

# Connecting Sexual Ethics and Politics

## Second International Conference of the *International Network for Sexual Ethics and Politics*

29-31 August, 2012  
Ghent University, Belgium

*Timetables and Abstracts*

### **INSEP**

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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.

### **General Conference Theme**

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In this conference we would like to focus on the construction, regulation and experience of contemporary sexual norms. By this we wish to 'trouble' current assumptions, dispositions and claims from different regulatory regimes for sexual identities, practices and differences in national and international contexts. Put simply, are today's 'progressive norms' in contemporary Western societies really progressive?

For example, are civil partnerships, equality before the law and hate-crime legislation the end to gay and lesbian politics? What is the role of law and citizenship in promoting respect for difference? And what discourses or developments beyond the law are necessary for promoting respect for sexual difference. Can we make claims for respecting diverse sexualities and at the same time have constructive dialogues with countries and cultures that do not? Is it oppressive to insist on universal principles for respecting sexual identities and difference? Where do we draw lines of legitimacy and illegitimacy? Or, on an even more fundamental level: is sexual difference as such valuable?

## Suggested sub themes

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Whilst we welcome a wide and diverse range of papers, we are particularly keen to encourage submissions focussed on the general conference theme and suggest three sub themes of particular interest:

### *Is Sexual Equality Enough?*

What is the connection between legal and political change towards greater equality and cultural experience and practices? Has the promotion of equality been progressive for all, for some, or in contradiction, for none? How do we understand and deconstruct persistent inequality? What does a political apathy against unequal and oppressive regimes say about the status of sexual equality in 'progressive' regimes?

### *Sexual Health & Well-Being*

How should we rethink the notions of sexual health and well being? What does well-being add to the agenda for sexual health? Does the criminalization of HIV-transmission and pathologizing of bare backing, for example, constitute progressive health-regulation? How are medicalised sexual health programmes and risk-focused educational programmes contributing to health and well being? How does this work differently in international and different cultural contexts? What does the concept of sexual well-being demand for the sharing of knowledge about sexual practices and techniques?

### *Sexology, Therapy and the Boundaries of the Normal*

What is the impact of the currently constituted science of sexology to understanding sexual difference and practice? To what extent is this a positive or negative contribution? How does it construct and defend notions of 'normality' and 'perversion' and what are the consequences of doing so? In whose interest is sexology practised? What key ethical and political questions should shape and mould a sexology of the future. What is the possible contribution of sexology as a western science to different cultures and traditions?

## Venue

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### **Faculty of Arts and Philosophy**

Ghent University  
Blandijnberg 2  
9000 Ghent – Belgium

**Room 2.16: REGISTRATION & COFFEE BREAKS**

**Room 2.19: PRESENTATIONS**

**Auditorium B: PLENARY LECTURE**

All rooms are located on the second floor.

Hosted by the

**Center for Ethics & Value Inquiry (CEVI)**

Ghent University  
Belgium

## General Overview & Timetable

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### Wednesday 29 August 2012

09:00 - 11:00: Registration & Introductory Session  
11:00 - 13:00: Session 1: Sexology and Sex Therapy  
13:00 - 14:00: Lunch break  
14:00 - 15:00: Discussion Session 2: Sexology and Normalcy  
15:00 - 15:30: Coffee break  
15:30 - 17:00: Session 3: Autonomy  
17:00 - 17:15: Comfort break  
17:15 - 18:30: Session 4 – Plenary lecture: Bob Brecher: Andrea Dworkin: a Reassessment  
18:30 - 19:30: Drinks

### Thursday 30 August 2012

09:30 - 11:00: Session 5: Conformism  
11:00 - 11:30: Coffee break  
11:30 - 13:00: Session 6: Benign Variation(s)  
13:00 - 14:00: Lunch break  
14:00 - 15:30: Session 7: Global Cultures I  
15:30 - 16:00: Coffee break  
16:00 - 17:00: Session 8: Sex Work  
17:00 - 18:00: INSEP Business Meeting  
20:00 - ...: Conference Dinner

### Friday 31 August 2012

09:30 - 11:00: Session 9: Law  
11:00 - 11:30: Coffee break  
11:30 - 13:00: Session 10: Global Cultures II  
13:00 - 14:00: Lunch break  
14:00 - 15:30: Sessions 11: Norms  
15:30 - 16:00: Coffee break  
16:00 - 17:30: Session 12: Porn  
18:00 - 18:30: Conference close

## Wednesday 29 August 2012 - Overview

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09:00 - 10:30: REGISTRATION

- Registration: room 2.16

10:30 - 11:00: INTRODUCTORY COMMENTS

- Formal Institutional Welcome
- 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: SEXOLOGY AND SEX THERAPY  
(Chair: Tom Claes)

- *Sexology in Poland: Emancipating Sex through Regulation of Gender*  
Agnieszka Koscianska – University of Warsaw, Poland
- *Alternative Narratives in Homosexual Aversion Therapy, 1950-1976*  
Donna Drucker – Technische Universität Darmstadt, Germany
- *Should Sexologists Become the “New Gods”?*  
Werner Leys – Forensic Psychotherapist at PC Sint-Jan-Baptist, Belgium
- *Sex Therapy on TV. Analysis of the WAS & EFS Guiding Ethical Principles*  
Sam Geuens – INSEP/CEVI, Board Member of the Flemish Society for Sexology (VVS), Belgium

13:00 - 14:00: LUNCH BREAK

14:00 - 15:00: DISCUSSION SESSION 2: SEXOLOGY & NORMALCY  
(Chair: Sam Geuens)

- *Position Paper 1: Is Self-Regulation the Key to Understanding and Treating Paraphilia (Effectively)?*  
Luk Gijs – Institute for Family and Sexuality Sciences, KU Leuven, Belgium
- *Position Paper 2: Paraphilia, Paraphilic Disorder, and the Risk of Harm*  
Andreas De Block – Institute of Philosophy, KU Leuven, Belgium

15:00 - 15:30: COFFEE BREAK

15:30 - 17:00: SESSION 3: AUTONOMY  
(Chair: Sofie Vercoutere)

- *Sexual Education*  
Alicja Gescinska – Ghent University, Belgium
- *Moving Away from Personhood: Fortifying the Pro-Choice Position*  
Joseph Novak – Cleveland State University, USA
- *Complying or Resisting? Reconfiguring Autonomy in Women’s Commitment to ‘Honour’*  
Sophie Withaecx – Vrije Universiteit Brussel, Belgium

17:00 - 17:15: COMFORT BREAK

17:15 - 18:30: SESSION 4: PLENARY LECTURE  
(Chair: Paul Reynolds)

- *Andrea Dworkin: a Reassessment*  
Bob Brecher – University of Brighton, UK

18:30 - 19:30: DRINKS

## Thursday 30 August 2012 - Overview

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09:30 - 11:00: SESSION 5: CONFORMISM  
(Chair: Alicja Gescinska)

- *Sexual Citizenship Ethics*  
Tom Claes – Ghent University, Belgium
- *Sexual Politics between Conformism and Radicalisation*  
Tommi Paalanen – JAMK University of Applied Sciences & Sexpo Foundation, Finland
- *Heteronormativity or Heterosexualities? Negotiating Heteronormativity in Nightlife of Young Adults in Belgium*  
Valerie De Craene & Maarten Loopmans, KU Leuven, Belgium

11:00- 11:30: COFFEE BREAK

11:30 - 13:00: SESSION 6: BENIGN VARIATION(S)  
(Chair: Bob Brecher)

- *Could Criminal Law Accommodate 'Polymorphous Perversity'?*  
Alex Dymock – University of Reading, UK
- *Sexual Submission: Playing with Inequality*  
Angie Tsaros – University of Graz, Austria
- *Fifty Shades of Pale: Misconceiving 'Kink'*  
Paul Reynolds – Edge Hill University, UK

13:00 - 14:00: LUNCH BREAK

14:00- 15:30: SESSION 7: GLOBAL CULTURES I  
(Chair: Tom Claes)

- *Equality Contradiction and Women Movement in Global South*  
Ga Wu – YASS Yunnan Academy of Social Sciences, China
- *Sexual and Reproductive Health of Migrants in the EU: Does Anybody Care?*  
Aurore Guieu, Ines Keygnaert, Marleen Temmerman, Kristien Roelens – International Centre for Reproductive Health (ICRH), Ghent University, Belgium
- *The Legacies of 'Racial Treason': Fear, Aversion and Attraction under Societal Taboos on 'Mixed Heritage'*  
Christien van den Anker – University of the West of England, UK

15:30 - 16:00: COFFEE BREAK

16:00 - 17:00: SESSION 8 SEX WORK:  
(Chair: Paul Reynolds)

- *Innovative and Ethical: A Methodological Framework for Researching the Well-being and Sexual Health of Student Sex Workers in Wales*  
Debbie Jones & Tracey Sagar – Swansea University, UK
- *Enjoy the Feeling of 'Falling in Love': Practices of Intimacies of Taiwanese Sex Tourists in Dongguan*  
Mei-Hua Chen – National Sun Yat-sen University, Taiwan

17:00 - 18:00: INSEP BUSINESS MEETING  
(Chair: Tom Claes & Paul Reynolds)

20:00 - ...: CONFERENCE DINNER – location: tba

## Friday 31 August 2012 – Overview

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09:30 - 11:00: SESSION 9: LAW  
(Chair: Alicja Gescinska)

- *Homophobia and Intimate Partner Violence of Lesbians and Gay Men in Taiwan*  
Shu-Man Pan – National Taiwan Normal University & Jung-Tsung Yang – National Taipei University, Taiwan
- *Is Equality a Visible Right? A Consideration of Gender Norms and the Legislative Protection in the UK*  
Carol Kilgannon – University of Winchester, UK
- *A Queer Reading of the European Court of Human Rights Case Law on Sexual Orientation*  
Damian A. Gonzalez-Salzburg – University of Reading, UK

11:00- 11:30: COFFEE BREAK

11:30 - 13:00: SESSION 10: GLOBAL CULTURES II  
(Chair: Tommi Paalanen)

- *“If [my] local mosque can have karate lessons, kickboxing, [and] cooking lessons for women, why can't they have sexual health in that?”*  
Karim Mitha – UK Department of Health, London, UK
- *Touching the Untouchable. Sex as Social Criticism in the Work of Naima el Bezaz*  
Martina Vitackova – Palacky University, Olomouc, Czech Republic
- *Critical Prejudices, Western literature, and Conservative Faculties of Foreign Languages and Literatures*  
Mahdieh T. Khiyabani – Azerbaijan University of Shahid Madani, Iran

13:00 - 14:00: LUNCH BREAK

14.00 - 15:30: SESSION 11: NORMS  
(Chair: Sam Geuens)

- *Sexual Freedom and Monogamy*  
Natasha McKeever – University of Sheffield, UK
- *Sex, What's Love Got to Do With It?*  
Nick Harding – University of Reading, UK
- *Mothers, Milk, Sexuality and Ethics*  
Sofie Vercoutere – Ghent University, Belgium

15:30 - 16:00: COFFEE BREAK

16:00 - 17:30: SESSION 12: PORN  
(Chair: Paul Reynolds)

- *Pornography as Performative Discourse*  
Oana Zamfirache – University of Bucharest, Romania
- *The UK Regulation of Sadomasochism on and off screen: The OPA and BBFC after R v Peacock*  
Sarah Harman - Brunel University, UK
- *A Psychobiosocial and Gender-focused Approach to Male and Female Pornography*  
Wim Slabbinck – Sexologist, Belgium

17:30 - 18:00: CLOSING COMMENTS

Tom Claes and Paul Reynolds

09:00 - 11:00: REGISTRATION & INTRODUCTORY SESSION

- Registration: Room 216 – second Floor
- Formal Institutional Welcome
- 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)  
(All paper session will be held in room 219, coffee breaks in 216)

11:00 - 13:00: **SESSION 1: SEXOLOGY & SEX THERAPY**  
(Chair: Tom Claes)

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**Sexology in Poland: Emancipating Sex through Regulation of Gender**

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***Agnieszka Koscianska***

Department of Ethnology and Cultural Anthropology  
University of Warsaw – Poland

Since the 1970s sexology in Poland has contributed significantly to attitudes and practices related to sexuality and gender. For the last four decades, sexologists have published extensively (articles for popular press, marriage/sex manuals, scholarly books) discussing topics such as sexual norms, sexual techniques, sexual dysfunctions. In this paper, I draw on my research among sexologists in Poland (participant observation during sexological trainings and conferences, interviews with sexologists, analysis of Polish sexological literature) and I focus on how mainstream sexological knowledge defines not only norms related to sexuality but also gender roles. On the one hand, sexologists tell their patients and readers that all forms of consensual sexual activity among adults as well as activities such as masturbation or watching pornography should be accepted and considered “normal.” In this sense, sexology has been contributing to sexual emancipation in a country where both Catholicism and socialism presented sexuality as something shameful and improper. On the other hand, sexologists often refer to sexual difficulties and dysfunctions related to “untraditional” gender roles. In the course of my research, I learned that feminists and career oriented women as well as stay-home-dads might experience relational and sexual difficulties due to lack of femininity and masculinity, respectively (e.g. women might experience what was called premature female orgasm). I argue that by focusing on these dysfunctions sexologists while seemingly emancipating sexuality place it within very “traditional” settings of a certain kind of marriage/relationship (nonheterosexuality is hardly present) and by doing so they biomedicalize certain concepts of gender. In doing so, they contribute to a conservative critique of contemporary changes in gender roles.

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**Alternative Narratives in Homosexual Aversion Therapy, 1950-1976**

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***Donna Drucker***

Topologie der Technik Graduiertenkolleg  
Technische Universität Darmstadt  
Darmstadt, Germany

The idea of homosexuality as an illness or disease was widespread in the postwar Western world through the mid-1970s. One “treatment” offered for homosexuals was aversion therapy, in which the individual was subject to painful and humiliating treatments so that he or she would associate homosexuality with pain and cease same-sex practices. This largely unsuccessful therapy ended for homosexuality after the rise of gay and lesbian rights movements and the removal of homosexuality as a disorder from the Diagnostic and Statistical Manual of Mental Disorders (DSM) in 1974. However, there were multiple reactions to the American Psychiatric Association’s decision, aside from the best-known rights progress-oriented narrative. Some physicians gave up aversion therapy for homosexuality only with reluctance. Also, aversion therapy literature contained examples of individuals who found the pain of electroshock treatment sexually stimulating and wanted to continue it for pleasure.

This paper reviews the history of aversion therapy. It then analyzes the possible reasons for the development of these two alternative reactions to the disappearance of homosexual aversion therapy. First, some members of the medical community argued that stopping such treatment limited individual’s desired options for treatment. Those physicians also stated that the medical community caved in to gay and lesbian rights activists’ campaigns against aversion therapy for political, not medical reasons. Second, the presence of pain-seeking individuals flummoxed the medical community into near-silence. The development of pro-aversion therapy arguments by physicians and by sadomasochists would have

differed if the APA had not only removed homosexuality as a disorder, but if it also had made human rights-oriented statements supporting the rights of homosexuals to live with dignity, and the rights of all patients to refuse unwanted pain. If they had, it would have been more difficult for physicians to continue pro-aversion therapy arguments and less difficult for sadomasochists to become publicly active members of sexuality communities.

### Should Sexologists Become the “New Gods”?

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#### **Werner Leys**

CEVI

Forensic Psychotherapist

PC Sint-Jan-Baptist, Belgium

In a time where Church no longer seems to have the ability to determine the ethic rules, in a time where everything seems to be measured, people are looking for new “prescribes” in the field of sex.

Within the science of sexology there is a narrow focus on doing scientific research and measuring things. How many time do we have to spent on sex,, how many time do we have to spent on foreplay, on the coitus itself and so on. By measuring things a certain discourse is created witch try to capture “normality” or better “the norm”.

Although myths perpetuated by therapists that can harm clients are that all people should compare themselves to an objective “norm” a lot of therapists keep doing it.

In this paper I'd like to examine why we need a discourse as this, why we need “prescriptions of the norm”. On the other hand I will examine why creating a discourse seems to be important for sexology.

The French philosopher Michel Foucault says that one of the consequences of creating discourses is that the subject does not longer exist outside the discourse. So people have to undergo the discourse for being able to exist.

Discourses contain rules of inclusion, exclusion and classification. They create statements and rules. By creating discourse we can get the possibility to classify normality and paraphilia or perversion.

Scientific research is very important, but we have to ask ourselves what to do with the data collected from it. That's because knowledge can be translated in terms of power.

The French psychoanalyst Jacques Lacan created his discourse theory. In his theory he distinguishes four types. In Lacan's symbolic system I think it is important for sexologists not to start from “the discourse of the master”. Because within this system the sexologist is situated as the master and producer of knowledge. Instead, in the “the analytic discourse” the client has the ability to operate in the field in a “competent” manner.

I will conclude by saying that sexologists have to say a lot about sexuality. The way they are “using” the discourse makes that they don't have to take the role of the “new Gods”.

### Sex Therapy on TV. Analysis of the WAS & EFS Guiding Ethical Principles

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#### **Sam Geuens**

CEVI, Moral Counselor at AZ St. Elisabeth - Herentals

Sexologist at Multidisciplinary Therapeutic Practice Mol Wezel & Praktijk voor Seksuologie (GGZ), Belgium & the Netherlands

Board Member of the *Flemish Society for Sexology* (VVS), Belgium

Sexual health & sexual well-being as concepts are becoming more and more central to the field of sexology, and with good reason. Sexual satisfaction had been identified in research spanning decades as an important contributing factor to overall wellbeing (see, eg, Traupmann, 1982; Doi & Thelen, 1993; Kaptein et al., 2008). Sadly the prevalence of sexual & relationship problems and sexual dysfunctions is still alarmingly high. For Western European countries the numbers vary between 20% and 45% (see eg Read, King & Watson, 1997; Bakker & Vanwesenbeek, 2006; DeRogatis & Burnett, 2008; Kedde, Leusink & Verheij, 2011).

Given the prevalence of sexual problems it's imperative that people can fall back on professional help; sexual & couple therapy.

Today, even as sexology becomes ever more known as a therapeutic discipline, taking the step to consult a sexologist remains difficult. Sexologists are aware of the need to lower the threshold for those seeking help for their sexual problems. But how to go about this in today's globalised, multimedia driven society?

By examining the World Associations for Sexual Health & European Federation for Sexology's Guiding Ethical Principles – the binding deontological code for most clinical sexologists - this paper will examine whether bringing sex therapy to the public by practicing or simulating it on television is ethically justifiable.

13:00 - 14:00: LUNCH BREAK

14:00 - 15:00: DISCUSSION SESSION 2: SEXOLOGY AND NORMALCY  
(Chair: Sam Geuens)

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**Position Paper 1: Is Self-Regulation the Key to Understanding and Treating Paraphilia (Effectively)?**

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**Luk Gijs**

Institute for Family and Sexuality Sciences  
KU Leuven, Belgium

Since the first edition of DSM (1952) sexual deviations, later relabeled as the paraphilias, were classified as a mental disorder. The implication of this classification is that the goal of treatment is ideally the cure of the disorder. Although the DSM classification of the paraphilias is quite controversial, many people think that the DSM is a good guide for the treatment of paraphilias.

However, at least two other alternatives are influential. One is the perspective that the goal of treatment is consensual sexual behavior (regardless the content of the paraphilia) . The other is the view that the guiding principle for the treatment of paraphilias are the goals of the patient/client. Both perspectives emphasize self-regulation as the key to effective treatment of the paraphilias.

It will be argued that none of the mentioned approaches gives us much insight into the development, characteristics, and meaning of the paraphilias. Furthermore, there is very little evidence for the effectiveness of current treatments of paraphilias.

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**Position Paper 2: Paraphilia, Paraphilic Disorder, and the Risk of Harm**

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**Andreas De Block**

Institute of Philosophy  
KU Leuven, Belgium

DSM-V seems to be keen on making the distinction between sexual deviance and mental disorder, or between harmless and harmful paraphilias, more explicit. This distinction is far from new. In fact, most of the editions of the DSM, perhaps excluding DSM-II, allowed for the possibility that some paraphilias were not mental disorders. The distinction between paraphilias and Paraphilic Disorders may not be new, but it does emphasize that non-normative sexuality need not necessarily be a mental disorder – an insight that, in earlier editions of the DSM, was often contradicted or blurred by the actual descriptions and diagnostic criteria relating to the paraphilias. In my contribution, I will give a historically informed philosophical assessment of the proposed distinction. More specifically, I will argue that even after more than half a century of diagnosing the paraphilias, DSM-V will not have the final word on a topic that has been haunting psychiatry ever since the publication of Krafft-Ebing's *Psychopathia Sexualis*.

15:00 - 15:30: COFFEE BREAK

15:30 - 17:00: **SESSION 3: AUTONOMY**  
(Chair: xxx)

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**Sexual Literacy and Education**

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**Alicja Geschinska**

CEVI  
Ghent University, Belgium

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**Moving Away from Personhood: Fortifying the Pro-Choice Position**

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**Joseph Novak**

Cleveland State University  
USA

Given the recent outbreak of personhood legislation proposals, the pro-choice movement is in need of a defense of abortion that forgoes discussing personhood altogether. In this essay, I argue for a shift in the pro-choice rhetoric to a defense of abortion that focuses a broader moral issue: we should consider abortion as an expression of a woman's bodily autonomy that allows us to move towards reducing the number of unwanted pregnancies and/or children. I aim to demonstrate the shortcomings of a defense of abortion based on a denial of fetal personhood and why an argument from bodily autonomy is likely to better serve the pro-choice movement. I conclude with a discussion of the practical implications of my

argument as well as what other pro-choice arguments may look like that support the proposed new rhetorical direction

### **Complying or Resisting? Reconfiguring Autonomy in Women's Commitment to 'Honour'**

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***Sophie Withaecx***

Department of philosophy and moral science  
RHEA – Centre for Gender & Diversity  
Vrije Universiteit Brussel, Belgium

Descriptions and explanations of men's and women's behaviour in cases of honour-based violence are often informed by specific understandings of the concepts of autonomy, agency and gender equality, as developed in Western liberal theory. Conditional upon a desire to realise one's own life plan, to be free from coercion and to strive towards individuation, these understandings appear unhelpful when confronted with immigrant women who are neither victimized by, nor vehemently resisting restrictive sexual norms and practices within their communities. Analogously, an understanding of gender equality informed by an essentially western conception of what constitutes sexual freedom, will inevitably result in disproportionately disqualifying non-western cultural practices as unequal, thereby effectively silencing the variety of views of non-western women.

Recent re-interpretations of autonomy, as developed by Marilyn Friedman and Martha Nussbaum, have conceded that even in oppressive environments, women are able to critically reflect and may legitimately endorse patriarchal norms and values. This position however risks an uncritical acceptance of women's choices as valuable once certain procedural conditions for autonomy have been fulfilled, thereby failing to further question the detrimental implications these choices may have for women's rights and gender equality.

Recognizing the challenges posed by a multicultural society characterised by an increasing variation in sexual ethics and practices, this paper will explore how notions of autonomy, agency and gender equality could be expanded so as to include a larger variety of views on what constitutes sexual freedom and equality. It is argued that an abandoning of a biased liberal-secular view on what constitutes gender equality, does not preclude a normative commitment to the safeguarding of women's rights. Rather than making 'autonomous choice' the central concern however, analysis should focus on how the content of individual choices is shaped by socio-political contexts which (re)produce unequal power relations.

17:00 - 17:15: COMFORT BREAK

17:15 - 18:30: **SESSION 4: PLENARY LECTURE**  
(Aud B – Chair: Paul Reynolds)

### **Andrea Dworkin: a Reassessment**

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***Bob Brecher***

Faculty of Arts  
CAPPE - Centre for Applied Philosophy, Politics & Ethics  
University of Brighton, UK

For a few years in the 1980s, Andrea Dworkin's *Pornography: Men Possessing Women* appeared to have changed the intellectual landscape – as well as some people's lives. Pornography, she argued, not only constitutes violence against women; it constitutes also the main conduit for such violence, of which rape is at once the prime example and the central image. In short, it is patriarchy's most powerful weapon. Given that, feminists' single most important task is to deal with pornography. By the early 1990s, however, the consensus had become that her project was a diversion, both politically and intellectually. Today, who would argue that pornography is a crucial political issue?

I shall argue that Dworkin has in fact a great deal to teach us – perhaps even more today, as we are going through the neo-liberal revolution, than thirty years ago. Her argument is not a causal one, despite in places reading as if it were. The legal route she chose as the ground on which to fight may well be a dead end, but that does nothing to undermine the force of her analysis. Nor does the fact that she makes arguments that might not be recognized as professionally philosophical or social scientific undermine their substantive force. It may even be that pornography itself is not the sole key she thought it was to understanding and dealing with political realities; but even if that were so, the form of her analysis, far from rhetorical and/or fallacious, is exactly what is needed to counter the depredations of neo-liberal "common sense". That she herself found it difficult to find a language beyond that of liberalism to express her argument is no reason either for ignoring or misinterpreting it.

18:30 - 19:30: DRINKS (ROOM 216)

09:30 - 11:00: **SESSION 5: CONFORMISM**  
(Chair: Alicja Gescinska)

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**Sexual Citizenship Ethics – All Fur Coat and No Knickers?**

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**Tom Claes**

CEVI

Ghent University, Belgium

In his *Embattled Eros* (1992) Steven Seidman signals a 'dilemma:' "How to arrive," he wonders, "at a sexual ethic that preserves what Gayle Rubin calls 'benign sexual variation,' yet articulates norms that allow us to make the kind of moral judgments that are routinely made in everyday life." (199) He echoes an oft-heard critique of the 'liberal view' of sexual ethics in which valid consent is seen as a sufficient condition for moral legitimacy of sexual acts and for the formulation of a sexual morality (Primoratz). According to Seidman, relying solely on what could be called a 'sexual ethics of consent' will not suffice because it does not empower us to make ethically informed choices in a range of everyday situations, practices and conflicts. Seidman suggests that the concept of 'sexual responsibility' has 'strategic value' for formulating such a sexual ethics.

Recently, the concept of 'sexual citizenship' has been proffered as a cornerstone for such a sexual ethics of 'responsibilisation' (cf. Plummer, Weeks). Even more critical and reserved advocates of sexual citizenship, like Bell & Binnie (2000), acknowledge its rich personal, social, political and ethical potential. Sexual citizenship is presented as an anchor point for the social recognition of (some) diverse sexual identities and as a grounding for sexual rights claims. On the offside, one could point at the possible normalizing and disciplining effects of the notion, problematizing 'irresponsible,' often 'public' sexualities.

I will explore the theoretical structure, the contours, opportunities and limitations of this emerging Sexual Citizenship Ethics. Is the notion of sexual citizenship a necessary and welcome complement to the notion of (valid) consent in sexual ethics, adding a much needed ethical ideal (which?) to the procedural character of a sexual ethics of consent? How well does such a sexual citizenship ethics fare as a basis for everyday sexual moral choices, and as an aide to a sexually emancipatory agenda? How much, if at all, 'benign sexual variation' can such a sexual citizenship ethics tolerate and/or advocate -- and how much of this 'in public'?

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**Sexual Politics between Conformism and Radicalisation**

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**Tommi Paalanen**

JAMK University of Applied Sciences

Chairman, Sexpo Foundation, Finland

Anarchist group called the Pink Black Block has challenged the Gay Pride movement in Finland since 2007. According to the group's manifestos (2007 and 2008) it rejects the conventional sexual politics of the leading LGBTI rights organisation, SETA, and seeks to destroy heterosexual culture and to end gay conformism. The group's main criticism against SETA is that the organisation has abandoned diversity when it embraced family and marriage as key issues.

The criticism suggests that there is something wrong in making conventional choices like building a family or marrying. They are perceived to be supporting hegemonic discourses, which influence social practices that are unjust or even harmful to minor alternative sexuality groups. The criticism is two-pronged: it targets unjust structures but also underlines intellectual flaws in prevailing collections of norms.

The stance of the Pink Black Block rouses some interesting philosophical questions: 1) When can making mainstream choices be described as questionable conformism? 2) Is a conformist morally responsible for any injustice the embraced discourse may influence? And finally, 3) can members of radical groups also succumb to conformism in their own ideological framework?

The ethical problems included in the questions above are difficult to deal with applying consequentialist ethics. It is no easy task to track the connection from the conformist's choices to the evils of hegemonic discourses and to establish responsibility. Thus I have approached the questions applying two ideas from existential philosophy: Jean-Paul Sartre's authenticity and Simone de Beauvoir's ethics of ambiguity. When different choices are weighed against the criterion of authenticity it seems that both mainstream and alternative choices can be either authentic or inauthentic. Thus the important question is not whether one is radical or conventional in one's own life, but how one treats her own and other's freedom.

## Heteronormativity or Heterosexualities? Negotiating Heteronormativity in Nightlife of Young Adults in Belgium

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**Valerie De Craene & Maarten Loopmans**

Department of Earth and Environmental Sciences  
KU Leuven, Belgium

There seems to be a consensus in studies on sexuality about the need to deconstruct contemporary dominant norms of sexuality (heteronormativity), as these norms suppress a diversity of other desires and sexualities. Most literature on heteronormativity departs from an “outside perspective” focusing on how non-heterosexual sexualities experience and perceive these norms in their everyday life and, by doing so, create an awareness of sexual difference. However, the emphasis on “deviant heterosexualities” also reproduces this dominant heteronormativity and ignores the multiple desires and sexualities within the category “heterosexual” (Hubbard, 2008). Using a geographical perspective, this paper aims to further deconstruct ‘heteronormativity’ by exploring how also young heterosexual adults feel oppressed in rural and urban nightlife performances. Although contemporary Western societies perceive themselves as progressive when it comes to sexuality, sex is still limited to the private and therefore ‘controllable and safe’ sphere, or to dark and invisible places in the public sphere. As a consequence, children and adolescents are mostly kept away from certain places during certain moments to avoid interaction with places which have a sexual connotation (Hayes e.a. 2012). In this way, nightlife serves as the first step in young adults’ life in which they have to deal with sexuality in public spaces and attempt to negotiate and circumvent heteronormative pressures. Based upon participatory observation and interviews conducted by young adults themselves, our research emphasizes the performativity of hegemonic normativity and analyzes how the social construction of sexual norms intersects with notions of class, place and gender. In doing this, we aim to overcome the heterosexual-LGBT-dichotomy that often marks sexuality studies and make the plea for sexual difference no longer a story of minorities.

11:00 - 11:30: COFFEE BREAK

11:30 - 13:00: **SESSION 6: BENIGN VARIATION(S)**  
(Chair: Bob Brecher)

### Could Criminal Law Accommodate ‘Polymorphous Perversity’?

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**Alex Dymock**

School of Law  
University of Reading, UK

In Freud's *Three Essays on the Theory of Sexuality*, he stipulated that all sexuality was potentially inherently perverse: ‘even in the most normal sexual process we may detect rudiments which, if they had developed, would have led to the deviations described as perversions’ (Freud, 1905: 149). However, he still differentiated ‘normal’ perversion of the sexual drive from pathological perversity, rather than following his own highly original thesis of ‘polymorphous perversity’ to its own ends. Criminal law in England & Wales has tended to rely upon medico-legal constructions of sexuality to identify and isolate the ‘abnormal’ and ‘dangerous’ sexual criminal, making a strict differentiation between the ‘normal’ and ‘abnormal’ along remarkably similar lines to those first put forth by sexologists in the late nineteenth century.

In light of Freud's claims, this paper examines the case of *R v. Peacock* (January 2012), in which a man was charged with six counts of distributing ‘extreme’ gay pornography under the *Obscene Publications Act* (1959). The material was put to jury test to determine whether it was likely to ‘deprave and corrupt’ its potential viewers. I make the argument that, even though Peacock was cleared on all six counts and his case was touted as a landmark victory for sexual liberties in England & Wales, his defence inadvertently supported the basis of the OPA because the principle that there is a differentiation to be made between ‘normal’ and ‘abnormal’ sexuality along familiar medico-legal lines was still keenly adopted. If there is such a differentiation to be made, the *Crown Prosecution Service's* contention in the case that ‘the line must be drawn somewhere’ would surely be correct and it would follow that the OPA should be upheld. I suggest that, if we follow Freud's thesis of ‘polymorphous perversity’ to its ends, new discourses of sexuality in the context of the criminal court might emerge that make space for alternative (and perhaps more ethical) ways of judging and regulating sexuality.

## Sexual Submission: Playing with Inequality

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**Angie Tsaros**

Department of American Studies  
University of Graz, Austria

While sexual equality has been the hot topic in academia and society for a while, the question of whether women have a right to actively choose sexual inequality has only recently become the focus of discussion (cf. Halberstam, Fowles, Levy, et.al.). Most women today would argue that re-living misogynist scenarios from history and fiction does more damage than good, and that these scenarios hold an appeal for only a small number of female readers. However, the continuing popularity of erotic fiction like Réage's *Story of O* or, more recently, the surprise success of 'mommy porn' (E.L. James' *50 Shades of Grey*) seems to be evidence to the contrary.

In BDSM (bondage/discipline, dominance/submission, sadism/masochism) subculture, (re)negotiating power to enhance erotic experience is the starting point to fulfilling sexual fantasies, and choosing passivity for a certain amount of time, or even as a way of life, is quite common. This can be puzzling and hard to explain to people outside this group who generally locate BDSM play in a more traditional gender system, one which apparently recreates power structures that are generally thought long overcome: A master who takes sexual advantage of the women in his life, women who live to serve their partner's every wish – anywhere, anytime.

This paper seeks to explore the way sexual submission within erotic power play can be used to confront contemporary expectations of sexual freedom, especially in relation to female submission. How can the practice of living sexual inequality be connected to contemporary feminist thought, issues of consent and contribute to the dialogue between different schools of thought within academia? Does 'playing inequality' mean reinforcing existing conservative paradigms, or is it a valid path to sexual independence and equal partnership?

## Fifty Shades of Pale: Misconceiving 'Kink'

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**Paul Reynolds**

Department of Social Studies  
Edge Hill University, UK

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13:00 - 14:00: LUNCH BREAK

14:00 - 15:30: **SESSION 7: GLOBAL CULTURES I**  
(Chair: Tom Claes)

## Equality Contradiction and Women Movement in Global South

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**Ga Wu**

YASS Yunnan Academy of Social Sciences  
Kunming Yunnan, China

Feminists N. Fraser and G. Spivak recently proposed different vision for the new 21st century's gender and development direction and roads. Fraser criticized the free market practice then proposed alternative vision of Karl Polanyi market feminist thought, since market practices has linked the global world, regulated marketing practices is better than free ones, in China, li xiaojiang also argues for market approaches and feminist rural development projects, (Tani Ballow 2004 ) Spivak since 1993 skeptically commented on both market and capital development logic especially skeptical to the micro credit program practiced in many global south countries, for many global south women scholars, it is more useful to learn concepts and ideas proposed by two M Molyneux and Moser — such as both the practical and strategic gender needs. Scholars of Feminist Movement in Global South held different views on following five major issues: 1) love and house labor commercialization (Rich 1976 Elizabeth Anderson 1990) ; 2) entrance to wage labour by global south women (positive negative and dialectic results) ; 3) surrogate contracts /contract pregnancy, vitro fertilization, commercial surrogacy and egg and gamete markets (Margaret Jane Radin Satz 1992); 4) transnational adoption; and 5) practices of prostitution; (Carole Pateman 1988). All these issues have greatly divided global south feminists from the north, i.e. issues understood by global north feminists as an ethic care of noble issue might be interpreted as a basic or an important surviving issue in south, the dilemmas of how to classify these practices into commercialization; public good; and ethic care – these three classification approaches now requires our new and detailed discussion.

This paper will review previous scholarship and current efforts and major legal progress and understanding have achieved so far on these practices; in general, vitro fertilization, commercial

surrogacy and egg and gamete markets are largely unregulated, when comparing with highly regulated transnational international -adoption market, we should re-discuss issues: a) sellers /buyers and different class dimensions of such markets , b) the for profit agencies involvement in these market and why it is not regulated.

Further raised questions in this paper are: 1) is there alternative way out, between marketing principle and public good; private and public; 2) beyond current existing practices, value judgment, exchange arrangements, my paper will engage audience to participate our discussion on: 1) major arguments and current transformation of these debates, 2) is there any solution to this great global north/south divide, 3) or commodification is the only choice, 4) why the global south feminism position differs greatly from global north, 5) why all these sensitive topics forever in the past and will divide women scholars of south/north, 6) so called global sisterhood position has should or has should not been supported 7) existing major so called as justice global principle and international convention documents, should or should not be reformed, 8) both justice and ethnic care arguments is needed in order to help building a better world? 9) some of these contemporary feminist theory debates are interested in developing “intersectional” or “integrative feminist” analyses of particular issues which try to give equal weight to gender, race, class and sexuality in a global scale; 10) why the global sisterhood argument (Christine Delphy Monique Wittig 1980 Luce Irigaray 1975 ) is now facing more criticism from the south?

Other questions will be raised including: 1) to which extent that women do organise themselves as a political group cutting across south/north lines; 2) under what conditions are they to a progressive force for social change; 3) If poor and global south women’s issues are different than north women’s issues, how can global women’s movements be trusted to address them?; 4) Women’s movements challenging male domination can assume a common set of women’s interests across political economic divided? (Race, ethnicity, and class); 5) on what can a viable women’s movement be based, and how can it evade promoting primarily the interests of wealthy global north women?

### **Sexual and Reproductive Health of Migrants in the EU: Does Anybody Care?**

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***Aurore Guieu, Ines Keygnaert, Marleen Temmerman & Kristien Roelens***

ICRH – International Centre for Reproductive Health  
Ghent University, Belgium

Although the European Union (EU) has identified the protection of migrants’ health an essential concern, the needs of migrants in terms of Sexual and Reproductive Health (SRH) are still pressing. Migrants are notably at a higher risk of STI/HIV infection, poor pregnancy outcomes and sexual and gender-based violence. According to international standards, access to health care is a fundamental right, available to any human being irrespective of his/her legal status or financial situation. The EU endorses this to be a right of everyone living on its territory, and recognizes migrants’ specific SRH vulnerability. However, literature shows that migrants’ right to health and sexual well-being is not ensured throughout the Union. Therefore, we reviewed comprehensive literature on migrants’ SRH applying the Critical Interpretive Synthesis method. We assessed international and regional legal frameworks, as well as practices at EU and national levels. Recommendations were compared and policy and literature gaps were highlighted.

Hence, this paper discusses the discrepancy between a proclaimed rights-based approach and actual obstacles to migrants’ access to SRH care we found in the grey and academic literature we reviewed. Our findings indicate that migrants’ sexual and reproductive health is not thoroughly protected in the EU. Legal provisions are often unclear regarding entitlements and create administrative and financial obstacles. SRH care, as well as prevention of and response to violence policies, fail to consider specific cultural contexts. The rare strategies that do integrate migrants fail to address sexual health issues and are generally limited to perinatal care and HIV/AIDS screening. Given the gap between a rights-based approach and the current situation in the EU, future European public health policy-making should not only acknowledge migrants’ specific SRH needs, but also promote their SRH effectively. Further research should focus on practical mechanisms to build on comprehensive and culturally competent sexual health programmes.

### **The Legacies of ‘Racial Treason:’ Fear, Aversion and Attraction under Societal Taboos on ‘Mixed Heritage’**

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***Christien van den Anker***

Department of History, Philosophy and Politics  
University of the West of England, UK

In this paper I explore the concept of ‘racial treason’, which formed part of the legal framework in Nazi-Germany. It was based on racial purity theories that were a widespread and dominant discourse of eugenics in the 1920s and 30s. Having a sexual relationship with a Jew or a black person was forbidden for White gentile Germans. In case of such a relationship, the Jew or person targeted by racism could be forcibly sterilised or interned in a camp and subjected to forced labour or killed in the gas chambers. In

case of a pregnancy in such a 'verboden' relationship, forced abortion took place, despite abortion being generally outlawed at the time. The core question raised here is what the ongoing legacies are of the dehumanising attitude underlying the legal killing practices justified by 'racial treason' laws. For example what part do they play in ongoing aversion to 'mixed marriage', mixed heritage children and sexual attraction between White Christians and their 'others', including Jews, people targeted by racism and Muslims.

In order to trace these attitudes I use research reporting the lived experience of 'whites' (Frankenberg) and of 'others' (Khosravi; McNeill) as well as analyses of orientalism (Said), racism (Fanon) and anti-Jewish oppression (Sartre).

I sketch the intersectionality with other axes of inequality such as gender. (Lutz et al). Although 'racial treason' laws applied universally, traditionally white Christian men can have sexual relations with Jewish or women targeted by racism, whereas White Christian women can't do the equivalent. This mimics that Slaveholders could have sex with enslaved women while their wives can't do the same with enslaved men. Similarly, in early colonising of indigenous people, White European male settlers often had indigenous women as temporary or Long term reproductive partners. Related to these practices are the traditions on ethnic belonging: indigenous women marrying an outsider are not seen as belonging to their tribe anymore, whereas indigenous men can bring their outsider wives into the tribe.

In the final part of the paper I discuss some of the fears, aversions and attractions bequeathed in the hard to capture emotional realm of sexual attraction. Which Purity myths underlie the ongoing fears of contamination and threat to cultural or literal survival? Which stereotypes feminise or hypersexualise 'others'? I conclude that it remains complex to build close relationships, let alone sexual or family relationships across ethnic or religious boundaries. By delving into experience and emotions I try to sense Where do taboos stem from? Was ist verboden? And I end with a call for making ourselves and others aware of the long history of oppression and dehumanisation underlying current exclusions and separations. The optimism expressed about younger generations mixing automatically is not realised unless these legacies are recognised and addressed.

15:30 - 16:00: COFFEE BREAK

16:00 - 17:00: **SESSION 8: SEX WORK**  
(Chair: Paul Reynolds)

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### **Innovative and Ethical: A Methodological Framework for Researching the Well-being and Sexual Health of Student Sex Workers in Wales**

**Debbie Jones & Tracey Sagar**

Department of Criminal Justice and Criminology  
Swansea University, UK

Sex work research methodologies have traditionally adopted qualitative lines of enquiry that have produced findings based on research carried out 'on' participants. In recent years, however, there have been calls for those conducting research into sex work to do so in a way that does not add to the exploitation of an already marginalised and largely socially excluded group. This paper outlines the aims and objectives of *'The Student Sex Work'* project which seeks not only to understand the motivations and needs (including sexual health and general well-being) of student sex workers undertaking Higher Education in Wales, but also in collaboration with cross sector partners to provide the first Higher Education institutional led and evidence based sexual health service for student sex workers. In particular, the paper reports on the innovative project's *Participatory Action Research (PAR)* methodological framework. It enters into a discussion regarding the benefits, limitations and complexity of utilising PAR methodologies to investigate sex work. Overall the paper highlights the importance of peers in both research and project delivery and suggests that PAR is an appropriate ethical methodological approach for studying sex work.

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### **Enjoy the Feeling of 'Falling in love': Practices of Intimacies of Taiwanese Sex Tourists in Dongguan**

**Mei-Hua Chen**

Department of Sociology  
National Sun Yat-sen University, Taiwan

The article looks at the closeness between Taiwanese sexual consumers and Chinese sex workers in Dongguan. According to Jamieson (1998), intimacy refers to reveal inner self and close relations between individuals. The relationship between friends, couples, colleagues, and relatives are main targets for theorizing intimacy in modern world. Although commercial sex is frequently represented as the exchange of sex for money, many studies on commercial sex shows that men do seek emotional

comfort from sex workers when buying sex (Chen, 2003; Sanders, 2008). Moreover, sex workers, in order to please and keep regular clients, frequently engage in performing embodied emotional labour. Chen's (2006, 2010) research even found that some clients and sex workers even turn their sexual encounters into long-term relationships such as lovers or get married.

Based on empirical data collected from in-depth interviews with 30 Taiwanese sex tourists and observations on a group of 5 Taiwanese sex tourists, the article examines the ways in which Taiwanese clients draw on varied narratives to justify their sex tourism, and deal with the issue of sexual disloyalty to their wives and/or girlfriends. According to these men, monogamous marriage is considered as boring and failed to provide successful sexual and intimate relations between themselves and their wives. On the contrary, their sexual encounters with Chinese sex workers are considered as sexually exciting and having the feeling of 'falling in love'.

Seeing sex encounters in sex tourism as 'falling in love' with sex workers, these men had to perform the labor of love; such as chatting up with sex workers, showing caring and acting as lovers. Therefore, I will argue that sex tourism might be a site to theorize the performativity of intimacies in the global era. Although Sanders (2008) argued that the relations between regular clients and their sex workers might be 'pure relation', I argue that the relations between Taiwanese clients and their sex workers in many cases are not equal or reciprocity at all. Although many men still contacted their sex workers by QQ (a popular social network on the Internet in China) after they returned to Taiwan, they frequently cut off the contact when money or other social and emotional burdens got involved.

17:00 - 18:00: INSEP BUSINESS MEETING  
(chairs: Tom Claes & Paul Reynolds)

20:00 - ...: CONFERENCE DINNER – location: Salons Carlos Quinto

09:30 - 11:00: **SESSION 9: LAW**  
(Chair: Alicja Gescinska)

### **Homophobia and Intimate Partner Violence of Lesbians and Gay Men in Taiwan**

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#### **Shu-Man Pan**

Graduate Institute of Social Work  
National Taiwan Normal University, Taiwan

#### **Jung-Tsung Yang**

Department of Sociology  
National Taipei University, Taiwan

With feminist and homosexual groups' advocates, Taiwan in 1998 has enacted the *Domestic Violence Prevention Act* (DVPA), which is identified as the first act of preventing domestic violence in Asian countries. Restricted by conservative patriarchal ideologies, the DVPA however only serves to provide protection for heterosexual partners, particularly for those married couples. Those lesbians and gay men who endure intimate partner violence are excluded from the protection of the preservation order. This situation has not been changed until the amendment of the DVPA in 2007. Since then, the protection of the preservation order has been extended to suit for homosexual couples.

According to the statistics (*Domestic Violence and Sexual Assault Prevention Committee* 2012), there is nearly fifty thousand cases of intimate partner violence reported to the DVSA center, but only few cases are lesbians or gay men. Not asking for help indeed does not mean that violence against lesbians and gay men does not exist. Studies have demonstrated that abused lesbians and gay men hesitate to seek help because of the prevalence of sexual prejudice and homophobia in the society.

Studies in western countries have identified similarities of incidence and patterns of intimate partner violence between homosexual and heterosexual partners. However, there is no any empirical study regarding this issue in Taiwan. Therefore, in this study, using internet survey with 217 participants and focus group interviews with six members from gay and lesbian groups, we investigate the incidence of violence against lesbians and gay men, their help-seeking, and the DVPA's restrictions for abused lesbians and gay men.

The results of this study have found that the incidence of intimate partner violence against gay and lesbian partner in the past one year is 7.4%, but the lifetime prevalence will be 16.6%. About forty percent of participants have faced with non-intimate partner violence due to their sexual orientation. Among those faced with intimate partner violence, they mostly endure psychological abuse and then physical abuse. Few have ever asked help from the preventing domestic violence system. They even seldom ask help from homosexual groups. Prevalent homophobia in Taiwan prevents lesbians and gay men from seeking help when they endure intimate partner violence. This study gives suggestions to promote the dialogues between service providers, general population, and the NGO groups. Also, this study provides some strategies to increase service providers' sensitivities toward homosexual cultures and to make the practical policy.

### **Is Equality a Visible Right? A Consideration of Gender Norms and the Legislative Protection in the UK**

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#### **Carol Kilgannon**

Department of Law  
University of Winchester, UK

I propose to give an overview of the current UK legal framework surrounding gender presentation in the workplace and the extent to which the law protects an individual who may present themselves outside of the conventional gender norm. Inherent in this discussion is the question of the extent to which we as individuals have real freedom to present ourselves visually in ways which are compatible with our own ideas of our gender identity and how we might wish to self-represent. This overview will consider this interesting question from an employment perspective where such issues are often most contested.

The interpretation of the levels of protection available in the UK is, it will be contested, still reliant on gender norms. This is true even where protection is sought for discrimination on the basis of sexual orientation. There is an inherent conservatism in the interpretation of this protection which, it will be argued, is prescriptive and non-progressive.

The question of gender and religion is also important here. Perhaps paradoxically, religious gender representation can allow some greater protections against discrimination. Paradoxically, because there are often criticisms made of the de-gendering of females through religious dress codes. Nonetheless many women choose to conform to these conventions: does the law treat such choices differently and should it?

Finally, the issue of cross-dressing individuals and transgender individuals will be highlighted. Although unrelated in nature, the legal protections afforded can be related because of third party perceptions. Visual self-representation, while key to the individual, can create issues in real life. The “progressiveness” of the law on this issue is questionable.

### **A Queer Reading of the European Court of Human Rights Case Law on Sexual Orientation**

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**Damian A. Gonzalez-Salzberg**

School of Law  
University of Reading, UK

Since 1981 the *European Court of Human Rights* has dealt with gay and lesbians' rights in cases ranging from the criminalisation of certain expressions of sexuality to the right to marry. After more than two decades, the Court continues to accept sexual orientation as a valid basis for the differential treatment of individuals. In other words, certain decisions of European States recognising differential rights for gay and lesbian individuals have the blessing of the Court.

This paper undertakes a queer reading of the case-law of the European Court of Human Rights dealing with individuals' sexual orientation. Its main purpose is to critically evaluate the failures and successes of the Court's protection of gay and lesbians' rights. In particular, the paper will analyse whether the reasons for the identified failures could be explained by the understanding given by the Court to the sexual orientation of individuals.

A queer reading of the case-law will show the existence of heteronormative assumptions underlying the opinions of the Court, which will help to understand the reasons behind the Court's rulings. It would be proposed that the Court, as a regulatory body, is actually creating the legal consequences of being gay and lesbian in Europe. Which are the rights that these legal subjects are (and are not) entitled to? How unequal gays and lesbians are before the Law? That depends on the judgments of the Court.

11:00 - 11:30: COFFEE BREAK

11:30 - 13:00: **SESSION 10: GLOBAL CULTURES II**  
(Chair: Tommi Paalanen)

**“If [my] local mosque can have karate lessons, kickboxing, [and] cooking lessons for women, why can't they have sexual health in that?”**

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**Karim Mitha**

UK Department of Health  
London  
UK

Of the estimated 2.9 million Muslims in the UK, approximately 52% are under 25 (Ahmed, 2009; Pew Research Centre, 2010; Younis, 2010). Despite this growing, young, population, little research has considered the effect of acculturative processes on their health outcomes. Though these processes can lead to changes in lifestyle and behaviour, little research has examined how they influence sexual health and activity, particularly amongst diasporic and post-diasporic Muslim communities (Bradby & Williams, 1999; French et al, 2005; Tariq, 2010). British Muslim youth often struggle to balance their traditional religio-cultural values against societal expectations in an increasingly sexualized culture (Malik et al, 2007; Younis, 2010; VAC, 2010). Due to its taboo nature, matters concerning sexual health are not openly discussed, although anthropological and sociological studies have shown that prescriptive behaviour does not always translate to behaviour in practice. Indeed, issues surrounding relationships, sexuality, and sexual health are the biggest concerns for Muslim service users (Younis, 2010). As yet, there is only suggestive evidence regarding the impact of acculturation on sexual behaviour in post-diasporic Muslim youth (Griffiths, 2008). The challenge becomes addressing their concerns in a religio-culturally appropriate manner. This paper provides an overview of the debate in the literature in this area, building upon the work of Griffiths, Prost, and Hart (2008), along with combining interview data from key respondents at service agencies catering to the British Muslim population. It discusses the impact of religiously prescribed behaviour and cultural values which may impact sexual health and activity of young British Muslims. It addresses the gender divide in sexual behaviour/expectations and the unique sexual health needs of the hidden MSM community. Finally, it offers possible interventions which may aid in addressing sexual health concerns of this population, including ways to discuss sexual health, groups to involve, and ways to cater services.

## Touching the Untouchable. Sex as Social Criticism in the Work of Naima el Bezaz

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### **Martina Vitackova**

Palacky University  
Olomouc  
Czech Republic

Naima el Bezaz (Meknes, Morocco, 1974) is one of the first women immigrant authors, and the first Moroccan-Dutch woman, to be published in the Netherlands. El Bezaz deals with the position of immigrant (Moroccan) women in contemporary Dutch society in her whole oeuvre. She criticizes rigid Muslim belief and speaks openly about the issues of religiosity, sexuality and society in general. In her second book, *Minnares van de duivel* (*Devil's Mistress*, 2002) El Bezaz touches on the contentious theme of Muslim (women's) sexuality and the erotic which has annoyed the Muslim as well as the protestant public in the Netherlands. *De verstotene* (*Outcast*, 2006) continues this trend and includes even more open sexual scenes than the previous book. Lesbian sex, sex between a Muslim woman and a Jew, masturbation, ... The well-selling writer explores in her work the tolerance border of the Moroccan-Dutch community and by doing so creates space for social debate concerning stigmatized Muslim women's sexuality.

## Critical Prejudices, Western Literature, and Conservative Faculties of Foreign Languages and Literatures

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### **Mahdieh T. Khiyabani**

Department of English Literature  
Azerbaijan University of Shahid Madani, Iran

The significant role of literary works and queer criticism in the legislation of the new trends of sexuality is unquestionable; and while queer criticisms have successfully shed light on remarkable aspects of literary works, sometimes it is discernible that there is a prejudiced overloading of queer studies on some particular authors and literary works. According to the present paper, such biased criticisms leave two types of drawback; first, they block the multidimensionality of these literary works, and gradually convince the readers that these works have only one single dimension which is homosexuality; second, as a result of such blockage, they (un)consciously push these works into a red boundary for restricted heterosexual literary communities, such as Iran, who for any reason, political or ideological, do not intend to move further beyond the traditional conceptions of sexuality. In such situations, the easiest solution for these authorities is a severe filtering of those literary works whose present criticisms (and not necessarily the works themselves) do not fit within their ethical and political framework. Consequently, great western authors or masterpieces, by the very hand of some radical queer critics lose the chance of being discovered through the lenses of much wider literati. By referring to Oscar Wilde and demonstrating such prejudiced queer studies on this author and his works, the present paper attempts to identify their butterfly effects on heterosexual faculties of foreign languages and literatures, in particular the case of Iran. The writer also provides suggestions in order to maintain a proper linkage between western literature and other different literary circles by avoiding prejudiced queer blockings of literary works.

13:00 - 14:00: LUNCH BREAK

14:00 - 15:30: **SESSION 11: NORMS**  
(Chair: Sam Geuens)

## Sexual Freedom and Monogamy

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### **Natasha McKeever**

Department of Philosophy  
University of Sheffield, UK

In this paper I will argue that the norm of monogamy prevents people from constructing intimate and loving relationships on their own terms. Western culture refuses to recognise the validity of loving more than one person at a time through its cultural traditions and practices, but also, notably, through the institution of marriage and the recent institution of civil partnership in some countries. Polyamory is therefore not seen as a viable alternative to monogamy for many people. Those who want to have romantic relationships with more than one person are socially ostracised and those who desire to have sex with many people may be humiliated, rejected or dismissed as 'oversexed'. In addition, those who accept their romantic partner having sex or loving other people tend to be pitied, humiliated or told they are 'not really in love' or 'should not accept such treatment'. Indeed, one of the arguments put forward

against the legalisation of gay marriage is that it might 'open the floodgates' to practices such as bigamy and polygamy.

Consequently, if you want to experience romantic love, you have little choice but be monogamous. We tend to see the desire to be in a romantic relationship as including the desire, and the promise, to be sexually exclusive. However, rates of adultery are high, suggesting that, given greater choice and flexibility in negotiating the terms of our loving and sexual relationships, many people would not opt for total monogamy. I, therefore, propose that 'progressive regimes', though becoming more tolerant of homosexual sex, and of more varied sexual practices, are still rather conservative with regard to the number of people we can and should love, and with whom we can and should have sex. Real commitment to sexual freedom and equality means accepting that this number ought to not always be one.

## **Sex, What's Love Got To Do With It?**

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**Nick Harding**

Department of Philosophy  
University of Reading, UK

"A popular sexual moral is the 'sex with love' view, the belief that sex ought to occur in the context of (romantic) love. There is a bold and modest version of this view. Bold: only sex in the context of love can be morally permissible and have high moral value. Modest: although loveless sex can sometimes be morally permissible if certain conditions are met, it has much less moral value than loving sex; given the moral problems it often causes, loveless sex ought to be avoided in pursuit of loving sex, which often is of high moral value. Both versions provide at least partial justification for many social norms: e.g. sexual monogamy; traditional marriage; and the condemnation of sexual promiscuity, sex with friends and sexually open relationships. The strongest rule-utilitarian case for each version is critically evaluated. Rule-utilitarianism is adopted because of its popularity and compatibility with alternative approaches that place importance on human well-being. I argue that a rule-utilitarian perspective would reject both versions, recognising instead the potential high moral value of both loving and loveless sex. Stating here that an act or practice has moral value is to recognise that it produces utility, which in turn gives us moral reasons to enable others to perform it, not prevent others from performing it, and possibly to perform it ourselves. Recognising the moral value of loveless sex would manifest in potentially changing the previously mentioned social norms: i.e. favouring a more sexually polygamous society. I argue that objections to attributing high moral value to loveless sex fail. Such objections include the risk of increasing STDs and unplanned pregnancies, the importance of sexual monogamy and traditional understandings of love, the degradation of people, causing sexual jealousy, and the practical difficulty of meeting all the requirements for morally permissible loveless sex.

## **Mothers, Milk, Sexuality and Ethics**

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**Sofie Vercoutere**

Bioethics Institute Ghent & CEVI  
Ghent University, Belgium  
Ghent University Hospital, Belgium

In sexual ethics, ethicists investigate the conditions, circumstances, persons, attitudes and beliefs considering sexuality: under what conditions is it good or bad to have sex? In this abstract, I investigate the combination of human lactation and sexuality.

In philosophical and ethical literature, we find very few articles about the combination of lactating women and sexuality. For the most part, authors describe breastfeeding as having an adverse effect on a woman's sexuality. For many people, the combination of lactation and coitus is problematic. In some religious views, people should respect the 'lactation taboo', which means that humans should not mix semen and milk. The duration of that prohibition differs, suggesting anywhere from forty days to two years.

Some authors describe the process of breastfeeding as analogous to sexuality and/or as a sexual act. The process of human lactation resembles the biological aspects of a female orgasm because of its relationship with the hormone oxytocin. During a female orgasm, the breast can leak or even squirt milk. For couples, this can be very confusing, frightening or sexually arousing. Some feminists consider this milk ejection as similar to a male ejaculation.

Human beings are the only mammals that can decide to separate lactation from mothering, since they can have an adult nursing relationship with another person. So-called 'lactation porn' considers wet, maternal, leaking breasts as erotic. Therefore, breastfeeding can disrupt the delicate border between motherhood and sexuality. Biologically, it is not harmful, and there is no scientific evidence that it is bad. An adult nursing relationship, or an activity such as in 'lactation porn', should be acceptable, as long as is executed between consenting adults, who decide freely to engage in such practices with mutual respect and with no intention of harming the other person.

15:30 - 16:00: COFFEE BREAK

16:00 - 17:30: **SESSION 12: PORN**  
(Chair: Paul Reynolds)

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### **Pornography as Performative Discourse**

**Oana Zamfirache**

Faculty of Philosophy  
University of Bucharest, Romania

Pornography is said to be a performative discourse: it does what it says. By presenting women as sexual objects, always ready to be taken and possessed, it creates a world where women are mostly seen in this way. But where does this power to subordinate come from? What conditions have to be met so that the effects of pornography could be guaranteed? Does this performative force of the pornographic representation necessarily entail censorship? Is there any other way to counter this injurious speech?

My hypothesis is that pornography creates stereotypes regarding feminine sexuality and that this may count as a social effect of this particular kind of representation. Because in the western culture talking about sex and especially about women's sexuality is considered a taboo and even a perversion, women's sexuality was and in a way still is an enigma. Pornography has exploited this lack of knowledge and has created a sexual guide for the interactions between sexes. The problem is that "pornotopia" is as normative in its effects as the regulatory discourses of yore, the only difference being that its norms are implicit and therefore rarely acknowledged. And this makes us even more vulnerable to it.

The aim of this paper is to see how sexual representations act and what the proper way to counter these effects is. Not entirely abstract, but without giving in to the temptation of final social solutions either, the paper will follow J. L. Austin's suggestion: „in philosophy, forearmed should be forewarned.”

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### **The UK Regulation of Sadomasochism On and Off Screen: The OPA and BBFC after R v Peacock**

**Sarah Harman**

Screen Media Research Centre  
Brunel University, UK

The *British Board of Film Classification*, under the UK's *Obscene Publications Act* (1959) guidance (and recently reinforced by 2008's Section 63 of the Criminal Justice and Immigration Act) has a long history of censoring cinematic representations of sadomasochism. From Pier Paolo Pasolini's *Salo, or the 120 Days of Sodom* (1975) banned until 2000, to the more recent *The Human Centipede 2: Full Sequence* (2011) and *A Serbian Film* (2010), the BBFC has always regarded such images of sexual violence as liable to harm an imagined audience.

Conversely, in the recent landmark *R v Peacock* case, a male sex worker charged under the OPA for possessing 'extreme' hardcore gay pornography featuring sadomasochistic acts, was found not guilty by a jury of his peers for distributing images which would 'deprave and corrupt'. Thus, it would appear that such censorship is not only founded upon flawed and outdated modes of audience perceptions, but fails to account for contemporary audiences and their changed access to such sadomasochistic imagery.

This paper thus argues that both the OPA (*vis-à-vis* the Law Commission and CPS) and BBFC are in crisis, and seeks to question: Will the response be a relaxation, or tightening of their legal reach on how audiences consume such 'sexually violent' images?; And further, what might such a term mean in this increasingly digital and 'pornographed' age?

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### **A Psychobiosocial and Gender-focused Approach to Male and Female Pornography**

**Wim Slabbinck**

Sexologist  
Belgium

In this presentation, a psychobiosocial model is developed on male and female sexuality, sexual desire and pornography. This model, which is essentially based on the theories of erotic plasticity and sexual strategies, attempts (1) to explain the difference in pornographic consumption between men and women; (2) to formulate an answer to the question if female pornography is a genre in the making or just a peripheral phenomenon of male pornography.

The author develops five arguments why men are more strongly oriented towards pornography than women. These are: (1) the male tradition of pornography; (2) the message of most pornographic materials; (3) the neurobiological differences between men and women; (4) the different manner in which

men and women evaluate pornography and (5) the different approach of men and women to sexuality and desire.

Finally I investigate what the difference in sexual arousal at pornographic consumption may involve. I propose a number of desired, but not necessarily absolute criteria for woman-friendly pornography. If pornography is not ideal for women, are there alternatives? Pornography and the various subgenres only constitute one of the possible ways to satisfy sexual desires. Are there other online expressions that are more in line with the female view on sexuality? What will the future (of pornography) bring and will it be for the benefit of both genders?

17:30 - 18:00: **CLOSING COMMENTS**

Tom Claes & Paul Reynolds