference (Tom Claes and Paul Reynolds)
- Academic Program for the Conference and Possible Outputs (Paul Reynolds)
- Conference Activities and Housekeeping (Tom Claes)

11:00 - 13:00: **SESSION 1: SEXUALITY: METHODOLOGY & ETHICS I**

Complex Realities: Researching the Personal and Professional Sexual Experiences of Student Sex Workers in the UK Online

Debbie Jones – *The Student Sex Work Project*, Swansea University, UK

Sam Geuens – Clinical Sexologist, CEVI, Ghent University, Belgium

Tracey Sagar – Principle Investigator *The Student Sex Work Project*, Swansea University, UK

The *Student Sex Work Project* (TSSWP) was launched in June 2012 to promote learning about student sex worker needs and associated issues, and to provide an innovative service to a marginalised population through an ethical, empowering research led framework. Significantly, this Welsh based project fills a gap in policy and practice – there has been little concern expressed in the UK amongst policy makers with regard to the needs of sex workers generally or with regard to the emerging student sex work population in the UK. A key feature of the project is that it offers a discussion forum for student sex workers, as well as a net-reach provision via an online chat facility, where student sex workers can also access more intensive psychosocial support and sexual counselling. The availability of this support via remote access is particularly important given that sex work is a stigmatised profession in the UK resulting in workers going to great lengths to protect their anonymity.

Following a brief project outline (focusing on the project's ethically empowering research framework), the paper discusses the ethical dilemmas that emerge when research and data-collection and psychosocial support are combined in a single project. In this context, a key aim of the paper is to share project experience regarding the need to balance the types and boundaries of informed consent when project members are both 'clients' to be counselled and 'respondents' participating in a research project. Furthermore, given the practical solutions TSSWP delivers, the paper aims to engender discussion regarding the potential for researching vulnerable minority groups on sensitive subjects such as sex within research frameworks that are ethical and empowering.

The Ethics and Politics of Student Sex Work Research

Ron Roberts – Dept. of Arts & Social Sciences, Kingston University, UK

Academic attention to the presence of students in sex work began in the late 1990s as fundamental economic changes to the structure and funding of higher education went into operation. In the following years evidence has accumulated, albeit slowly, to suggest that as general economic conditions have worsened this presence has increased and become increasingly accepted by students. Beyond this picture very little is known about how students engage with, manage and exit the industry. The paucity of research stems from both the active failure of powerful stakeholders (government, universities and bodies purporting to represent students) to show any interest in the area as well as active efforts to obstruct and impede research.

The disinterest involves two dimensions. Firstly, this coalition of stakeholders has arisen as a consequence of neoliberal economics, despite the financial crisis, and in keeping with this, potential costs to student well-being and welfare are treated as externalities. Secondly as the education 'market' has been opened to competition, universities see themselves as corporations, whose image in the marketplace is seen as vital for attracting customers. As the 'customers' are also those who are being exploited the need to maintain disinformation about students' predicament is paramount. This encompasses the level of student debt, job prospects associated with higher education and the attendant social and welfare costs which include low paid work and entry to sex work. This control of higher education's image is principally directed to funders of overseas students and parents who support their offspring's education and is predicated on a repressive sexual morality. Finally to supplement image control efforts to conduct research are actively obstructed by 1) direct threats to potential researchers – affecting career prospects, and 2) the fostering of a climate in which those who sit on ethics committees act in the interests of the institution rather than the researchers or the subjects of the research.

Representation, Truth and Sex Workers

Christopher Morris – Newport Film School – University of South Wales, UK

In 2012, *The Interactive Health: Student Sex Worker Project* was awarded a lottery grant, to better understand and develop a student sex worker policy in Wales. www.thestudentsexworkproject.co.uk My role at the outset was to create a 'film output' that shed light on the emerging research and to help put 'the project' on the radar of student sex workers.

My work as a filmmaker is built upon a dialogic approach to the form and themes of documentary film practice, embracing the notion of praxis – *the act of engaging, applying, realizing ideas through a 'making action'*. This praxis-based film research, emphasises the importance of 'documentary for use' and engagement with social reality, lived experience and the human condition. A literature/film review of existing materials, and the constant barrage of media requests about this area of study, confirmed that new ways of articulating the research has become critical. The output requires a practice methodology that is designed to avoid the repetitive, easy and lazy imagery of sex, sex work that our culture endlessly peddles. Praxis based interview-research methods have shown early promise as a potential tool for engaging student sex workers within the project and is beginning to offer a way forward for realization, dissemination and may dictate the final form of the output. "*In praxis there can be no prior knowledge of the right means by which we realize the end in a particular situation*". (Bernstein 1983: 147). A possible output structure is being tested this summer. This 'transcription story' will be a verbatim re-presentation (using actors) of the initial interviews.

I will present these film findings at the conference. This research has significant implications for media outputs in all higher educational contexts, and also offers much potential for supporting students who are thinking or currently working in the sex industry.

The Sociologist as Cruiser: (Auto)Ethnographic Selves, Masculinities, Race, Class and Sexuality in Male Sex Work Arenas

Cirus Rinaldi – University of Palermo, Italy

This paper explores the ways male sex workers negotiate and redefine their gender and their sexual roles when involved in non-normative sexual acts with other men. The research uses a multi-method approach based mainly on a) field notes collected in ethnographic observation of cruising areas, semi-public and public locales in which sexual transactions take place within a urban area of two southern Mediterranean Italian cities (Naples and Palermo), and b) in depth interviews with sex workers and clients, whose analysis is been combined according to the principles of Grounded theory. The main aims of the paper is to address the underestimated and neglected phenomenon of street's sex working stratification especially in terms of ethnicity, sexual orientation, the relative construction of identity and sexual practices (i.e. top vs. bottom) and age and physical appearance. The difficult process of data collecting and of the access to the field of sex working urge the author to position their identity into the field as white gay scholar and to pay attentions to the interplay and intersection of multidimensional identity strategies and structuring forces which revealed not only the pressures from hegemonic masculinity model exiting in the larger society (so that some specific sexual acts are particularly well compensated by clients if offered by individuals whose physical characteristics are associated with hegemonic masculinity: i.e. older escorts are cheapened, as are those who are too thin or too fat - characteristics associated with femininity -; "muscular" individuals, on the other hand, are particularly rewarded, as this is seen as a sign of masculinity and dominance. The sexual acts carried out are also seen in terms of the implications for hegemonic masculinity: top has greater significance than bottom) but also, especially within the interlocking of sexual orientation and ethnic features, the stigmatization sex workers suffered from their (immigrants') ethnic group and within homosexual community. The analysis of data revealed how sexual identities within sex working are as volatile as stigmatized according to the different characteristics of social actors and implies queer epistemological and methodological questions in the redefinition of (sexual) identity of researchers during the process of data collection and the necessity of redefining the subjects of the research as co-researcher.

13:00 - 14:00: LUNCH BREAK

SESSION 2A: SEXUALITY: METHODOLOGY & ETHICS II

Students Studying Student Sexuality: Methodological and Ethical Implications

Valerie De Craene & Maarten Loopmans – University of Leuven, Belgium

In the frame of the course “Geographical Research Methods” (University of Leuven, Belgium), undergraduate students of geography participated in an ongoing research on “Negotiating heteronormativity: Youth, sexuality and nightlife in Belgium”. As a result, students conducted research on other (fellow) students, on a topic that might be considered sensitive to some of the young adults involved in the research. The topic was closely related to the students’ life world, which made it possible to take an insiders’ perspective when conducting the research (Breen, 2007). This method allows us to circumvent certain thresholds related to research on ‘sensitive’ topics (e.g. gaining trust between researcher and respondent) (Mortelmans, 2009) and reveal certain subtleties that otherwise would not have been uncovered. This paper will discuss some methodological and especially some ethical concerns that came up before, during and after the research and in this regard influenced the outcomes of the research. We will compare and discuss the different methods (observations, focus groups, in depth interviews, photo eliciting), especially in relation to the different dynamics they initiated. Also, we will critically reflect on the possibilities and limitations of the format in which the research was conducted, as the agendas of the students and the researchers differ. Ethical concerns arise as the student-interviewer takes up a variety of roles (interviewer, observer, insider, student in the teacher-student relationship), roles that are intertwined, creating privacy and unequal power relations issues, especially in the setting of geography of sexuality. The discussion seeks to provide practical reflections on lessons learned and suggestions for scholars involved in similar experiments.

Cam Girls, Lolitas and Gang Rapes. Studying Transactional Sex Through Virtual Ethnographies

Alessandro Porrovecchio – University of the Littoral Opal Coast, France

The aim of this paper is to propose a research strategy to analyze some specific forms of sexual deviance: transactional sex, specifically *sexual symbolic transactions among adolescents*. This proposal is partially based on some parts of my PhD research strategy (2008-2011, Doctoral School in Human and Social Sciences, University of Turin). Then, this strategy has been further developed as part of my research programs at the University of Turin and at the University of the Littoral Opal Coast.

Since the object of my PhD research was particularly complex and “sensitive” (gender/sexual identity construction among adolescents), I had to build a research path based on a *mixed method strategy*, to be exact on the triple convergence of: quantitative and qualitative approach; online and offline research field; syntagmatic and paradigmatic axis model. In particular, I gathered 20 in-depth interviews, conducted a couple of focus groups and built a web ethnography, namely an “*ethnography in, of, and through the virtual*”. Furthermore, I tried to *surf* through the adolescents’ imaginary, analyzing different kinds of pop culture’s documents (magazines, movies, novels, tv series, etc.). This enabled me to breathe the *spirit of the times* of the adolescents that I met on the field, and to give them the opportunity to *capture their speech*, trying to bypass the adults’ point of view. This strategy enabled me to analyze some particular *transactional features* of teens’ sexualities, and to compare the potential of different techniques in relation to different research objectives. During my speech I will focus on the potential and on the methodological and ethical challenges of virtual ethnography in doing research on transactional sexualities.

Queer(y)ing the Mainstream Through Migration

Cesare Di Felicianantonio – Sapienza-Università di Roma, Italy

Kaciano Barbosa Gadelha – Free University Berlin, Germany

Mainstream, gay-friendly commercial and social spaces are usually seen as divided from the *authentic* queer ones attracting different kinds of people, especially in large metropolitan areas. In this paper we reflect on the continuous overlapping and juxtapositions of these communities and their spaces basing on our research on queer (used as an umbrella term referring to sexual dissidents) Italian *creative* migration in Berlin. In fact, the German capital is both a well-known destination for both the international *mainstream* gay migrant/consumer/tourist and the queer one following underground, non-market based leisure activities and situations. This is reflected in the urban geography of the city, featured by a internationally-famous *gay* high-class neighbourhood (Schöneberg) and some queer low-value and ethnically-mixed ones (e. g. Neukölln and Friedrichshain, where processes of gentrification are occurring and the property value is increasing). This divide loses its narrowness becoming much more fluid if we

look at people everyday life; in fact, our results show how queer migrants attend both kinds of spaces in diverse ways, performing their identity and/or behave (dancing, cruising, drugs assumption) differently according to the place. Our aim is to show how on one hand queer migration (usually preceded and/or accompanied by tourism) opens up possibilities of contamination between the ϕ mainstream ϕ and the ϕ underground ϕ , while on the other it reveals an increasing commodification of queer (sexual, musical, artistic, etc) underground culture.

Addictions and Gender Issues

Monica Pascoli – University of Udine, Italy

Addiction is defined as the compulsive need for and use of a habit-forming substance characterized by tolerance and by well-defined physiological symptoms upon withdrawal; in recent years the concept has broadened to include behaviors that develop in the absence of any substance; we use the concept of new addiction to refer to addictions that concern with normal behavior and daily habits. For most people these activities are an integral part of the daily life, but for some individuals they can assume pathological characteristics. The margin that distinguishes the “normal” behavior from the “pathological” one is therefore rather thin, weak and fluctuating. There is a general lack of attention to the gender differences, especially in relation to the so-called new addictions. The existence of such differences is certainly recognized, but rarely this recognition allows to rethink the characters of the addiction itself and to deepen the social context within which the dependency is defined and lived. Sometimes, certain types of addiction are labeled as “typically female”, although there are no data in support of this belief: this is the case for example of shopping addiction and love addiction. The aim of this contribution is to rethink some addictions by moving from gender differences; the purpose is to understand how the feminine declination of addiction takes shape, with particular reference to the following areas:

- consumption contexts and experience;
- motivations and meanings attributed to the acts of consumption/addiction behaviors;
- habits and consumption patterns and daily practices that reflect gender differences;
- social image and stereotypes related to the addiction;

Aim of the paper is trying to understand how a gender perspective can shed some light on some fundamental social aspects of addiction, whether it be from substance or behavior.

SESSION 2B: THINKING SEXUAL IDENTITIES

Theories of Sexuality Reconsidered

Miguel Angel Quintana Paz – Universidad Europea Miguel de Cervantes, Spain

Sexual and gender diversity have had different theoretical approaches in the last century, depending on the relationship that those theoretical frames postulate between both sex and gender. The discussions among all those theories have frequently focused on which one of them exhibits a best representation of the reality (of sex and gender). Our contribution seeks to, first, organize all those theories in four large groups (depending on whether or not they recognize a difference between sex and gender, and whether or not they recognize a basic difference between male and female sexes). Then, we will try to assess the merits and flaws of each of those groups of theories, although not directly (looking at which one of them shows a closer identity with the “reality” of the matter) but from a point of view closer to the sociology of knowledge of Viola Klein and Karl Mannheim, e.g. Thus, we will examine which one of those theories is able to foster by itself a better understanding of sexual and gender diversity from a political and ethical standpoint, not just from a “neutral” or “epistemological” outlook. Our conclusion would be that theories that purport that sex and gender are different, but there is also a difference between male and female sexes (i.e. theories like that of Margaret Mead or Simone De Beauvoir) are the most suitable for such and endeavor, although other developments (like Judith Butler’s) will be also be taken into account.

A Future Without Labels? Sexual Identity in a More Equal World

Sebastian Buckle – University of Southampton, UK

In the period between the lowering of the age of consent for male homosexual sex in 1994 and the passing of the Civil Partnership Act in 2004, England saw a raft of legal and cultural changes which presented homosexuality as increasingly normal and accepted. For the lived experiences of gay men and lesbians, however, there is a conflicting account of gay life and a gay social identity.

This paper explores what Weeks describes as ‘a hierarchy of acceptability’, whereby gay men and lesbians could maintain the illusion of safety and acceptance by conducting their lives in specific locations, around specific people, and at specific times. It explores the continued growth of the social scene and the easy availability of contact with like-minded people (for friendship or sex) through the

Internet, in contrast to those who were living lives increasingly indistinguishably from the rest of society. For some this signified the 'queering of traditional institutions', while for others represented the homogenisation of a movement to fit into straight society.

Using historiographical debate, interviews with gay men and lesbians, news reports, published accounts of gay life, and studies conducted into homophobia in school and the education process, this paper examines the place of sexual identity in 1990s and 2000s England, and considers the possible future of a gay identity in the Western World.

Jalons pour une sexothérapie pluraliste

Tiphaine Besnard – Université Paris 1, France

Les recherches doctorales que nous menons dans le cadre d'une thèse de sociologie, portant sur une analyse des discours psychanalytiques, psychiatriques et sexologiques, ainsi que la formation de sexologie que nous avons entreprise à l'automne 2012 au CERFPA nous permettent d'avoir une connaissance directe et actuelle du champ théorique et pratique de la clinique du sexuel en France. Une analyse superficielle pourrait donner l'impression d'un domaine uniforme, fortement médicalisé et quelque peu conservateur, voire normé. En effet, en France plus qu'ailleurs, il semble que les disciplines thérapeutique – et la sexologie encore plus que d'autres- soient très réfractaires aux critiques issues des études féministes, queer et de genre. De sorte que la littérature spécialisée est bien souvent hétéronormée, conservatrice et sexiste et qu'en dépit des avancées sociales dans les domaines de la santé sexuelle, de la reconnaissance des droits des minorités sexuelles et du féminisme, une vision moralisatrice, négative, voire conservatrice, demeure fortement ancrée dans la pratique thérapeutique.

Pourtant, des nombreuses approches, plus respectueuses de la pluralité sexuelle, se font jour depuis la fin des années 1970, aux Etats-Unis essentiellement. C'est à partir de ces travaux dissidents queer et féministes, qui n'ont que peu d'impact sur l'exercice traditionnel de la sexologie, que nous aimerions proposer de nouveaux concepts propres à pallier ce qui nous semble nuire au un travail thérapeutique bienveillant et respectueux des individus. Nous fonderons notre entreprise conceptuelle à partir des six critères retenus par Gayle Rubin dans son article de 1984, *Thinking Sex*, dont : le rejet de l'essentialisme et de la négativité sexuels, l'absence de hiérarchie de valeur des actes érotiques et le respect du concept de variation sexuelle bénigne nous paraissent essentiels. Par ailleurs, nous privilégierons les travaux de ceux dont le savoir-faire repose en grande partie sur leur propre expérience de la sexualité au détriment de spécialistes autoproclamés de pratiques sexuelles qu'ils ne pratiquent pas et pour lesquelles ils n'ont que du mépris, ou ne voient en elles qu'un symptôme pathologique.

Reactions to Asexuality

Irina Loizzo – Marymount Manhattan College, New York, USA

A study conducted by Brown and Henriquez (2008) showed that certain types of people are more likely than others to have negative attitudes towards gays and lesbians. An article by Bogaert (2006), discusses the main issues of asexuality being considered a sexual orientation and the similarities and differences between asexuality and Hypoactive Sexual Desire Disorder. The present study was a test of the hypothesis that certain types of people are more likely than others to be closed minded about the idea of asexuality as a sexual orientation. A survey was given out to 123 participants to determine what variables, if any, had an affect on attitude towards asexuality. The survey asked seven demographic questions, five questions regarding awareness of asexuality, three questions about beliefs about asexuality, and one final question about feelings towards the topic of sex. The researcher calculated an overall attitude score for each participant so that the higher their score, the more negative their attitude was. The researcher then used T-tests and Anovas to determine which variables, if any, had an affect on attitude. A T-test indicated that there was a significant difference in gender, $t(119, 121)=6.777, p<.01$. A Oneway Anova indicated that there was a significant difference in whether or not the participant had been educated about asexuality as a sexual orientation, $t(120, 121)=3.162, p<.01$. Another T-test indicated that there was also an approaching significant difference in religiosity $t(119,121)=3.638, p=.059$. The results of the present study strongly support that females are more likely to have a negative attitude towards asexuality as a sexual orientation. The study also strongly supports that lack of education about asexuality is more likely to result in a negative attitude towards it. Lastly, the study also somewhat supports that people who are religious are more likely to be closed minded about asexuality.

16:00 - 16:30: COFFEE BREAK

SESSION 3A: SEXUALITY: METHODOLOGY & ETHICS III

Empirical Research on Sexual Diversities under Repressive Rule Making (in post-Soviet Russia)

George Zharkov – Saint Petersburg State University, Russia

Since 1998 the research on sexual diversities in modern Russia is bound to be held under intensifying condition of repressive practices from the side of the government both at the level of right application and law making. Moreover, since the results of empirical research differ fundamentally from the concepts imposed to society, the research of sexuality is a “particular objective” of repression both from the side of the statesmen and official public figures. Meanwhile, young researchers attach heightened interest to this matter, first of all, for the purpose of reflection of their own social and sexual experience and for the purpose of legalization and partial normalization of sexual practice varieties as well.

The peculiarities of carrying out the research under such conditions are:

- 1) The description of sexual practices using terms of risking and deviant behaviour (even if they are considered to be normal from someone’s standpoint);
- 2) “Double ” position of the researcher on the one hand being involved in various practices (and processing his/her corresponding experience) but on the other hand being bound to describe it from the position “from without “;
- 3)The procession of ideological misrepresentations (both external ,and within a group);
- 4)The orientation toward western and other speaking language tradition at the level of theory, discussions of the result and their further publication.

Juggling Involvement and Distance. Empirical Challenges to Rethink the Researcher’s Role in Sexual Studies

Vulca Fidolini – University of Strasbourg, France

My PhD project deals with young Moroccan men condition in Europe (France and Italy) by analysing sexual behaviour and masculinity construction. The fact of doing an ethnographic research on a population of young Muslim adults by questioning their ways of doing, representing and telling sexuality, has revealed contradictions, traps and misunderstandings which are becoming a specific area of study in itself. During the fieldwork I observed that the present condition of these young adults – as migrants, young men, Muslims – is a plural context in which they renegotiate their identity, producing an account of their sexual experiences which is often oriented by a ‘normative veil’. During interviews and ethnographic research, indeed, these young adults seem to stage – rather than revealing – their cultural belonging and rhetorical images of sexuality, by reinforcing some shared feelings on sexual conduct and gender roles.

Such a normative account is the product of different processes: their Muslim socialisation, their family education, but also their migrant condition, their involvement in peer dynamics, as well as couple relationships and sexual experiences during their transition into adulthood abroad.

How can we deal with this plurality? How to deal with normativeness in sexual account? What methods could we use to rethink the distance and the involvement of the researcher within the fieldwork? Through exploiting these questions the paper will try to investigate some methodological and ethical implications about empirical research on sexual behaviour dealing with the evolution of my approach to these issues throughout my PhD project.

Sexuality and Drug Addiction

Gabriele Di Francesco – Università degli studi “G. d’Annunzio”, Chieti-Pescara, Italy

The paper presents the methodological and technical aspects of a research aimed at analyzing the relationship between sexuality and drugs addiction, with the twofold aim of better focusing a widespread phenomenon which is hidden and difficult to read and at preparing appropriate strategies for the prevention of sexually transmitted diseases.

The survey was carried out in the border area between the Italian regions Marche and Abruzzo, which is identified as the “*pole of sex*” and where there are high rates of drugs addiction. The survey involved the population of prostitutes, transvestites and transsexual who regularly attend the road called “*Bonifica del Tronto*”, between the provinces of Ascoli Piceno and Teramo and who are regular users of drugs (heroin, cocaine and others). It is a marginal population with various ethnic backgrounds, coming from Eastern Europe, Africa and Latin America, which has now quite stable settlements in this area and which is perceived almost as a “sub-culture of sex”. Part of the subjects recruited for the survey had a valid residence permit and was user of the local Services for drugs addiction.

This has eased the initial contact and recruitment, through the mediation of the operators of the Services, but has posed problems related to the representativeness of the sample, the need to extend the research to drugs addicts with similar behavior who were prevented from access to the services, or fearful of being approached by researchers who were perceived as representatives of the “institutions” and the need to overcome strong resistance to expose himself in public contexts.

The survey has had a mixed methodological approach and was carried out through individual interviews – mostly in the headquarters of the services – with the use of a survey form also built with designs and logos to facilitate the understanding of the questions which overcame linguistic diversity.

SESSION 3B: SEXUALITY, IDENTITY, LAW AND POLITICS IN THE MIDDLE-EAST

LGBT Identity and Politics in Turkey

Asiye Gün Güneş – Akdeniz University, Antalya, Turkey

Fulya Akgöl – Dokuz Eylül University, Izmir, Turkey

This paper aims to give an outlook on the current dynamics of diverse sexuality in Turkey through the lenses of identity, politics and security studies. This study revolves around two parts. Initially, contemporary queer studies that have been carried out in Turkey and a theoretical framework of securitization of gender identity are presented. Then, gay, lesbian, bisexual and transgender (LGBT) identity, rights and politics in contemporary Turkey are discussed. For this purpose, emergence and evolution of the LGBT liberation movements and political organizations such as KAOS GL, Pink Life LGBT Association and Lambdaistanbul as well as representation of LGBT identity and homophobia in media and political discourses are explored. In this regard, the current legal framework and some examples of Turkish National Authorities' rulings with regard to the failures and successes in protecting the LGBT rights in addition to hate crimes, discrimination and violence on the basis of sexual orientation are also a focal point of this paper.

A Survey of the Freedom of Choice of Spouse in the Law of the Islamic Republic of Iran

Poopak Dehshahri – International Branch of Shiraz University, Shiraz, Iran

According to the Civil law of Islamic Republic of Iran “A marriage deed before maturity is correct by permission of the guardian on condition that the pupil’s best interest is observed”. So the father or (in his absence) the paternal grandfather can simply marry his child or his daughters’ child to someone else before maturity (that is 9 years old for the girls and 15 years old for the boys). After maturity, the legislator’s attitude becomes severely discriminatory and recognizes limitation to such freedom only for the girls. So that the marriage of the girls has been conditioned by the father or paternal grandfather’s authorization and in case they refuse with no justification, the girl must obtain authorization from the court. The legislator of the Islamic republic of Iran has different viewpoints about any of the two genders concerning freedom of choice of spouse (after maturity) and only regards the permanent marriage of the virgin girls conditional on the father or paternal grandfather’s authorization; and the mother’s permission shall not be accepted as valid even in their absence. This paper tries, meanwhile considering the laws, to criticize the discriminatory viewpoints of the Iranian legislator towards the freedom of choice of spouse.

The Quest for Lesbian Ethics in Contemporary Middle-Eastern Cultures

Iman Al-Ghafari – Amsterdam Research Center for Gender and Sexuality, The Netherlands

Deprived of the means of self-assertion, lesbian subjectivities have persistently been neglected, suppressed misrepresented, or portrayed through the lenses of the inherited and recycled moral views in the mainstream Arab, Islamic and Middle Eastern cultures. In such oppressive socio-sexual contexts, the independent lesbian subjectivity remains engulfed within the heterosexual morality of the ‘closet’ that advocates invisibility. Any attempt towards visibility is traditionally confronted by both the religious gaze and the hetero-normalizing medical gaze that work together to control visibility. In this paper, I try to bridge the gap between the erotic and the ethical, and between the personal and the political. Drawing on the theories of Foucault, Butler and Wittig on bodies, power and sexuality, I examine the perplexing position of the lesbian within the moral codes of the hegemonic Arab and Middle-Eastern cultures that play a major role in making an arbitrary connection between morality and institutionalized heterosexuality. I also show how hetero-normative morality is used as a socio-political means of controlling the private and public spheres in general and the lesbian body in particular. By analyzing some snapshots of films, T.V. shows, documentaries and literary texts, I expose the complexity of asserting the lesbian body and soul within the hetero-patriarchal ideologies. The paper tries to find ways to confront the domineering power of the ‘homophobic ethics’, and reveals the dire need for independent

lesbian ethics that do not stem from the 'the epistemology of any closet'. The issue at stake is to what extent personal lesbian ethics can become an acknowledged socio-political reality that is capable of deconstructing the hetero-moralizing gaze and crossing borders in contemporary Middle-Eastern cultures.

18:00: CLOSE

09:30 - 11:00: **SESSION 4: SEXUALITY AND ETHICS**

Post-Gender Ethics

Lucy Nicholas – Swinburne University, Melbourne, Australia

This paper will sketch a broad post-gender ontological ethics. I propose that oppositional sexual difference understood as a biological given is the spectre that haunts binary gender, and should be deconstructed and replaced with a queer sociality premised on an ethic of inexhaustible reciprocity. It will consider 'new-materialist' directions in sociological and gender theory that have returned to the 'sexed' body and proposed more multiplicitous and developmental ways of understanding it, to ontologically underpin the notion that sexual dimorphism need not be the foundation for identity.

Some of the germinal contributors to queer theory have recently called for a reconstructive counterpart to its deconstructive function, a 'queer sociality.' Along with the ontological premise of new-materialism, then, I seek to extend the normative premises inherent to queer theory to sketch a more enabling sociality, or mode of being and of being sexual, to those premised on identity. I propose that this should take the form of a post-gender ethical impulse of a 'universalised particularism' best described as a non-foundationally reciprocal relationship to the other.

Finally, I consider how such an ethic would need to operate in order to remain true to the principles of queer theory but offer reconstructive norms in the face of the 'problem of closure.' I consider some mechanisms by which it may be possible to transcend or think beyond the impasses of same / different, universal / particular and relate to ourselves and one another in ways that respect limitless differences.

Lesbian Ethics Re-Investigated: A Socio-Political Comment

Marta Olsik – University of Warsaw, Poland

Throughout the paper I intend to (re)examine the lesbian question with regard to ethics. This would include looking closer into sexual politics, where non-heterosexual women are still a minority. What are the tools for the oppression of lesbians within the LGBT and queer communities, and how do they differ from these coming from the heteronormative outside? Is there any lesbian ethics at all? And what would that be? Deriving from lesbian feminism and queer scholarship, I wish to consider ways to productively increase lesbian visibility—both within and outside non-heterosexual and non-heteronormative communities; both socially and in the academia. This has to entail going back to the roots of the social construction of femininity and stereotypes, as well as reinvestigating practices that seek to socially liberate sexual and gender minorities.

As a queer sociologist and a lesbian scholar based in Poland, I shall draw from the experience of the Polish social reality, though much of the content is easily applicable to the general situation of non-heterosexual women anywhere. As it turns out, the task of (re)discovering the lesbian still remains on our path to truly allow for diversity.

Resistance and Ethical Self-Creation in Sex Work: A Legal Perspective

Elizabeth Smith – La Trobe University, Melbourne, Australia

Some forms of sex work (prostitution) in Victoria, Australia, have been legal and regulated for nearly two decades. This paper draws on PhD research that explored the ways that women in this cohort thought about: talking about or maintaining silence about, their sex work to friends and loved ones; made sense of gender discourses; and accessed a variety of discourses about gender, sexuality, self, and sex work. Discourses about sex work sit within broader knowledges about sex, sexuality, and gender, along with discourses about deviance, monogamy, disease, heterosexual relations, desire, patriarchy, and lust. Dominant discursive constructions of sex workers and sex work in psychology, medicine, popular culture, and radical feminism, position sex workers as dirty and diseased, psychologically damaged by their work, victimised by their clients or men in general, and that men are only sexually attracted to restrictive notions of 'femininity'. Beyond these dominant discourses, the women in this research accessed competing and subjugated discourses about sex, gender, and sexual pleasure as well as communicated these new discourses to other women through the Internet, mentor-type relationships, and peer-groups. The women in this research gained various experiences and sexual subject positions from their work including sex work as a legitimate sexuality, as a way to provide nurture and care, and also as a viable business venture. By drawing on these alternative knowledges/discourses the women in this research were better able to resist appropriating negative understandings of sex work as their own self-truths and construct their lives in various, ethical ways. Based on these findings, I argue that the

more alternative understandings that sex workers have to current dominant discourses, the freer they are to create and understand their sex work in ways that bring professional and personal satisfaction and that legalisation of sex work may help facilitate this.

11:00 - 11:30: COFFEE BREAK

11:30 - 13:00: **SESSIONS 5**

SESSION 5A: BDSM SEXUALITY I

Can 'Safe Words' Undermine Autonomy

Yonatan Shemmer – The University of Sheffield, UK

On a common conception of Autonomy agents are autonomous when their actions are governed by what they really want. On that view a third party undermines your autonomy by hindering the satisfaction of what you really want. When Ulysses anticipates an encounter with the sirens he commands his sailors to tie him to the mast and to ignore his later pleas to be released. On a standard interpretation of the story Ulysses' true desire is to stay tied whereas his weak-willed plea to be released does not represent what he really wants. Thus by ignoring his plea the sailors are respecting his autonomy. In the BDSM community the use of a safe word during play is considered of supreme importance. It is often claimed that one central role of the use of safe words is to protect the autonomy of the sub; to ensure that play is consensual. The thought is that the utterance of the safe word represents the sub's true desire to stop and that therefore stopping respects his/her autonomy. In this paper I argue that contrary to the assumptions underlying standard practice in the BDSM community there are situations where the use of a safe word undermines the autonomy of the submissive player. These cases are analogous to Ulysses' case. In these cases the pre-play request of the sub to have his/her pleas ignored during play, represent his/her real desires. Call these cases 'Ulysses cases'. I distinguish between different type of 'plays' and isolate the class of Ulysses cases. I then go on to reject a variety of objections to the claim that in Ulysses cases safe words undermine autonomy.

Safe Words? An Inquiry into the Concept of "Safe, Sane, Consensual"

Angie Tsaros – Institute for Queer Theory, Berlin, Germany

The concept of safe, sane, and consensual (SSC) SM has been well established within the contemporary U.S. and European scene(s). While there has always been a minority within the SM community who were not happy with these guidelines, criticism has only recently surfaced and been discussed on a wider scale in the last years. Especially since the the success of *Fifty Shades of Grey* and its follow-up books, mainstream culture has become familiar with SSC, prompting a new discussion about its merits and problems.

This presentation argues that, while well-intended, SSC has become a quick fix for various problems within the community of SM practitioners. The discourse of "safety" is misleading, since a protocol of precautions cannot turn risky behavior into something risk-free. On a very basic level many practices, even when practiced with consent and maximum safety precautions, are not free of risk, and for many people engaging in them, that is exactly the point. Such an understanding of SM has led to a rift within the scene between the (seeming) majority who wants to gain acceptance from the mainstream, thus eschewing "unsafe" behavior, and their counterparts, the practitioners who have no interest in lobbying for understanding and who want to stay apart from mainstream society.

To illustrate my point, I will compare E.L. James' *Fifty Shades* trilogy and Laura Antoniou's *Marketplace* series. *Fifty Shades* is a recent phenomenon, written for a mainstream audience, and – while wildly problematic in many areas – has a "squeaky clean" (L. Downing, 2013) bill when it comes to its SSC side. The *Marketplace* by queer novelist Laura Antoniou, on the other hand, approaches consent differently: While it has to be given once, the characters in this series have no right to renegotiate once their slave contracts have been signed. Thus, the Marketplace, a parallel world of service, sets itself apart from "mainstream SM", and employs its own rules.

These two works are extreme examples of both sides of the discussion, and while they are fictional accounts, they will help answer questions such as: How is the focus on "safety" impinging upon individual sexual subjectivity? In how far is it a way for public control to enter a formerly self-controlled space? How have recent developments towards self-policing within mainstream SM led to deeper rifts within the scene, and how does this affect the ongoing activism for acceptance?

Oral Sex, Masochism, and Law

Virgil W. Brower – Northwestern University, USA

Spinning off Judith Butler's polemic between orifices and appendages in *Gender Trouble*, this paper investigates two historical minority sexualities in terms of their orality in an attempt to theorize the mouth as a site of synthesis between Butler's polemic (i.e., the tongue as an orificed appendage and the mouth as an appended orifice). It hazards to move beyond the reductionist conflation of that polemic as simply between the penetrable vaginal/anal (orifice) and penetrating phallic (appendage). It is this exceptional status of the mouth (an orifice beyond all other orifices and an appendage different from all other appendages) that will render it both a site of legal sexual repression and (perhaps, by consequence) a dissident opening against law and codified sexuality. The very instauration of law [lex]—that is the genius Ancient Rome and its gift to the world—is accompanied by an odd prohibition against oral sex. This Roman disgust of oral sex, as recounted in some Stoic philosophers and historians and outlined in Aline Rousselle's *Porneia*, and Peter Brown's *Body and Society* discloses it as a resistant sexual practice that anticipates modern masochism's simulation, appropriation, and mockery of the law. As such, fellatio, cunni-, and anilingus ally themselves with the (often overlooked) emphasis on orality that accompanies what Gilles Deleuze calls the "desexualization" within masochistic scenarios. For Deleuze, an important facet of masochism is its rebellion against genitality, insertion, (and even orgasm); i.e., against the very reductionist codification of the sexualized body into which the mouth refuses to fit. Oral sex discloses itself as kind of a proto-masochism. Both emerge and embody resistances to law, prohibition, and taboo. "The Economic Problem of Masochism" discussed by Freud is but an epiphenomenon and maturation of a previous and all but forgotten nomic problem of oral sexuality.

SESSION 5B: SEXUALITY, DIVERSITY AND EDUCATION

A Case for Sexual Diversity in Business Education

Rosa Slegers – Babson College, Wellesley, USA

The argument presented in this paper focuses on the way sexual diversity would enrich and strengthen business students' abilities to engage the many moral issues facing businesses today. In the wake of the financial crisis and the public outcry over morally deplorable business practices, business schools in the USA are facing a new set of challenges. While the traditional and often cynical perception persists that business students are incurably egocentric and profit maximizing, there is a growing demand among business students, employers, and in society at large for morally responsible business education. But business schools have a lot of catching up to do: the social and environmental responsibility already engrained in liberal arts education still is an awkward match for traditional business education, and schools are struggling to make moral consideration an integral and natural part of their curriculum. This paper suggests that this awkwardness is due at least in part to the fact that business schools are still largely infused with a stereotypical, straight male-centered rhetoric. This rhetoric not only pervades the case studies used in the business curriculum and the values promoted as central to business education, but also shows in the way students assess real-world opportunities, present their ideas, dress etc. The language of entrepreneurship in particular is one of "risk" and "action" and the protagonists in nearly all success stories are men who fit an outdated stereotype of the bold adventurer. This paper suggests that this caricature of the male risk taker stands in the way of a productive engagement with issues of social and environmental sustainability and responsibility. It makes the argument that for business schools to remain relevant and meet the demand of a changing society, the language and culture have to be infused with sexual diversity.

Benign Sexual Variation?

Tom Claes – CEVI, Ghent University, Belgium

tba

13:00 - 14:00: LUNCH BREAK

SESSION 6A: BDSM SEXUALITY II

The Absorbing Questions of BDSM

Gert Hekma – University of Amsterdam, The Netherlands

The paper discusses the various questions BDSM practices raise for both practitioners and the 'general population'. Most of the questions show the degree to which BDSM is still seen as a taboo practice, also by the participants themselves. Most issues are being discussed based on the existing literature on BDSM. It is a very long list. Kinky sex is often regarded as unequal, non-consensual, a mental disorder, only a game but risky, violent and painful, private and apolitical, confirming gender and power relations or a symbolic repetition of sexual repression and at the same time as exaggerated variation and transgression. These ideas on BDSM are contradictory and often negative for in- and outsiders and raise the many questions I want to discuss. It is surprising how a sexual practice and a form of sexual identification that is as widespread as similar lesbian and gay formations receives much less attention and leads to much less sexual activism although the issues may be even more tense than the ones that concern the LGB world. In a time when homosexuality is daily in the news with marriages, popes and priests, armies, Olympic Games, anti- and pro-gay nationalisms it is remarkable that BDSM remains in the shadows although it raises so many difficult and interesting questions.

Sacher-Masoch's Convalescence: A Masochistic Time for Nietzsche's Revalued Health

Sarah Mann-O'Donnell – Northwestern University, USA

In his reading of Sacher-Masoch, Deleuze stresses the masochist as orchestrator of his own torture, one extended for as long as possible. In stark contrast to the victims of Sade's libertines, Sacher-Masoch's masochists render themselves victim through the careful choice and education of their torturers. This figure of the indirect self-torturer bears an uncanny resemblance to a certain Nietzsche, one who performs a *Selbstdisziplin*, rendering himself patient to his own brutal doctoring in what Daniel Ahern has called self-vivisection. This discipline manifests in Nietzsche as a self-imposed convalescence, the practice of which constitutes a new health that wraps itself around pain and illness to keep itself critical. While Sacher-Masoch's victim indirectly orchestrates his torture over excruciatingly suspenseful time, Nietzsche performs this self-doctoring in the moment in which he thinks the eternal return, producing, for the latter, what David Farrell Krell suggests to be a "chronic indirect health." In these striking temporalities of self-imposed suffering, Deleuze's Sacher-Masoch and Nietzsche's Nietzsche suggest to each other, on the one hand, a health to be discovered in, or willed as, masochism, and on the other, a highly erotic performance of doctored time. A comparative reading of the two will probe the chronic eroticization of the suspended moment and the variable idealization of eternity, with an emphasis on the role indirection plays in the impossible eventuality of both.

BDSM Fantasies Become Practice

Charlotta Carlström – Malmö University, Sweden

This study is part of my dissertation and is intended to contribute to the understanding of Bondage and Dominance/Sadism and Masochism (BDSM) fantasies. The paper will be presented at the conference and has been accepted as a contribution to an upcoming international anthology about sexual fantasies. It is based on interviews with people who define themselves as BDSM practitioners. The practitioners highlight the impact of fantasies in their encounters. They also talk about fantasies that eroticise dominance and submission as a reason for why they became involved in BDSM. The BDSM practice has given them an opportunity to live out their fantasies.

The BDSM *scene* is built on fantasies, daydreams, thoughts and feelings; the practice stresses taboos, boundaries, prohibitions and social norms. The scene can function as an alibi, allowing practitioners to play with power, gender and race in a way that would be impossible outside the scene. I will discuss the following questions: does BDSM provide a subversive freedom to go beyond race, gender and trauma? Can playing with taboos be understood as the "allure of the forbidden" and as a tangible and concrete approach to the exchange of power in BDSM play, or should the phenomenon rather be seen as expressions of pure racism, sexism and oppression? I will argue that living out fantasies and playing with taboos implies a complicated and complex chain of symbolism that affects overall perspective on gender, ethnicity, oppression and power.

SESSION 6B: SEXUALITY AND DISCRIMINATION

Sexual Exploitation and Abuse by UNRWA Staff: Issues of Honor and Trust

Luca Putteman – Ethics Office of UNRWA, the UN Agency for Palestinian refugees in the Near East, Amman, Jordan

In Jordan, the United Nations Relief and Works Agency (UNRWA) – the UN Agency for Palestinian refugees in the Near East- is the second largest employer nationwide, following the Jordanian government. As a UN agency, UNRWA has an exceptional large number of local Palestinian staff. As a UN Agency, it is also UNRWA's duty to meet the United Nations' standards of ethical behavior, including values on sexual equality and dignity. In accordance with the UN Secretary-General's position on sexual exploitation and abuse (SEA) by our own staff UNRWA's stance should therefore be one of 'zero-tolerance'.

Middle Eastern cultural complexities and traditional pitfalls make the task of preventing and dealing with sexual exploitation and abuse extremely delicate and ethically blurred. Where men can legally satisfy their lusts on young girls through child marriage the implementation of a sound policy on child sexual abuse is a complicated undertaking. And when tradition says that a brother can kill his sister in order to clean the family's honor after she became the victim of rape, encouraging this girl to file a complaint against the perpetrator is a delicate issue. Making staff conduct meet with international values and human rights is a constant struggle where culture and tradition are often used as weapons and as excuses. The question remains if it is UNRWA's responsibility to change the value system of a whole community (of 5 million Palestinians) or to fight SEA for its own sake (and reputation).

Key concepts

Honor and trust –Near East – child sexual abuse – sexual exploitation – honor killings – duty to report – duty to protect – universal values – United Nations – refugees

Method

During a 20 minutes presentation I wish to confront the participants with a very practical example from a situation where two different sexual cultures or value systems are in conflict. As I do not dispose of the extensive academical background other invited speakers have, I prefer to stick to a real-life case study and use the time for debate in order to challenge to public to find real-life solutions to the issue at stake. I hope this approach may blow an alternative wind through to conference and contribute to the diversity of speeches and topics.

Some question to guide the debate:

- Is it ethically defensible to encourage a victim of sexual abuse to report her/his case if speaking up imposes a risk of retaliation, even murder?
- How can a UN Agency fight child sexual abuse in a refugee camp where more than half of the girls are married off before they reach the age of 18?
- Is it the moral responsibility of a UN Agency to report cases of sexual abuse among its staff to the local authorities (taken in consideration legal immunities vis a vis local courts)? Should a UN Agency follow the decisions and recommendations of national courts regarding SEA cases?

Discrimination Based on Sexual Orientation, Homophobia, and Human Rights in Africa

Aimar Rubio Llona – Universidad del Pais Vasco, Spain

Background Research

Over the last decade, the hopes of fighting oppression and discrimination against gay people in Africa by means of introducing and strengthening laws which defend equal rights and cultural and personal diversity has become increasingly difficult. This applies in many ways also to South Africa, in spite of the exemplary words on the subject in the South African constitution

More than 50% of African governments have taken action and steps to formally criminalize same-sex unions. There is an increased awareness of homophobia in the continent with many African media adding to the furore. Nonetheless, anti-gay laws in Uganda are now weakened due to human rights opposition and Malawi witnessed the presidential pardon of a gay couple. In March 2011, at the second recall at the United Nations Assembly in Geneva on the Joint declaration to decriminalize homosexuality, the number of African countries who signed rose from six to eleven including Gabon, Sao Tome and Principe, Mauritius, Central Africa Republic, Cape Verde, Guinea Bissau, Angola, South Africa, Seychelles, Rwanda and Sierra Leone, thirteen countries abstained and twenty-eight opposed Joint Statement on Sexual Orientation and Gender Identity (SOGI).

The popularity of gay rights and advocacy for the social status of same-sex relationships have provoked politicians and governments in Africa to react. Recent cases of criminalization of same-sex relationships have worsened a situation already characterized by harassment, humiliation, extortion,

arbitrary arrests, judicial violence, imprisonment, torture, hate crimes and honour killings on the grounds of sexual orientation and gender identity all over Africa. These abuses are happening whether we like it or not, whether we admit it or not. Every year, there are numerous cases of hate crimes towards sexual minorities and gay and lesbian advocates working to deliver more justice. The abuse is escalating. (International Gay & Lesbian Organization [ILGA, 2012]: State-sponsored Homophobia report, p. 22)

State Sponsored Homophobia in Africa

Historically, Africa has always been the friendliest and most tolerant continent, homosexuality and same-gender behaviours dating back to time before colonialism and the intervention of religion. The arrival of colonialism contributed to the mass hatred and also the influence of religious fundamentalism has contributed to the debased argument for homophobia. Christianity teaches a faith that encourages "Love thy neighbour as thyself"; sadly, this concept has been abandoned for the sake of "hate missions" propelled by the religious leaders, such examples can be found in many places in Africa: Botswana, Uganda, Nigeria, Malawi, where the Churches, Mosques and other popular religious communities are aiding and abetting their governments to pass laws that would criminalise homosexuality and some as far as the death penalty. (ILGA [2012])

So on, African Churches and religious leaders play an important role against sexual minorities. They fuel African homophobia, denouncing sexual minorities and demonizing them. The influence of the religious actors fall on the public opinion, mass media and the States.

The laws and regulation against sexual minorities in Africa are a legacy from colonial times. In contrast, African political and religious leaders reiterate that the homosexuality is an orientation alien to African traditions and culture. The prevailing view is that homosexuality comes from the West and is a sexual disease of white men and women.

The human rights of sexual minorities are violated continuously. They suffer blackmail and extortion, bullying at school, violence, public humiliation, discrimination and social exclusion. In many countries the sexual activities between same sex adults are prosecuted and prohibited, hundred of gay and lesbians are arrested every year. Moreover, the fight against AIDS has been attacked due to the growing political, public and moral criminalization of the homosexuality in Africa.

Research Hypothesis

At a time when in some parts of the (western) world gay and lesbian rights are being strengthened, in Africa there seems to be an opposite tendency. What are the causes of this: ideological (especially religious), socio-economic disadvantages, or political conflict? Can the African trend be reversed and coincide more with the pattern of the west; or is it even possible that homophobia will renew itself in other parts of the world?

Cure Them of What? Expertise and Advocacy for Drug and HIV Interventions among MSM in France and Belgium

Laurent Gaissad – Université Libre de Bruxelles, Belgium & Université de Paris Ouest-Nanterre, Paris, France

Based on a research on The Construction of Gay Men's Sexual Compulsivity (Sidaction), this paper examines the statistic evidence of epidemiological surveys and the anecdotic accounts outlining psychosocial and medical discourses on contemporary gay health and sex in France and Belgium. More precisely, it tries to analyze the fabric of an "anxiolytic" sexuality, and its correlation to the continuously high HIV prevalence among MSM. Considering the gap between Gay Party Circuit subcultures and the framing of epidemiological surveillance of high risk populations in Europe, it will focus on the wide range of drug uses reported and how they have come to be labeled addictive, including sexuality as a compulsive -or depressive -syndrome.

Discussion on data collection, treatment and publicity will question the link between such emerging categories of gay mental and behavioral disorder and the determination of core symptoms for gay exposure to HIV and to multiple co-infections (STIs, VHC). In the context of the biomedical prevention new deal (PeP, TasP, PreP), it will show how recent scientific expertise and NGO advocacy for drug and HIV interventions among MSM contribute to reschedule gay health and sex governance. Alternatively, the paper will highlight how local and in particular pharmaceutical -knowledge breeds collective forms of attention, self-support and care amongst gay party goers and organizers from which traditional public action and research remain disconnected.

15:30 - 16:00: COFFEE BREAK

16:00 - 17:30: **SESSIONS 7**

SESSION 7A: BDSM SEXUALITY III

'Playing' with Consent: Consent in BDSM

Paul Reynolds – Edge Hill University, UK

Tba

BDSM Among Consent and Sexual Citizenship Claims

Laura Zambelli – University of Milano-Bicocca, Italy

The concept of sexual citizenship emerged during the Sixties, after the Sexual Revolution, and strengthened during the Eighties (Weeks 1998). The core idea is that every human being is a bearer of differences related to her/his sexuality (orientation, diversities, presence of STDs, etc.) that must be acquainted, respected and valued. BDSM is a liminal concept that challenges the idea of sexual citizenship (Green 2008).

The main point I want to develop is that when a particular sexual practice becomes attached to, or part of, identity, there is space for the discussion about sexual citizenship. BDSM as a sexual practice is valued by practitioners or sympathizers since it constitutes a part of the personal/social identity, thus worthy of discussion and/or struggle. Other sexual differences followed a similar path (e.g. homosexuality). Nowadays in most Western countries a public debate about BDSM is born in recent years.

The main point of the debate regards the nature of BDSM: is it a different sexual practice or a perversion? The construction of perversions developed, following Foucault, around the discourses made by different authorities and institutions. Nowadays, the main source for classifying mental illnesses is DSM (Diagnostic and Statistical Manual of Mental Disorders), which underlines the concepts of consent and social distress as turning points for a SM diagnosis. The importance of the consent is deeply felt among practitioners, as I noted in my empirical research in Italy. They perceive also the social distress deriving from the stigma attached to them with different intensity. Part of them defines as perverts, others don't; some practitioners believe that BDSM should not be widely accepted, others claim that it is already accepted.

Among Western countries, the debate about the acceptability of BDSM and the claim for social recognition is open and growing.

Under Lock and Key?: The Politics of Heterosexual Sadomasochism in the Socio-Legal Imaginary

Alex Dymock – University of Reading, UK

The relationship between queer and feminism as identity knowledges and the question of divergence or convergence has long preoccupied scholars in the humanities, particularly Janet Halley and Robyn Wiegman. In this paper, I address the case of *R v Lock*, a recent Crown Court case in which Steven Lock was cleared of assault after a court heard he whipped a woman as part of a "master-slave" sex session inspired by the popular erotic fiction trilogy, *Fifty Shades of Grey*. While a 'safe-word' was granted and not used, and a contract signed prior to the act, the woman nevertheless reported the injury and Lock was charged with assault occasioning actual bodily harm. I suggest that the case offers a fascinating locus for the application of both a queer and feminist theoretic, and to recollect their points of divergence. Through feminism, we may read the verdict as a refusal to permit the woman's experience of trauma as evidence of her unspoken withdrawal of consent, giving the act all the trappings of rape. A queer theoretic, on the other hand, might (re)construct the grammar of the sex acts in question as that proliferated by gay male sexual styles and their idealisation, and read the verdict as a victory for sexual liberation movements. It may even hold feminism responsible not only for the woman's decision to prosecute, but also for her experience of suffering that justified her decision. While a queer theoretic has often been employed to critique the criminalisation of same-sex consensual sadomasochistic sex, I ask whether this same theoretic was rightly employed in this case to make sense of heterosexual sadomasochism. Does *R v Lock* outreach the queer taxonomy and suggest a grave injustice has been done? If so, in what ways might feminism be re-employed without simultaneously stymying the perverse feminine sexual imaginary?

SESSION 7B: REPRESENTATIONS OF SEXUALITY

Queering of SPORT - De-Normalization Beyond Diversifying of 'Sexing' in Sport

Željko Blaće

Contemporary sport (competitive, commercialized, institutionalized, politicized...) is often taken for granted in its capacity to normalize societies and cultures on a global scale (mega events like Olympics often serve this purpose). Sport normalizes individuals through their sense of identity (fixing roles within fan communities or institutional sport structures), as well as 'sexing' their body image and performance into exclusively male or female order set in expectations (re-producing gender stereotypes). It is equally The source of countless traumatic, stressful and frustrating experiences for queer youth, trans individuals and others who do not fit its norms.

If sport (as art) can be considered as a laboratory, then it is potentially one of largest fields for social, cultural and political innovation in contemporary society. However it is most often seen as the last bastion of sexism and homo/trans-phobia, conservative and defunct – in need of contemporary ethical and aesthetic articulation. QueerSport as artistic research examines and instigates tensions between SPORT in its norms and regulations, and the notion of QUEER as a discourse, practice and performative act.

In this process of articulation QueerSport is used as a flexible term that accommodates different meanings and opens up a spectrum of possible interpretations that emerge from interaction with contexts of: academia, artistic/cultural field, professional/amateur sport, corporate/community media, political/social activism...

QueerSport is both a critique to normalization of once progressive gay sport movement, and proactive development of contexts for emergence of experimental and engaged community work towards a particular social sculpture or social landscape.

While simultaneously working as artist, activist and academic researcher I seek answers for:

- When/How/Where are tensions catalysts for innovation and radical change?
- How can artists challenge norms and contribute to the critique and development of sport?
- What are capacities for creative innovation in the niche (LGBTQ) sport movement?
- What are contexts (occasions, venues and resources) for emergence of QueerSport?

My research outputs are texts, workshops, media, presentations and performances that create contexts for envisioning development of queer qualities in sport through interaction with individuals, groups, organizations from both LGBTQ sport and larger society.

The Representations of Black Masculinities in Mainstream South African Gay Media

Katlego Disemelo – University of the Witwatersrand, Johannesburg, South-Africa

The aim of this study is to interrogate the representations of black masculinities in mainstream South African gay media. It seeks to analyze the discursive negation of black gay consumer identities within the "pink economy" by mainstream gay consumer media. This study will rest on the assumption that black gay masculinities are under-represented in mainstream gay consumer media, and this, in turn, implies the neglect of their consumer agency. It shall be the task of this study to problematize homonormative constructions of gay male consumer "identities" and the "pink economy" from a Queer theoretic perspective. A discourse analysis of non-commercial gay media may reveal contradictions to and contestations of the totalizing narratives of homonormative media representations. It may also reveal discourses of subversion and empowerment in relation to black gay male consumer identities and practices. Thus it is within these "alternative" media wherein inclusive representations of black masculinities, bodies and consumer identities will be closely examined. It shall be argued that the marginalization and erasure of black gay consumer identities reveals certain prejudiced and racist (homonormative) ideologies within the post-apartheid South African mainstream gay mediascape. The implications of such exclusion and discursive erasure may have dire consequences with regards to post-apartheid gay and lesbian identity politics.

Art in the Frame: Spiritual America and Indecent Images

Mihail Evans – Institute for Advanced Studies, Bucharest, Romania

The recent removal of the Richard Prince's artwork 'Spiritual America' from the Tate Modern's 'Pop Life: Art in a Material World' exhibition is only the most recent and high profile case of a work of art being withdrawn from a gallery in the UK on the grounds that it has allegedly breached legislation concerning indecent images of children. It is somewhat surprising then to find that the issue has hardly been touched on by academics from law departments and is almost entirely ignored by philosophers specializing in aesthetics and ethics. My intention in this paper is to bring some of the resources of

continental ethics and aesthetics to bear on the issue and at the same time to engage with the only major consideration of the question of indecent images of children by a philosopher, Peter J. King's 'No Plaything'. One of the aims of this paper will be to show that a continental perspective can open up a positions that King's 'objectivist utilitarianism' is oblivious of. I will in particular draw on Kant's *Third Critique* as read by Derrida via his quasi-conception of 'the frame' in *The Truth in Painting*, as well as his elaboration of droit de regard in *Rights of Inspection*. In distinction to the later philosopher, central to my approach is an engagement with the actually existing reality of currently enacted law and it's intervention in particular cases such as that of Spiritual America. I will begin with art 'in the frame' as the colloquial expression has it, art wrongfully and unjustly accused by the police. I will proceed via an examination of the question of the frame in Kant and Derrida, to demonstrate a need to reclaim the ethical status of works of art. The core procedure of my paper will be a 'rediscovery' of Spiritual America as the Kantian example that allows us to find the law. My argument will be that no work of art or image can of itself be decent or indecent.

17:30: CLOSE

19:30 -: CONFERENCE DINNER – location: Salons Carlos Quinto

09:30 - 11:00: **SESSION 8: GENDER AND IDENTITY**

Women's Lived Bodies in Contemporary Feminist Politics of Difference: Reiteration and Reconfiguration

Li-Ning Chen – University of Essex, UK

Situating in the context of the politics of difference, this paper aims to articulate a feminist politics of embodiment in relation to women's heterogeneous gendering experiences. Interweaving Maurice Merleau-Ponty's phenomenological lived body with Judith Butler's idea of gender performativity, I will argue that the interdependency between the discursive power of gender structures and the corporeal mastery of the lived body, signals how female embodiments of social differences can pluralize feminist politics. I will unfold the above argument through three aspects: the corporeal reiteration of gender performativity, the discursive reconfiguration of gender performativity, and the politicization of discursive reconfiguration. The first two sections will concentrate on elucidating the relational dialect between corporeal reiteration and discursive reconfiguration: While gender structure constraints and conditions individual actions, the performative bodily act with inherent individuality also contributes to the development of discursive effects of the existed gender structures with alternative interpretation. Such contribution has transformative merits, which may not exhibit drastic effects immediately, but can be potentially reiterated, even be developed further, by future gendered corporeal practices.

Following that, I will bring Zerilli's account of 'symbolic mother' into play, to illustrate how the symbolic corporeal practice of reiterating discursive reconfiguration works. I will further suggest that it is a manifestation of feminist politics of discursive embodiment, in which a political relational dialect of reiteration and reconfiguration occurs, on the one hand, between the discourse and the materiality of gender; and on the other hand, between agonistic interlocutors of women. By linking the symbolic practices of reiteration and reconfiguration with the idea of the lived body, a feminist politics of embodiment can be articulated, in which demonstrating how the interaction between sexual differences and other social differences can enrich feminist deliberations.

Queering the Regulation of Sex/Gender and the Gender Recognition Act 2004

Flora Renz – University of Kent, UK

The Gender Recognition Act 2004 (GRA) was part of a variety of neo-liberal legislation introduced to extend access to legal rights and protection to LGBT people. Combined with the Civil Partnership Act it brings gender identity and the change thereof within the ambit of legislative control and regulation. The GRA aims to define gender as exclusively binary and fixed rather than fluid. I will suggest that as a result the GRA is simply not capable of accommodating the often far messier realities of people's actual lives and their gender identities.

I will suggest that using Foucault's notion of governmentality, as expanded on by Rose and Miller, can help problematise and question some of the normative concepts underpinning of the GRA. While the GRA is undoubtedly a positive development compared to previous case law, it nevertheless enforces a strong normative definition of sex/gender as purely binary and requires applicants to annul their pre-existing relationships and to "commit" to living in one gender for life. As a result rights, such as access to marriage and civil partnerships, are only granted to those who chose to regulate themselves and their bodies in certain ways and who are willing and able to submit themselves to intense regimes of control that are not just expressed in law but also in medical and psychiatric discourses around gender identity.

This regulatory approach to sex/gender is increasingly at odds with queer (re)constructions of sex/gender as non-binary, fluid and performative. Drawing on the work of theorists such as Butler and Bornstein I will use queer theory and initial findings from my field work to highlight the limits of the regulation of identities and life paths in particular in regards to transgender people's decision making process and life choices.

The Love in My Being

Valerie Bouchard – Laval University & Université du Québec, Canada
Laudan Vaezmir

"I killed love in my being, I will never fall in love", confides Negar, a cured and corrected version of Ali Askar, to the BBC camera. She is one of the many diagnosed transsexuals whose sex reassignment has been approved by the Iranian National Legal Medical Board and whose reassignment surgery (SRS) has been subsidised by the state, the same state that has reduced or removed all essential subsidies.

Iran ranks second in the world for the number of SRS it performs. In a country where homosexuality is a travesty against God, a disruption of the desired social order, and a crime with the price tag of a death sentence, SRS has become the state's policy for eradication of distinct groups whose literal existence is denied in the first place. A fatwa issued by Khomeini has paved the way for the legalisation of SRS. A judge's discretion can allow a condemned homosexual to avoid execution by opting for a sex change. Likewise, a doctor's status entitles him to diagnose TS (transsexual) individuals and to correct nature's 'mistakes'. Genocide is in making. A genocide where the State, the religious powers, the rigid social norms, the judicial system and the health care system all go hand-in-hand to persecute and eradicate specific groups. A case of identity genocide can be traced.

Applying Michel Foucault's theories developed in his book *Discipline and Punish*, we explore how the chastised and transformed body of the transsexual is where the power dynamic of the penal justice is exercised to mark social reprobation. The torment exercised upon the body is taken further by the erosion of the criminal's' identity.

The social, governmental, judicial and medical structure around SRS, allows not only the elimination of homosexuality and all kinds of ultra-normative gender identities, but also it reinforces gender binary segregation by correcting any diversions. After all, the Iranian situation is only an extreme example and a magnifying mirror of the same problems in the West where the facade of the acceptance of transsexuality serves predominantly as the greatest identity-normalizing tool.

Additional Comments: Debates surrounding Foucault's writings on the Iranian revolution make the application of his theories to the Iranian situation even more interesting. In this paper we seize the occasion to apply Foucault's "theory of the author" where he criticizes the notion of the "aura" or the style of the author. Arguing that the author's work tends to manifest itself in form of a unified thought that only requires application. However, this unity depends solely on the artificial corpus that we create by selecting what is worth among the author's works and what needs to be discarded as an abnormality.

11:00 - 11:30: COFFEE BREAK

11:30 - 13:00: **SESSION 9: THINKING SEXUAL DIFFERENCE**

The Influence of the Forensic-Psychiatric Discourse on the Existence of Sexual Identities: Some Assumptions and Critical Reflections

Werner Leys – CEVI, Forensic Psychotherapist, PC Sint-Jan-Baptist, Belgium

In the great field of tension between a normative discourse which is often repressive and restrictive and the (neo) liberal open mindedness the forensic-psychiatric discourse plays a tremendous role, and has great influence on it.

Throughout history the forensic-psychiatric discourse paid a lot of attention to sexual diversity, mostly in an attempt to distinguish them from "normality". In this presentation I would like to take a closer look at the psychiatrisation and criminalization on the existence of sexual diversity. Starting from a clinical vignette on fetishism I will argue that the forensic –psychiatric discourse of deviant forms of sexual behavior is problematic an sich. After all, where both fields come together (forensic and psychiatric) some confusion may arise. Sexual diversity may be conceived more as a social rather than a medical concept.

In a second clinical vignette about a case of fistfucking I will argue that we sometimes have to criminalize the way people are using pornography. According to Foucault in our modern or postmodern society there is a will to knowledge, we want detailed information about sexuality to develop our knowledge. Nonstop imagery, capturing sexuality in pictures, photographs, movies is a part of sexuality, it is in there we find information about the hidden, the boundaries, but not everything can be seen. As Baudrillard is arguing, sexuality may be emptied of all meaning, we are still left with our fascination, our expectation that there are more limits to be exceeded and that search must continue but... at the expense of? Research showed us that there is a link between porn use and sex offending in case where the person was already likely to offend.

On the other hand criminalizing things can become dangerous as well, because it can create a generalized anxiety as well.

'Sexual Perversion' and Moral Psychology

Peter Caven – The University of Sheffield, UK

Whilst some philosophers have attempted to provide an analysis of the concept of sexual perversion which justifies conceiving of certain sexual practices as morally problematic on the basis of their supposed perversity, others have urged that we divorce the term from its moral connotations, or even suggest that it is inapplicable concept and should be discarded from contemporary usage. Nonetheless, even amongst those who advocate a maximally liberal attitude to sex, there persists a tendency to morally condemn certain types of sexual practice, such as incest, even when engaged with between fully

informed and consenting adults. It seems that there is a lingering intuitive appeal to the claim that such 'perverse' sex is morally wrong purely on the grounds of its supposed unnatural nature, which cannot be easily reconciled with a liberal approach to sexual morality.

In this paper, I argue that we can better understand and evaluate the deep seated human tendency to judge certain sexual acts as perverse and morally wrong by appealing to empirically informed moral psychology. I first briefly analyse the concept of sexual perversion and suggest that it cannot be applied within a non-teleological, naturalistic world view. Next I contend that recent evidence from moral psychology implies that much of the moral condemnation of various sexual practices is motivated by a set of automatic, affect-based intuitions, and that for the most part the justifications people offer for their condemnation of sexual 'perversions' are mere post-hoc rationalisations of an intuitive gut response. Finally, I discuss the case for and against the claim that this insight undermines any form of specifically sexual morality, concluding that it does so only insofar as we are widely committed to prioritising certain affect based moral intuitions at the expense of others.

Poly Politics: Problems and Possibilities for Sexual Rights Claims

Lisa Poole – Simon Fraser University, Vancouver, Canada

Polyamory, or "poly," is loosely defined as the practice of respectful, responsible, and consensual non-monogamy. As an emergent form of kinship, polyamory is developing into a real social practice with an expanding "community" and increasing media exposure. Polyamory is "'coming out of the closet' as an interest group with a political agenda" (Strassberg, 2003). In this regard, Kirkman (2010) says, "poly is the new gay." However, sexual political struggles leave legacies "in the form of laws, social practices, and ideologies" which continue to affect the way in which sexuality is experienced (Rubin, 1984, p. 274). Given the legacy of "gay politics," if much of the struggle against institutionalized normative heterosexuality now resides in the field of rights claims (Brown, 2000; Seidman, 2009), what are the problems and possibilities of this for "poly politics"? It will take a radical reformation and renegotiation of sexual politics to resist the legal regulatory framework of rights claims.

13:00 - 14:00: LUNCH BREAK

14:00 - 15:00: **SESSION 10: SEXUALITY, POLICING AND RIGHTS**

Spank the Nation: Sexual Politicking and Sex Policing in the Age of "Crisis"

Aspa Chalkidou – University of Aegean, Greece

The aim of this paper is a critical analytical approach of public and formal national discourse about non normative sexualities. More specifically, through the paradigm of bdsm I'll try to show how the dominant discourse uses the metaphor of *sexual (ab)normality* in order to nominate and proclaim what should be considered not only as the sexual norm, but also as *the* yard-stick of political, economical, and national normality.

In Greece, sadism and masochism appears in public discourse through the inclusion of sexual paraphilias in the new Regulation Assessment for the Grade of Disability of Ministry of Employment and Social Security. Media frenzy caused by this inclusion presented sadomasochism as a sexuality that is supposed to imply not only a sexual /moral "disease" but also an economical "disease" which threatens the benefits allotted by the public health system to people with "special needs".

Additionally, it is important to insist on the intersection of sexuality, nation, citizenship, and socioeconomic/political systems. In the age of financial *Crisis*, bdsm is a widespread mark of danger in the Greek public imaginary; only this time bdsm goes against "the integrity and well being of the nation". Using bdsm iconography and terminology as a metaphor for the political debates between Greek government and the International Monetary Fund (IMF) as well as between Greek prime minister Antonis Samaras and German Chancellor Angela Merkel, bdsm is reconstructed as a synonym for anti-Greek ideology and is especially connected with specific political systems (totalitarian regimes) and nationalized meanings (German National Socialism).

This analysis attempts to trace the ways in which political discourse maps its meanings on bdsm in terms of sex and sexuality. How does public discourse appropriate and usurp non normative sexualities? In what ways do medicalized and nationalized dominant discourses use non normative sexualities in order to establish and stabilize new forms of nationalism? What kind of contributions can we gain from critical sexuality studies?

Liberating Children's Sexuality: A History of Paedophile Activism

Noëmi Willemen – Université Catholique de Louvain, Belgium

My research focuses on the (scientific) construction of today's ultimate sexual other: the paedophile. Towards the end of the so called sexual revolution in the West (mid 1970s), the child lover was progressively identified by paedophile factions as a distinct category of sexual deviant that required its proper battle for sexual freedom, a development further urged by the emancipation of homosexuality from the catalogue of psychiatric illnesses in 1973 (Hekma, 2004). Paedophile activist groups shared three main goals: providing support systems for isolated childlovers, educating the public by challenging myths and political action aimed at depsychiatrisation, decriminalisation and destigmatisation of intergenerational sexuality (Plummer, 1981). Paedophile groups like *Kinderbefreiungsfront* (Germany), *Paedofil Gruppe* (Denmark), *Pedophile Information Exchange* (UK), *Childhood Sensuality Circle* (USA) and others formed international alliances, spread pamphlets and organised conferences. These exchanges could be regarded as a first step in the construction of a somewhat collective paedophile identity, but the glory days of the paedophile movement were short-lived (Schult, 1980, Gamson, 1994 & Angelides, 2005).

I propose a brief overview of the history of the Dutch-speaking paedophile movement, namely the paedophile wing of the leading Dutch movement for sexual reform (NVSH), the work and study groups (Amsterdam, Roermond, Nijmegen) on paedophilia, and their Belgian counterparts, who were active in Ghent and Antwerp. Also, I will present a discourse analysis of written sources gathered from the Suzan Daniel Foundation (AMSAB, Ghent) and the *Edward Brongersma Foundation* (IISG, Amsterdam). How did these activists construct the adult, the child and consent in their arguments for the decriminalisation of adult sexual interactions with children in a time where child sexual abuse was not a major issue? How did they articulate their own counter-discourse to the labels they were given by medical, legal and media discourses? Finally, how did they position themselves with regard to other advocates for the liberation of nonhetero-sexualities?

15:00 - 15:30: COFFEE BREAK

15:30 - 17:00: **CLOSING PLENARY**