Abstracts

Rachel Bruns
Marquette University
Email: rachelebruns@gmail.com

Engaging Gender in Catholic Social Thought: An Emerging Conversation

Complex, contested, and cross-cutting, gender, as both a societal reality and marker of personal identity, is emerging as an increasingly significant and relevant issue for individuals, communities, and institutions alike. The Catholic Church is one such community in which dialogue with gender theory and substantive conversation around issues of gender are especially necessary. However, with their disparate and even conflicting language practices, principal frameworks, and guiding presuppositions, critical gender theory and Catholic Social Teaching have few points of connection and appear unwilling to engage and create room for the other. Despite the challenge, such conversation is needed, as it raises significant questions of identity, faith, and community that matter and merit critical engagement.

Drawing on various documents of the Catholic Social Teaching tradition, Judith Butler’s work on gender theory, liberation theologies, and the work of Catholic feminist theologian, Mary E. Hunt, the paper explores the possibilities for engaging issues of gender in a Catholic context, as well as potential implications of such engagement for sexual ethics, gender politics, and human rights. The argument will emphasize the problem of gender-based oppression and heterosexism, as well as the experiences and identities of transgender, gender queer, and other gender non-conforming persons, which are essential for developing theological and ethical frameworks rooted in both gender and queer theory and the rich tradition of Catholic Social Thought. The paper concludes with a proposal for an experience-based approach centered in naming identity and acknowledging experience.

Eilís Ward,
School of Political Science and Sociology,
National University of Ireland, Galway, Ireland
Email eilisward@nuigalway.ie

Policing Transactional Sex in Ireland: legal change, neo-abolitionism and the neo-liberal state?

This paper explores the evolution of the Irish state’s prostitution regime through an exploration of the current proposal to adopt a neo-abolitionist law criminalising the purchasers of sex (but not the sellers). Ireland, like many states across the globe, is debating legal change based on an argument that prostitution is a form of violence against women and that prostitution and sex-migration and sex trafficking are indistinguishable. The valence of neo-abolitionism thus inheres in international and national discourses, including state securitisation discourses, about the phenomena of trafficking and migration.
This paper will take a critical perspective on these arguments, informed by the work of scholars such as Bernstein (2012), Halley et al and Halley (2006), Pentinnen (2007), by interrogating a select number of debates within the parliamentary processes on the proposed change. It will explore how transactional sex was framed in these debates in relation to agency, victimhood, violence and in particular on women’s agency as migrant sex workers. It takes up and treats the challenge presented by the authors cited above to locate neo-abolitionism as a facilitator of state ideology in the context of neo-liberal globalisation.

Korytova, Stepanka
Indiana University Bloomington
Email: stepkory@indiana.edu

Sex Trafficking and Domestic Violence at Crossroads

In this article, the authors assess the still limited literature on domestic violence among immigrant women in major receiving countries so as to begin delineating a framework to explain how immigrant-specific factors exacerbate the already vulnerable position as dictated by class, gender, and race of immigrant women in domestic violence situations. First, a review of this scholarship shows that the incidence of domestic violence is not higher than it is in the native population but rather that the experiences of immigrant women in domestic violence situations are often exacerbated by their specific position as immigrants, such as limited host-language skills, isolation from and contact with family and community, lack of access to dignified jobs, uncertain legal statuses, and experiences with authorities in their origin countries. The authors then examine the various responses at the national and local community levels to this issue in receiving countries.

Ramon Jenkins
Michigan State University
Email: jenki282@msu.edu

Gender & Sexuality in South Africa and the Production of Systemic Inequalities

The 1960s ushered in an era of black consciousness in South Africa, which led to a desire to push for black leadership and denounced alliances with white liberals. Blacks, in this context began breaking away from organizations such as the non-racial National Union of South African Students (Brown et al 1991: 12) and began forming their own organizations such as the South African Students Organizations. Unrest and resistance to apartheid from the late 1960s well into the early 1990s became the norm for South Africa. Blacks, who were banned from attending certain universities, began attending schools in places that once looked down on their race. When the South African government tried to enforce a mandate forcing schools to teach the Afrikaans language, many blacks across nation protested, especially in Soweto near the site of the Hector Peterson museum, where a young black kid was shot and killed for trying to fight for his own education.
Towards the latter half of apartheid in South Africa, the queer community became a central component in South Africa’s fight to end apartheid. The queer community was marginalized in both a legal and social sense because individuals chose to deviate away from the status quo. Laws and statues were implemented to make it a crime to engage in a consensual intimate act with a same-sex partner. Queers or color were marginalized and treated in an inhumane manner by those in their community and society in general. This paper argues that gender and sexuality are social constructs that created social inequalities for people of color in South Africa. Those inequalities include: inadequate healthcare, lack of quality education, and scarce employment opportunities for people of color due to their race, gender, and sexual orientation.

Sara Rodríguez-Argüelles
Ohio State University
Department of Women's, Gender and Sexuality Studies
Email: rodriguez-arguellesriva.1@osu.edu

Exploring alternative proposals for prostitution laws through an analysis of the Swedish and Dutch models

Prostitution in feminism is always the object of a strong polarized debate, most of which is concentrated on the definition itself. It is considered a synonym of violence, as the abolitionists claim, or an occupational choice, as the regulationists claim. As a result of this debate, ideological positions have crystallized into laws regarding prostitution in different countries. At one end of the spectrum we find the abolitionist model in Sweden, where laws abolish prostitution and where the client is fined or incarcerated, but never the prostitute. On the other end of the spectrum we find the Netherlands, where prostitution is considered to be a job and sex-workers are protected by Dutch labor legislation, consistent with the regulationist model. This paper critiques both the models in Sweden and the Netherlands through an exploration on how their laws affect the women who work in prostitution. However, the paper also considers arguments that either model would be a better means of securing prostitutes’ rights than the widespread family of models (including in the U.S) that criminalize prostitutes. My analysis of weaknesses and strengths of each model with respect to their impact on the lives of women will propose the possibility of formulating alternatives. This paper thus contributes to the larger debate on prostitution without becoming trapped by the dichotomy that is often presupposed within feminist discussion.

Oyekan Adeolu Oluwaseyi
Department of Philosophy
Lagos State University, Ojo-Nigeria.
Email: successcomet@yahoo.com

The Case Against Bestiality: Some Philosophical Comments

The socially repulsive nature of certain sexual behavior, such as homosexuality, incest and bestiality dates back to ancient period. While homosexuality seems to be getting some reprieve, social attitudes are still not receptive to either incest or bestiality. This paper is an
examination of the arguments against bestiality. It seeks to examine the nature of the moral and philosophical arguments advanced for the rejection of the practice. It proceeds by considering the argument for a human identity different in all essentials from those of animals, biological similarities notwithstanding. It also identifies the unity of these arguments inspite of varying premises ranging from the epistemological, ethical, religious and metaphysical. While recognizing the weight of these arguments and the role they have played in shaping public perception, the paper seeks to show that they are not philosophically irrefutable. The paper aims to show that while there are vital ethical issues around bestiality, they dwell more on the question of the process itself and not the act. It equally takes note of the challenges posed by evolution theory and transhumanist endeavours as constituting an important challenge to essentialist notions of human nature. The paper argues further that social norms and traditions though important determinants of acceptable human practices, are themselves products of varied values, all coalescing together in the formation of our worldview. The paper takes a cue from the transition homosexuality is slowly but surely making in terms of social acceptance and concludes that arguments against bestiality may wane in effect in a matter of time.

Olaleye Oluwaseun Mercy
Department of Geography
Adeyemi College of Education, Ondo
Ondo State, Nigeria
Email: omolaleye@yahoo.com

Intimate-Partner Violence and Distorted Gender Identity: A Geographical Analysis.

Gender-based violence in patriarchal societies, despite exposure to education, is on the increase. This form of violence directed mainly at women has become increasingly prevalent. Discourses around gender based violence have highlighted several reasons responsible for this negative behavior which has men mainly as the perpetrators. The 1994 Cairo International Conference on Population and Development (ICPD) and the 1995 Beijing Declaration and Platform for Action called the attention of the world to violence against women. The 2001 WHO report of the 1982-1999 study of gender violence in 35 countries across the world revealed that women’s physical assault by intimate partners was very high in Nicaragua and considerably low in Paraguay and the Philippines. This paper examines the causes, methods, types of intimate partner violence, spatio-temporal characteristics and highlights the implications of intimate partner violence on Nigerian women. The paper provides empirical statistics that supports that reality that women who suffer intimate-partner violence are more secretive, vengeful, bitter, judgemental, inconsistent, dishonest and are less productive at work, less confident in group interactions, less loving mothers and therefore contribute less to growth and development.
Housing the Liberation: Struggles for Equitable Housing and the Opening of the American Family in Gay Liberation Los Angeles

This paper focuses on the economic aspects of the Gay Liberation movement in Los Angeles, specifically in regards to equitable housing campaigns that occurred in the region throughout the 1970s and 1980s. In addition to facing individual forms of sexual discrimination in the private market, queer men and women also faced systematic exclusion from local and national housing subsidies. Housing and Urban Development (HUD) policies crafted in the 1930s and 1940s dictated that housing subsidies serve the interests of American “families,” which HUD narrowly defined as those “related by blood” or “marriage.” This heteronormative definition created structural barriers to housing subsidies for queer people. Barred from access to public housing projects, HUD’s policies also extended to Federal Housing Administration (FHA) loans and mortgages and impacted discretionary spending at the local level via Community Development Block Grants (CDBGs).

While their efforts have largely gone unnoticed by scholars, Gay Liberationists in Los Angeles launched impressive campaigns to both open housing and change this narrow definition of “family” throughout the 1970s and 1980s. Through a combination of public and private strategies, activists achieved a place at the table of Los Angeles City and County politics which allowed them to launch bold queer housing programs aimed at socioeconomically disadvantaged men and women throughout the region. Part of a larger dissertation project, this presentation will focus on key housing programs and campaigns that worked together to challenge state-sanctioned definitions which culminated in a striking 1977 HUD policy change that expanded the definition of “family” to any group of individuals who could “demonstrate a stable relationship.” While many scholars have argued that Gay Liberation was a brief and unrealized movement, this project argues that the movement was more impactful than has been assumed and indeed was quite effective in surreptitious ways. As HUD policy changed, both housing opportunities and the definition of “family” opened for queer men and women in transformative ways. By focusing on housing struggles, scholars can begin to understand how the Gay Liberation impacted American society in structural ways that, while still contested, have been efficacious in deconstructing heteronormative hegemony in the United States.

Breaking the body to build the image: Phallocratic principles and the female body.

Each culture all over the world has its distinct aesthetics and peculiarities which are overtly or covertly reflected in many ways. The culturally accepted codes of aesthetics are some of the
variables which define the collective and/or individual characteristics and identity of a people in the first instance, before it classifies them based on gender. This paper reports the findings of an empirical study into female's unconscious traditional and modern self-destructive tendencies encouraged by the phallocratic socialization of women in some selected African communities. The paper examines the basic reasons for women's motivation for wanting to look extraordinarily beautiful at any cost, despite the pain and torture they go through in the process. The study posits that the age-old concept of feminine beauty as opposed to masculine valour, and the entrenched female's drive to keep a man (the husband or male friend as the case may be) and to remain desirable to males is the power behind the female's tortuous beauty regimen and crave for male appreciation and acceptance. The various tips on how to look beautiful in softsell magazines, TV commercials and advertisements condition several women to the condemnation of self, and become dissatisfied with their bodies. They thus strive to become someone else, a pointer to self/ personality rejection. This paper examines traditional concept of beauty, types, cost and procedure; and juxtaposes contemporary ideas of a woman's beauty, while concentrating on the harmful effect of this on the woman's psyche and its implications for the overall wellbeing. The paper tries to highlight the relationship between culture, beauty and broken bodies and mind; the implication of educational attainment and the choices females make in an effort to be desirable. We try to find answers to why females dress or make up their faces the way they do. Using the instruments of questionnaire and relevant literary texts, the paper investigates from a literary and sociological perspectives the changing concept of beauty and its attendant abuse of the female body.

Mary Bunch, Postdoctoral Fellow
Bonham Centre for Sexual Diversity Studies
University of Toronto
Email: mary.bunch@utoronto.ca

Desiring Justice: A Queer Eros Beyond Rights

In June 2012 Ontario’s GLBTI community celebrated a significant human rights victory. “Toby’s Bill” (Bill 33), an act to amend the Human Rights Code to include trans people, was passed. Added to the marriage equality rights enjoyed by Canadian gays and lesbians since 2005, and recent challenges to laws pertaining to adult prostitution (Bedford v Canada), Canada has become a global leader in rights related to sexual autonomy and gender diversity. This is a cause for celebration. Indeed, as Gayatri Spivak writes with respect to liberal politics in general, “we cannot not want” such gains (1993). Yet, as the syntax of “cannot not” implies, there is a hidden trap in the human rights framework; it consumes the emancipatory landscape, both in Canada and on an international scale. As Wendy Brown argues, human rights not only reflects a desire for justice, it shapes that desire (421). It ties freedom and democracy to the conceptual and material terrain of the autonomous rights-bearing individual, that is, to liberalism, and to capitalism. But what possibilities for social transformation does the liberal rights agenda foreclose? This paper brings queer theory to bear on the question of emancipatory frameworks that are alternative to human rights. ‘Queer’ is not just another term for gay and lesbian identities, but instead is a critique that posits identity as unstable and multiple. I combine this approach with an analytic of eros that builds on and develops the Freudian definition of eros as a community-making libidinal force. The aim is to imagine a
radically democratic political project that might surpass the limits of human rights, \textit{vis à vis} the culture, politics, and theories emerging out of sexual minority communities.

\textbf{Oluwole Coker}  
Department of English  
Obafemi Awolowo University,  
Ile-Ife, Nigeria  
Email: wole4u@gmail.com

\textbf{Vulgar Typologies, Social Equilibrium and Moral Ethics in Yoruba Proverbs}

The Yoruba of South-Western Nigeria possess strict moral codes that guide the conduct of individuals in relationship to another and in the public space generally. This moral template is however embedded in the folklore of the people owing to the predominantly oral nature of the society. The transfer of indigenous values, knowledge productions and ethical rules are thus transferred across generations through specific oral resources. As a central form is seen as the storehouse of indigenous knowledge, proverbs are dynamic sources from where the society’s unwritten constitution is disseminated. This paper engages the significance of vulgar expressions in the promotion of social equilibrium and enhancement of morality among the Yoruba. Through an analysis of randomly selected vulgar Yoruba proverbs, the paper seeks to show that, there is a paradoxical relationship between vulgarity and human sexuality among the Yoruba. Vulgarity is thus identified as a strategy of drawing attention to the reality of proper sexuality conduct, the preservation of values of marriage and the enthronement of decency in the public space. The paper contributes to African sexuality discourse by showcasing that, the presence of vulgar typologies indicates the notions of sexuality among the Yoruba people as being, an imperative that should exist in the subconscious, and ultimately guiding the associated principles of sexual relationships. Furthermore, there is also a subtle element of pedagogical significance given the relevance of these corpus to sex(uality) education. This departs from earlier discourse of Yoruba proverbs, which are holistic considerations of sexualities mainly within the larger picture of gender relations.

Abigail Ocobock  
University of Chicago  
Email: aocobock@uchicago.edu

\textbf{“It’s a Supply and Demand Thing”: Gaining the Right to Marry and the Need for LGB Community}

This paper investigates how gaining access to legal marriage shapes the kinds of community relationships gay men and lesbians have, as well as the meanings they attach to them. Based on in-depth interview and survey data with 115 participants in Massachusetts (the first state to offer legal same-sex marriage), I bring into focus the ways marital access and status impact LGBT community experiences. From the late 1970s on, the LGBT movement was built on the construction of a collective gay identity (Bernstein 1997; D’Emilio 2002; Ghaziani 2008).
But social movement scholars have theorized that the current “post-gay” era is distinguished primarily by an increasing assimilation of gays and lesbians into the mainstream, alongside rapid internal diversification of LGBT communities (Ghaziani 2011). The emergence of same-sex marriage legalization in particular sparked much academic and popular speculation about how moving into the mainstream would affect the LGBT community (Gerstel & Sarkisian 2006; Lannutti 2005; Rauch 2004; Sullivan 2005). Yet the lived experiences of those with access to marriage have received scant empirical attention. Existing research on same-sex marriage has focused only on the experiences of married gay men and lesbians, ignoring how gaining the right to marry might impact unmarried gay men and lesbians too, and no research has specifically investigated community relationships.

My research seeks to fill that empirical gap. Among LGBT people with the right to marry, I find widespread agreement that the need for organized community has declined. This is due to a lessening need to come together to fight for acceptance and rights; an increased feeling or safety and inclusion in non-LGBT community spaces; and the increased visibility of other LGBT people everywhere, which reduces the need to attend LGBT specific groups. However, despite the lesser need for organized community and contrary to arguments about a “post-gay” society (Ghaziani 2011), I find there remains a high demand for informal, affective community ties among LGBT people, who continue to feel a “special bond” with one another even in conditions of high acceptance and integration.

Steven Meanley José A. Bauermeister, Emily S. Pingel, Jimena Loveluck, Bill Van Hemert, Jessie Fullenkamp, & Tony O’Rourke Quintana
The Center for Sexuality and Health Disparities (SexLab)
University of Michigan School of Public Health
Email: smeanley@umich.edu

Spirituality as strength: Self-concept development among religious and spiritual sexual minority youth

Introduction: Religiosity and spirituality are often an integral facet of human development. Sexual minority youth (SMY) may find themselves at odds due to their difficulty of reconciling conflicting social identities such as religion and sexual orientation. These conflicts have been associated to detrimental health outcomes (e.g. maladaptive coping, poor mental health, and risk-taking behaviors); however, less is known about how religiosity/spirituality may be associated with promotive health outcomes among SMY. Specifically, we sought to examine if spirituality as a source of strength magnified the relationship between religious participation and self-concept development.

Using data collected from the United for HIV Integration and Policy (UHIP) partnership, we examined the religiosity/spirituality, religious participation, and self-concept-related outcomes of SMY living in the Detroit Metro Area (N=429; ages 18-29 years; 51% African American, 25% White, 14% Latino). Among participants who identified as religious and/or spiritual, we examined whether religious participation were associated with self-concept using multivariate regression models.
A majority of our total sample (62.5%) reported attending a religious service in the past year. Over three-quarters (78.8%) identified as religious and/or spiritual with a majority of these individuals (89.3%) reporting spirituality as a source of strength to varying degrees. In multivariate analyses, religious participation was associated negatively with self-concept. Conversely, spirituality was associated positively with SMY’s self-concept.

Programs and policies assisting SMY navigate multiple/conflicting identities through sexuality-affirming resources may aid to improve their overall well-being. We discuss the public health potential of increasing sensitivity to the religious and spiritual needs of YMSM across social service organizations. Giving LGBT-affirming religious organizations the resources to reach out to sexual minority populations may facilitate access to affirming resources.

John Kelechi Opara
Department of Fine and Applied Arts,
Imo State University Owerri, Nigeria.
Email: Kaylechi2@yahoo.co.uk

Deconstructing Homophobia in Contemporary Nigerian Society:
Towards Its Critique and Contestations

In recent times, there has been a phenomenal rise in homophobia in the Nigerian society. Statistics from recent studies correlate this observation and actually characterize Nigeria as one of the most homophobic of all the societies in the world today. Despite these poignant facts, large segments of the Nigerian populace still consider the ramifications of this development not serious enough to demand a critical inquiry. While not postured to glorify nor condemn sexual orientations, this paper primarily seeks to critically identify and objectively interrogate the complex, often lethal confluence of religious, socio-cultural, historical, political as well as other factors that have produced the nation’s unique blend of homophobic culture. Thus, with an eye firmly fixed on traditional assumptions and assertions on sexuality, it seeks to deconstruct current notions on same by exploring subtexts and undercurrents of misconceptions, myths, ignorance, bigotry, patriarchy, hypocrisy and the like that actually undergird this bourgeoning architecture of hate. It specifically contests the bases of its justification anchored on the preservation of African ethics or as a spirited defence against decedent western values. It concludes by proffering that any hope for positive change in combating homophobia in the Nigerian society hinges not on patriarchal or supremacist western attitude but on an internally engineered move by the Nigerian society to critically (re)engage with itself in an open and frank dialogue aimed at creating a more inclusive society.
Discourse on Sex and Sexuality in Yoruba Culture

This paper intends to investigate, examine, and articulate the notions of sex and sexuality in Yoruba culture, with the primary aim to focus on the orientations of sex and sexuality that are peculiar to the Yoruba cultural tradition. In exploring these orientations, this paper interrogates both the knowledge system indigenous to the Yoruba culture and the available written literatures on Yoruba culture. This is in order to account adequately, in a philosophical manner, for the dynamics of sex and sexuality orientations that are unique to Yoruba culture. Most significantly, this paper examines expected sex and sexuality pattern of behavior from each member of the society, and demonstrates the effects of this pattern of behavior in the various facets of the society. It invigorates the discourse on sex and sexuality pattern that is peculiar to Yoruba culture, and how this pattern influences or engenders the socio-political and economic existence of the people. In order to achieve the above-indicated aims, this paper employs the trio methodology of translation, interpretation, and critical analysis. The translation and interpretation methods are employed as viable approaches to interrogate the oral texts with which we shall partly be dealing with; and the critical analysis method is adopted to achieve the twin goals of clarity and simplification of both the oral and the written literatures at our disposal.

Between the Individual and the Collective: Sexual Freedom, Collective Identity and Same Sex Marriage – The Igbo as a case

Debates and discourses on sexuality currently going on across the countries of the world are thrusting up the issues of the dynamics of individual freedom and collective identity as they interconnect and intersect in different societies and cultures. Emerging from these discourses is the question of cultural diversities and social cultural meanings ascribed to the body as it interacts in social contexts. Cultural meanings and interpretations also inform how actions coded with sexual meanings are interpreted amongst different peoples. In Nigeria, marked by cultural heterogeneity, the country’s law making body, the Nigerian Senate, has thrown out the bill seeking to legitimise same sex marriage in the country to the displeasure of the Western world. Culture was given as the reason that informed the Senate’s decision. Using a case study design, this paper explores the Igbo people’s cultural understanding of the human body as it interacts in social context with particular attention to the people’s attitude to same sex marriage. This is done against the background of the people’s conceptualization of individual freedom as it intersects the people’s collective identity. The paper employs both qualitative methodology and documentary evidence in generating data, while interpretive approach is adopted in data analysis.
Shame is a powerful psychological tool that is subconsciously wielded against individuals who do not fit into what is considered an accepted model of normative group behavior. This happens on both a micro and macro level among gays and lesbians in countries like South Korea that still maintain Confucianist traditions that are so deeply embedded in their culture, and dictate every nuance of identity. This type of “group think” has lead to great successes in a short amount of time in the small country’s booming economy due to globalization, but has also instilled a great deal of cultural confusion and dissonance for sexual and gender minorities. By examining how theories like Leon Festinger’s cognitive dissonance and Judith Butler’s performance theory exist among Confucian collectivism, I aim to unravel how these things work in tandem to create an environment in which gays and lesbians are forced into compulsory heterosexuality and other such denials of self as a means to fit the greater good of South Korean culture.

Using an insider/outsider perspective, personal interviews, and research of contemporary literature and activist groups existing in South Korea, I wish to enter in to a “chicken or the egg” debate in asking does the action of performing one’s identity to fit a cultural standard thus create cognitive dissonance or does cognitive dissonance occur out of choosing to be non-conforming in one’s identity performance? Through this research I seek to understand how transnational feminists can introduce new, culturally respectful dialogue in order to mitigate the effects of collectivism on the individual and cultural psyche of gender and sexual minorities.

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.

Fanny Y. Lopez
University of Chicago’s Harris School of Public Policy
Melrose Park, IL, USA
E-mail: fannylb.5@gmail.com

The Impact of Policy on the Reproductive Health of Undocumented Latinas in the Western Suburbs of Illinois

Research shows that undocumented Latinas often have limited access to reproductive health care services due to a number of social factors that create structural barriers to medical care. Although there have been major changes in health policy with the passage of the Affordable Care Act (ACA), the barriers to health care remain the same for undocumented Latinas because they do not qualify for the premium tax credits and cost-sharing reductions that are aimed to benefit low-income populations. In addition, they do not qualify for health care employee benefits and health insurance in the exchange marketplace. Consequently, most undocumented Latinas will stay uninsured. Nonetheless, there are some alternative programs that provide affordable medical services for low-income and uninsured communities, regardless of immigration status. There is a lack of data on the implications of these programs and on the impact they have on the health of undocumented Latinas. This paper will analyze two programs in Illinois – ACCESS DuPage and The Community Healthcare Network of the Western Suburbs – that provide affordable medical services for low-income and uninsured residents, including undocumented immigrants. I will also evaluate the extent to which undocumented Latinas enroll in these programs and receive reproductive health care services. Although I presume that these programs are efficient at expanding access to affordable medical care for undocumented immigrants, while they wait for an overhaul to the immigration system, I will argue that they should not be used as a permanent solution. Substantial policy changes must be made soon to ensure that this population is given full access to the ACA benefits and federal programs, such as Medicaid and CHIP. Furthermore, Congress should pass a comprehensive immigration reform bill that eliminates or reduces the barriers that prevent undocumented Latinas from receiving basic reproductive health care services when they need them the most.
Gender Hysteria: The Dangers of the Emigration of the Family and the Immigration of Homosexuality in Post-Soviet Armenia

With the passing of the Gender Equality Law in Armenia in May, 2013 came what the Armenian Weekly referred to as “gender hysteria,” a moment where public outcry over the term “gender” opened up anxieties about homosexuality. *Gender*, a word that remains untranslated and used in its English form, was previously only used in Armenia by psychologists, sociologists, social workers, and activists. In the summer of 2013, however, it became the mark of perversion and sexual travesty by the “public,” a mix of nationalist activists, journalists, bloggers, political parties and organizations. The term became synonymous with other derogatory terms for homosexuals. It became circulated as a verb, noun, adjective and incited a panic over a future in which children would not know their mother from their father – a sexless (“sex” as in male and female, not as practice) and familyless society. This paper is interested in the tension that arose after the passing of this law, which only promised equality between “men” and “women,” and around the term “gender” in the context of post-Soviet Armenia: a site of mass emigration, a low fertility rate and a uniting memory of genocide, all leading to uncertainties around population loss and the possibilities of the disappearance of the family. Rumors about the law having “hidden” and “secret” agendas about homosexual propaganda circulated, condensing conspiracy theory into effective and usable knowledge. Drawing on studies of gender and sexuality as well as postsocialism, this paper aims to contribute to an understanding of anxieties around futurity and its link to social and biological reproduction and highlights the importance of gender/sexuality to any state/nation/society building project. How does homosexuality congeal/conceal itself under the sign, the word, of *gender*? In the context of such large emigration, what are seen as the dangers of the immigration of words, concepts and practices like homosexuality and *gender*?

Human Rights and Sexuality: Spiritual and Natural Companion

Human rights in relation to the power of choice are sublime. Humans have the inalienable rights over their bodies sexually, even to the extent of prostituting their bodies; hence laws are enacted in societies to check these rights. The question is: What is now driving the debate about same-sex marriage even though from ancient times individuals have used their bodies in heterosexual and homosexual unions, or even in bestiality? Some individuals are actively and freely bisexuals, depending on how they feel or the circumstances facing them at a particular point in time. This paper starts on the premise that redefining marriage to make it more inclusive is not the major contention. The real issue is on the ancient sanctity of marriage as an exclusive relationship marked by oneness between a male and a female, for
companionship and for the natural sustenance of humankind, with its attendant sexual satisfaction for both partners as equals. Such a description of marriage has generally been contested. Even Jesus’ disciples who were in heterosexual relationships could not easily accept that. According to them, if such is the case between a man and his wife, then it is better not to marry. The paper will examine some of the trends and factors that contribute to individuals’ sexual orientations. It will expose some challenges involved in various forms of sexual orientation and put them in perspective. Limiting or extending marriage rights to partners in homosexual relationships is not a civil rights issue to be decided in courts but it is an issue, which is embedded in both natural and spiritual identities of humans.

Manfa SANOGO
Language Literature and Translation
UW-Milwaukee
E-mail: msanogo@uwm.edu / manfasanogo@yahoo.fr

Humor and Sexual Orientation: The Anti-Homosexual Politics of LA CAGE AUX FOLLES and GAZON MAUDIT

On April 15th 2013, the French parliament passed a controversial bill granting marriage and adoption rights to same-sex couples. The media and gay-friendly communities applauded its passing, but the bill met with strong resistance from conservative, religious and rightwing political parties, and thousands of demonstrators flooded Paris. Rarely has the country of the Declaration of the Rights of Man and of the Citizen witnessed such strong and violent political and social opposition to a bill extending a social group’s civil rights; this is unusual because the French are quite liberal as far as human rights are concerned. Among many reasons listed by the bill’s opponents were the ungodliness and unnaturalness of homosexuality; the issue of the education of children with homosexual parents; the changes in the familial structure of French society; and the fact that, although liberal, France remains a traditional country that holds on to its traditions and ancestral values and will not allow such deep changes in its social landscape. The legitimacy of such fears is not my concern in this paper. However, because they are discrepant with the general French approach to human rights improvements, I searched for reasons in France’s iconography of homosexuals. My analysis of two French cult comedies, La Cage aux Folles (1978) and Gazon Maudit (1995), reveals that they are modern age minstrel shows that present homosexuality as a social threat, even though they were well-received by gay communities. In this paper, I demonstrate how the films’ humor relies upon the repetition of stereotypes about homosexuals, stereotypes that both works perpetuate rather than undermine. Despite their seemingly light-hearted embrace of homosexual characters and communities, the films in fact portray homosexuality as threatening to society’s norms.
A Reproductive Justice Analysis of LARC (Long Acting Reversible Contraception): Why Contraceptive Counseling Matters

This paper shares insights from part one of an ongoing, two-part reproductive justice analysis of long-acting reversible contraception (LARC) in the United States. LARC, which includes methods such as intrauterine devices (IUDs) and implants, is among the most reliable and cost-effective birth control currently available. As a result, both medical professionals and governments worldwide are vigorously marketing and endorsing LARC. While ensuring that women have access to LARC is essential, concerns exist that LARC will disproportionate be made available to, and its use encouraged among, women of color, women of lower socioeconomic status, women with disabilities, and drug-using women. This paper will discuss the potential ethical issues associated with long-acting, provider-dependent contraceptive methods; the complex history of birth control technologies that have been used as population control devices; the sociodemographic shifts in LARC use and recommendation throughout the past three decades; and what role contraceptive counseling plays in method choice among various groups. This paper will also discuss the unique opportunity contraceptive counselors have to either perpetuate or deter coercive and/or problematic fertility control practices. Method choice based on directive contraceptive counseling, in which health care providers actively participate in the decision making process and offer advice or guidance, is more likely to be impacted by provider bias than non-directive contraceptive counseling, where the primary focus is the client’s individual autonomy.

Transnational Citizenship: “Military Brides” and Non-citizen Soldiers

The United States of America has been, since its conception, a land of immigrants, migrants, emigrants, undocumented citizens, and naturalized citizens. European refugees fleeing the tyranny of feudalism and monarchy colonized America. Its infrastructure was built largely by African, Chinese, and Mexican male and female slaves and below living wage laborers. Improvements in infrastructure led to greater domestic and international trade, which raised America’s global economic, military, and political power. The U.S. military has been a key mechanism in the migration, immigration, and emigration of citizen and non-citizen United States military personnel and their families. The relocation of military personnel and their families is entirely dependent on American state and national interests in maintaining physical boundaries, and political and economic power, through strategic positioning. In this essay I hope to build upon previous analyses by interrogating the direct military and national regulation on non-citizen service members and military brides. Non-citizen service members
and military brides are subject to at least two broad systems of domination: U.S. military law and U.S. immigration law. Through military and national laws military brides’ and non-citizen service member’s national inclusion is mediated corporeally and intellectually. In utilizing transnational and intersectional modes of analysis I hope to tease out the increasingly reciprocal influence of non-citizen service members and military brides on U.S. socio-economic, political, and military practices. In an attempt to destabilize top-down approaches to power relations I intend to argue that non-citizen service in the U.S. military and non-citizen marriages to U.S. military members are transnational navigations of empowerment and subjugation.

Jessica Lowen,
Linguistic Anthropology
University of Michigan
Email: jcclowen@umich.edu

**Good Girls, Bad Acts: How Sex-Workers-Turned-Missionaries are Redefining Moral Personhood**

This paper looks at an emergent sexual disciplining within American Christianity: the proliferation of ministries aimed at reforming the U.S. sex industry through what they call “authentic relationships” at strip clubs, pornography conventions, and solicitation sites. Building on the author’s previous findings in 12 months of in-depth ethnographic research in a sex-in-marriage ministry in Colorado Springs, and also preliminary research with a group of “strip club missionaries” in the American Southeast and Midwest, this paper situates ritual practices and political efforts of “strip club missionaries” within the landscape of American evangelicalism more broadly.

Despite statistics suggesting an increased attitude of sexual tolerance among evangelicals under thirty (53% of whom now support same-sex marriage) this same demographic also exhibits an excessive concern for sexual purity, corresponding with a high degree of street-level social service outreach. As a result, sexually “high-risk” populations are increasingly the target of evangelical efforts. Such efforts have been formalized in US government actions to institutionalize the role of religious groups in sex-trafficking policy (e.g. White House Office of Faith-Based Initiatives). As a consequence, religious conservatives experience new face-to-face interactions with vulnerable groups. At the same time, members of stigmatized populations are in a position to stake new moral claims. This research project investigates one site of reform: a coalition of former-prostitutes-turned-born-again-Christians and evangelical churches with active ministry sites throughout the country.

Building on models of social governance (Foucault 1988, 2011; Bourdieu 1977), performativity (Goffman 1959; Kulick 1988; Lemon 2002) and language-based based approaches (Irvine 2001; Silverstein 1976, 2003) this paper outlines a theoretical framework that accounts for the way that missionary’s ritual and language-based testimonial practices scale. I hypothesize that as former sex workers engage in “witnessing” practices in locations of commercial sex work, they assert an alternative economy of value in which sexual “purity” is commodified in a way that is emblematic of evangelical sexual normativity more broadly.
What’s Wrong with Marriage Rights

In light of the United States Supreme Court’s decisions in favor of same-sex marriage, many gay, lesbian, and allied activists have proclaimed that the United States along with other Western democracies are inevitably heading towards a time when gays and lesbians will no longer be stigmatized, devalued, and marginalized because of their sexuality. This paper asks if the Court’s decisions indicate a forthcoming era of freedom and equality for all sexual subjects, or, rather, one in which the liberation of some is secured by extending and entrenching the stigmatization of others and sustained regulation of all. I begin by looking at Theodore Olson’s argument before the Court in Hollingsworth v. Perry to understand what kind of sexual subject is being constituted by and within marriage equality discourse. I show that although marriage equality is framed as a political project for the equality of all homosexuals, marriage equality discourses constitute “the homosexual” as a subject, that is, one who belongs to the class based on status against which marriage discriminates, through characteristics other than merely “having same-sex desire.” Within marriage equality discourse, being a (normal) homosexual also includes conforming to the vast litany of socio-sexual norms required by marriage itself. I ask what effects this normative identity has on collectivity, not just individuals, and on the political project itself. I argue that this identity leads to a form of collectivity that must (re)produce sexual hierarchies within itself even as it mobilizes to decimate sexual hierarchies within which it is subordinated. In this case I suggest the political ramifications of this form of collectivity are three-fold. First, marriage equality destigmatizes and renders equal only some homosexuals, and it does so by further entrenching the stigmatization and inequality of others. Second, marriage equality enhances the regulation of subjects by way of a political bribe: be or become legible as a homosexual in this way, or else remain stigmatized and unequal. Finally, deviant subjects’ ability to freely and fairly contest their exclusion or bribed regulation is compromised by their being positioned as deviant, even as it is precisely this positioning they wish to contest.
International and the Arab World”. I attempt this contestation by first trying to make a case of how there might be a process of naturalisation of homosexuality in the West that creates philosophical fallacies. Following that, I plan to further my argument to the political aspect of Massad’s work and claim that his anguish is in fact a political criticism of rights based politics and the ethos of universal humanitarianism, yet misguided and channelled into extra-political forms. Upon addressing these thoughts, I suggest to turn to a negative argumentation, and instead of reframing aspects of Massad’s argument, taking it as is and following the trace of thought to investigate possible disabilities they might engender. I would like to undertake this portion of the paper in a two part manner and look into philosophical and political disabilities that surface by the following of Massad’s logic. For the former I plan to discuss the issue of epistemic authority whereas for the latter I would like to look into an obsolescence of resistance and the practical criticism Massad attracted from the Middle East.

Kristin Hopper-Losenicky
Media Psychology
Fielding Graduate University
Email: khopper@iastate.edu

**Socially Out - National Coming Out Day on the Social Media Site Twitter**

October 11, 2013 marked the 25th anniversary of National Coming Out Day, which had been historically celebrated mainly within progressive cities, or in small circles of friends and families in less progressive parts of the nation. There have been many changes within these communities in 25 years. Today, National Coming Out Day is celebrated on a global scale with celebrants communicating their support or declaring their stories via social media. This year, the social media site Twitter was a popular tool for public figures as well as general members of society to share messages about Coming Out Day. This paper will look at the overall concepts and themes found in messages generated under the official hashtag #CountMeOut as well as the hashtags #NCOD and #ComingOut utilized on Twitter for the day of October 11th 2013. Reoccurring concepts and themes will be detected using the textual analysis software Leximancer. Leximancer output will result in a visual “concept map” based on the words and messages contained in this National Coming Out Day Twitter dataset. The concept map will inform and enhance a content analysis study of the messages shared on this day as well as general observations on the use of the social media platform Twitter as a tool for solidarity, awareness, and social change.

Christian D. Pangilinan
Peking University School of Transnational Law
E-mail: christian@stl.pku.edu.cn; christiandpangilinan@gmail.com

**Official marginalization and LGB persons in Dar es Salaam, Tanzania**

Based on interviews with 40 self-identified LGB and MSM in Dar es Salaam, Tanzania conducted in 2012, this paper explores the impact of the political and legal marginalization of LGB persons in Tanzania on LGB persons themselves as well as the particular forms of
marginalization that impact LGB people. First, this paper relates the experiences of LGB persons in Dar es Salaam, which include threats of violence from family members, lack of access to essential public services such as education and law enforcement and widespread discrimination. Second, it examines observed responses to that marginalization, including the formation of community support groups that are oriented, for the sake of available funding, around issues of HIV/AIDS prevention – creating a disjuncture between what LGB respondents feel is necessary to advance their status in society and the streams of action that are actually available. Instead of being able to engage in programs to educate the public about LGBT issues and to respond to efforts to dehumanize LGBT people, organizers are instead required to frame their work around issues of disease response and prevention. Finally, this paper interrogates the oft-asserted claim that LGBT advocacy is linked predominantly to foreign intervention. In fact, I observe that foreign funding for LGB activists is both limited and, apparently, streamed largely towards addressing HIV/AIDS. This may actually limit the effectiveness of LGBT activists. One possible response is for foreign governments that fund civil society activity through locally managed basket funds or fund dispersing NGOs not to discriminate against LGBT groups – a step that does not seem to have been taken.

Russell Hathaway
University of Chicago

The Underreported Crisis of Sexual and Gender-Based Violence in the Syrian Civil War
Few studies of ongoing armed conflict discuss sexual violence against civilian populations. This analysis is usually conducted retrospectively, after the conflict has ended, using large sample sizes and clever research designs to obtain generalizable findings. I believe that this deemphasizes the pressing, urgent nature of sexual and gender-based violence in war and the importance of bringing the issues to immediate light. In this paper, I aim to expose the underreported crisis of sexual and gender-based violence (SGBV) in the Syrian Civil War and analyze the effects of such violence inside and outside of Syria. I also analyze the specific plight of female SGBV survivors in refugee camps and communities across the Syrian border, and indicate what resource providers and policymakers can do to better address their needs. The paper finds that the Syrian government has employed sexual torture, rape, and other forms of sexual violence as a weapon of war against women, men, and children in detention centers. Progovernment forces and pro-government paramilitaries (Shabbiha) are also responsible for widespread opportunistic rape and sexual violence against women and children during house raids and at military checkpoints in Syria. SGBV survivors in refugee camps and communities across the border are placed at further risk of emotional and bodily harm because of pervasive “cultures of honor,” which stigmatize crimes of sexual violence and project blame for the crime onto its victims. The paper recommends increasing services and resources for refugee survivors of SGBV, but subsuming all efforts to provide SGBV-related services to the emotional and physical safety of the survivors themselves. Aid workers may need to refrain from pressuring SGBV survivors to accept psychosocial support because it draws unwanted attention to their plight in an environment that stigmatizes sexual and gender-based violence.
Disrupting the Heteronational Citizenship: The Armenian Case

On May 8th, 2012, DIY, a gay friendly bar in Yerevan, Armenia, frequented by progressive intellectuals, artists, and writers, was fire-bombed by two young people, on the grounds that the manager of the bar, who had performed with her feminist punk band at the Istanbul Gay Pride Parade related festivities in 2011, was pro-gay and her club was a “gay den.” Later that month, a Cultural Diversity March, usually organized under the auspices of the UN, was perceived as a Gay Pride Parade by a group of ultra-nationalist young men, who, in response to this march, organized a counter-march. The counter-march was accompanied by patriotic songs and slogans, such as “Keep your children away from these,” “All the Fags to Baku,” evoking a rhetoric in which for the ultra-nationalist men all non-hetero Armenians are the same as the imagined enemies of the Armenian nation, the neighboring Azerbaijan (with its capital Baku as its symbolic head), among others, and that such deviance can only belong with the despised enemy. Whether in the US Armenian diaspora through public silence regarding Lesbian, Gay, Bisexual, Transgender, and Queer (LGBTQ) Armenians, or in Armenia through hate speech promoted and supported by public figures and through mass media, the anxiety that the issue of non-heteronormativity points to in the public discourse is that of body politic of national citizenship, ethnic morality, and, by extension, belonging, all of which hinge on productive hetero-patriarchal belonging. Using the response of an LGBT Armenian-American organization to DIY firebombing as a lens, this paper explores the articulations and erasures of diasporic queer Armenian subjectivities in the transnational Armenian public spheres and the articulation and erasure of queer subjectivities in Armenia. While both grapple with the legacy of historical patriarchy and heterosexism, each is complicated by a different set of racializing discourses.

Sexual citizenship and rights: tracing discontinuities in the theory and praxis of sexual rights.

The debates on sexual citizenship constitute both an opportunity and a constraint to understand recent political configurations and its relation with sexuality (Bell and Binnie, 2000; Evans, 1993). Specific constructions of rights have an indelible mark upon the configuration of citizenship and its relation to sexuality as a regulated sphere (Miller, 2000; Weeks, 1999; Rubin, 1984). The analytical possibilities offered by sexual citizenship approaches are helpful for addressing the paradoxical role of sexual rights and further intersections on the regulation of sexuality. For so doing, the idea of sexual citizenship as inherently attached to rights is to be deconstructed, mostly because there is a pervasive misunderstanding of the recent advancement of sexual rights as an inevitable expansion of sexual citizenship (Richardson, 2000b). Thinking on sexual citizenship exclusion and regulation has been accompanied by the
reconfiguration of rights, which in turn has helped to reframe political demands and sexual identities (Evans, 1993; Plummer, 1995; Monro, 2005). Even if in recent decades one of the moral-legal fundaments on the advancements on sexual rights had been via the maxim of non-discrimination, this approach is limited to grasp the impact of those rights scope on further regulation of sexuality. The recent interaction of the International Human Rights Law (IHRL) regime and its wide articulation through advocacy demands has pushed forward the debate of sexual rights (Miller and Vance, 2004) but has obscured surreptitious dynamics to standardize behaviors while creating fixed identities of paradigmatic sexualities through “legitimate” citizenship (Richardson, 1998; 2000b). Therefore, the query about the extent to which rights refrain comprehensive and emancipatory views on sexual citizenship is relevant. I address the following questions: In what forms the sexual citizenship framework can unveil the way rights regulate/constrain/understand sexuality? What is the impact of the “advancement” of the so called sexual rights regime in the way we shape sexual citizenship?

Luke Amadi
Department of Political Science and Administrative Studies
University of Port Harcourt, Nigeria
Email: lukamadi2@yahoo.com

Gay marriage and Sustainable Human Development

Though sexuality is an elusive phenomenon in the sustainability debate, the concept has become an issue of urgent scholarly attention as novel sexual identity of the global north spreads across the western world in recent times following the ongoing discourse on same sex marriage—gay, lesbianism, transgender rights and related issues. This paper provides a conceptual exploration of the connections between gay marriage and sustainable human development in explaining contemporary western notion of sexuality. The fundamental question raised is whether gay marriage can be reconciled with the clamour for sustainable human development in the context of reproductive health, procreation and HIV/AIDS amelioration.

Various theoretical debates are considering the myriad of implications of institutionalizing this trend. Socio-cultural and legal discourses on the phenomenon are hotly contested. In this context, what follows is to interrogate the tenacity of same sex marriage in the ambit of sustainable human development (SHD) which became a major development lexicon in the 1990s following the annual seminal UNDP human development reports and how in turn, this notion is influencing marriage and sexual rights from both oppositional and propositional perspectives including studies which argue that Man Sex Man (MSM) is one of the most common ways of contracting HIV/AIDS, and on the contrary oppositional views from the rights perspectives which argue that human beings have the right to make rational choices. These growing debates have been in the front burners of social discourses among the western societies of the global north. On the other hand, in the global south some Asian and African countries have passed legislation limiting gay rights. Most germane of the implications has been on sustainable human development defined as that development which meets the needs of present generation without compromising the ability of the future generations from meeting their own development needs. In this context, it follows that there is a growing need
to interrogate the basis for same sex marriage in an era of HIV/AIDS and more importantly within the ambit of sustainable development and further proffer policy alternatives.

Stephen Engel
Politics, Bates College, Lewiston, ME
Visiting Research Scholar, American Bar Foundation, Chicago IL
Email: sengel@bates.edu

The Fragmented Citizen: How Developmental Conceptions of the State and Lesbian and Gay Identities Enrich Our Understandings of Citizenship

Definitions of citizenship in the United States center on the realization and enactment of rights.1 Gay, lesbian, bisexual, and transgender citizenship is therefore considered second-class since a full raft of equal rights has yet to be extended to the sexual minority communities.2 This definition yields numerous problems. First, a focus on rights targets attention toward the individual making the rights claim, rather than the regulatory authority denying the right. Second, the rights-based understanding is thin, leaving aside other elements of citizenship including civic participation and material as well as cultural consumption. Third, acting like a citizen—by claiming rights, participating in civic life, or engaging in material and cultural consumption—is not enough to establish citizenship status.3 At their core, these three distinct aspects of citizenship are linked in that each requires recognition by a governing authority. Therefore, if sexuality citizenship is made manifest through such regulatory recognition rather than only through individual rights claims, then critical attention should be drawn from the individual claim and toward the dynamics of how the state has defined, maintained, and altered its recognition of LGBTQ-identified citizens over time.

Drawing on work in American political development, which grapples with how governing authorities have changed in durable ways over time, this essay employs a definition of the polity as fragmented, fractured, and composed of multiple institutions in tension and friction with one another.4 In doing so, it develops an approach to sexuality politics that explicitly details the relationship between state and private regulatory authority on the one hand and the dynamics of identifying, defining, and altering the meanings of LGBT citizenship status on the other. While a larger project seeks to detail the changing nature of regulatory recognition since the late nineteenth century, this essay will illustrate the fragmented notion of citizenship through the divergence in regulatory recognition exhibited in the 1990s as state governments attempted to erase gays and lesbians from the political community while gay and lesbian individuals and same-sex relationships were increasingly recognized in the private sector. Furthermore, this particular example of the divergence between private corporate and state recognition showcases why scholars should attend to private sector and not just formal state developments to gain a fuller understanding of the dynamics of political development.

Journey Steward
Northern Illinois University
Email: Journey.steward@gmail.com

“Prostitution and American Immigration Policy: Panic over ‘White Slavery,’ 1890-1920”
The late nineteenth and early twentieth century ushered in an era of moral panic that focused on prostitution, immigrants, and their sexuality in the United States. This moral panic reflected widespread social concern about the country’s growing immigrant population and highlighted middle-class assumptions about immigrant women’s sexuality. Reform movements created to oppose the importation of “immoral” women manifested themselves in disjointed efforts to combat alleged “white slave trafficking,” or the movement of white European women to the United States for purposes of prostitution. According to reformers, once in the United States, many immigrant women become inmates at brothels against their will as “white slaves,” thus prompting immigrant investigations and formulation of new public policy on female immigration to the United States. My paper examines the relationship between prostitution and European immigration as alleged immigrant prostitutes initiated fears of “white slave trafficking” in the American Midwest from 1890 to 1920. While “white slave” investigations focused on immigration and trafficking, they also reflect the ways that the government formulated public policy to define and police proper bounds of sexuality. I conclude that while some immigrant prostitutes may have been trafficked, the label “white slave” misrepresents the situation in dangerous ways and removes agency from women whose situations do not fit the slavery paradigm. Efforts to stem the turn of the century traffic of women provide an insight into the ways that moral panics brought sexuality into early twentieth century American public policy and show how reformers manipulated policy sources to achieve their own goals.

Karen Sinclair
National Coalition of Independent Scholars
P.O. Box 206, South Orange, NJ 07079
Email: karenswall@gmail.com

**Data Policy Imprint on Gender, Identity and Orientation**

The United States Census Bureau captures sex identity statistics only for males and females. Meanwhile, social and legal concerns and contemporary perceptions of the sexes include a spectrum of genders, sexual identities and orientations. This discrepancy governs the operating dynamic of policy changes, legal provisions and social services relating to gender, identity and orientation. In October 2013 New Jersey became the fourteenth state in the United States to permit gay marriage. The footprints of this triumph chronicle the impact of that discrepancy.

Official census data do not accord any recognition to gender. Gender may perhaps be implied. Using traditional lens, only two genders are implied in census data. Similarly, only two identities can be implied and sexual orientation is an absent factor in current census data. No mechanism serves officially to determine, count or respect validity of contemporary genders. Not only is this an official snub of population segments, but it also presents tactical and strategic obstacles, and a formidable barrier to social science contributions to inclusive public agenda. Historical understandings and traditions helped build an infrastructure that supported heterosexual life. In bypassing the wide contemporary spectrum of genders, sexual identities and orientations today, this data infrastructure has become obsolete and inadequate to govern and support new dimensions vital to contemporary populations. Innumerable issues
arise, including: acknowledging people other than by means of the traditional male/ female dichotomy, remains an issue of choice in decision making; trial and error approaches characterize planning for and serving modern situations, peoples, families, marriages and more; representing identical concepts using varying terminology. This paper will highlight dissonance between contemporary social norms concerning gender, identity and orientation, and the US Census Bureau norms for capturing sex data. It will also outline how perceptions of gío (the concept of fusion in gender, identity and orientation), may offer practical help in reconciling this dissonance.

Sonia Rupcic
Anthropology Department
University of Michigan
Email: srupcic@umich.edu

She appeared to me to be 18”: Cultural and legal discourses on childhood and sexual subjectivity in South Africa

Under South African statutory law, magistrates have wide discretion in sentencing sexual offenses against minors. The minimum sentence for non-consensual sex with a minor is life imprisonment, but the minimum is not mandatory in cases where “substantial and compelling circumstances” motivate the judge to deviate from the prescribed sentence in the name of justice. The Constitutional Court has interpreted this provision widely, noting that these circumstances “need not be exceptional.” In light of the severe minimum penalty and the “substantial and compelling” clause, magistrates depart from the minimum sentencing guideline more often than not. This paper examines legal treatment of minor rape with a focus on the arguments used for deviating from minimum sentencing standards. Consent and childhood especially emerge as concepts used to mitigate sentencing. Yet these concepts are contested, with different judges applying different standards in their interpretation. Judges invoke two competing discourses to interpret consent and childhood: on the one hand, a medico-legal discourse rooted in English common law, and an explicitly “traditional” or “customary” discourse, on the other. This paper illustrates how contemporary legal practice emerged from these discourses, ultimately arguing that the “substantial and compelling” proviso permits space for the creative reconciliation of these discourses in adjudicating minor rape cases.

Sujith Kumar Prankumar
Harvard University
E-mail: sup569@mail.harvard.edu

“Papa don’t preach”: The attitudes and experiences of queer youth in Singapore on state control of sexual discourse and behavior

Recently, there has been renewed interest in queerness in Singapore, primarily because of the increasing visibility of its queer population and the constitutional challenges of Section 377A, the colonial-era law that makes it criminal for men to have sexual relations with one another.
This paper shares with the reader, through individual interviews and intensive fieldwork conducted from May 2012 to April 2013, the thoughts of queer youth in Singapore on how public policy has affected them. Topics discussed include the law and the police, healthcare, the state-controlled media, school and sexuality education, the civil service and national service. The paper also discusses when and how these youth consider and understand “rights” within the context of queer equality, and how religious agents have been trying to shape government policy (and social attitudes) against issues pertaining to the “rights” of the queer community. The findings suggest that while queer youth generally lead unobstructed lives and do not suffer physical abuse, they are frustrated by the censorship, the way the media portrays them, the lack of anti-discrimination legislation, the fact that they cannot enter into state-recognized relations, employment discrimination within the civil service and the increasing influence of fundamentalist Christianity on state policy. The study from which this paper was constructed was funded by the Institute for the Study of Human Rights at Columbia University.

Nnadi Angela Ogechi
Department of English Language & Literature
Alvan Ikoku Federal College of Education
Owerri, Imo State Nigeria.
E mail: nnadiogechi@gmail.com

The Rights of the Girl Child

The convention on the rights of the child produced the first legally binding international documents to incorporate the full range of human rights – civil, cultural, economic, political and social rights. The essence of the 1989 convention was to spell out every right that is inherent to the dignity and harmonious development of every child. A right can be seen as an assertion or even technically an interest recognized and protected by law. Whereas a child is any human being below the age of eighteen years. Child right can therefore be seen as an aspect of human rights a special protection and care due to the young human being – the child. These rights tend to be of two types, those rights advocating for children as autonomous persons under the law, and those rights placing a claim on the society for their protection. Some of these rights include but not limited to the rights to education expression, nutrition, healthcare, recreation, information, survival including the rights to protection from abuse, exploitation and neglect. The social problems confronting the girl child include the following: gender discrimination, rape, child marriage, child trafficking, kidnapping, teenage pregnancy and other forms of abuse or violence. This paper made a detailed analysis of the social problems confronting the girl child. It used some real life stories to illustrate how the rights of the girl child can be infringed on. It made some recommendations on how to curb the social problems and help the girl child exercise their rights appropriately.
The Vitalogy of African Culture and Same Sex Marriage

One vital aspect of African culture is its ontological relationship and goal of generating rather than diminishing life. Any act that results in life-generation is accepted as a part of culture worthy of preservation. This is exemplified by the pride of place that family enjoys in communal life; because family is the sine qua non of the rites of passage, which Africans still hold dear today. The vitalogical predicate instantiated herein argues for heterosexuality, which results in the generation of life to keep the genealogical continuum. This on the other hand means that African culture does not align with homosexual union, not because of its abhorrent moral status alone, but also because it is incapable on its own to generation life, thus diminishing it. This paper would argue that though there were no same sex marriages in traditional African societies per se, there were however few instances of homosexual intercourse obviously for ‘false’ metaphysical reasons. It would also demonstrate that even though this act was culturally unacceptable, the push-pull forces in contemporary African societies appear to be vitrifying this age long position. Therefore, within the context of the debates in Africa, the paper would show that unless the strings of cultural vitalogy are still upheld there might be a cultural compromise with the implication that gradually, if the same sex becomes widespread, generation of life might be affected, at least from the traditional, vitalogical perspective.

“They Say I’m Gonna Be Their Little Girl”: The Co-Creation of the Dangerous Queer and the Racialized Rapeable Subject in Beyond Scared Straight

Representations of prison life in popular media have a powerful impact on the ways that the average US resident understands our immense prison population. Though some research has looked at representation of prisons in films, there has been very no examination of the fast-growing industry of prison reality television shows that provide a regular look “inside” prison life. This paper will examine the representations of racialized non-heteronormative sexuality and imprisonment as portrayed in A & E’s reality television show “Beyond Scared Straight.” This paper is a critical intervention in feminist carceral theory and critical incarceration theory, both of which are largely lacking a lens that analyzes the impact of culture on normalization of prisons and the impact of representation both inside and outside of carceral spaces. This article argues that the racialized threats of sexual violence to youth in Beyond Scared Straight is a part of the production of power over particular lives in America. I examine the ways in which the intervention into the lives of “at risk youth” in Beyond Scared Straight reinscribe the prison industrial complex and the biopolitical power of the state’s right of death and power over life as expressed by both Dean Spade and Michel Foucault. This show, through the encouragement of these threats and televising them to a viewing audience, exerts a particular
form of Foucault’s power over life, which is the power over the slippage in experiences of life/death in both imprisonment and the spectre of possible/likely rape in prison. This threat of rape is presented as racialized, queer, and inevitable, collapsing the potential punishments for being the “wrong” kind of punishment into the constructed reality of imprisonment and threat of rape. The viewers of this show, like the youth represented, are haunted by this threatened sexual violence. By normalizing and reinscribing the power of state-sanctioned rape as a result of living at particular liminal spaces in society, the state’s power over very particular lives is reinscribed through media representations and this power is reasserted in ways that reflected in policy, media, and society.

Elena X. Wang
UC Berkeley
xelena@berkeley.edu

The melancholy of the flesh: A psychosocial account of couture modeling work.

This paper addresses the sexual politics of the EuroAtlantic high fashion, or, couture industry. Since the 1980s, the changing conditions of the production of couture clothes have yielded the production of a kind of human commodity that, I argue, reflects and reinforces Western cultural pathologies discussed by thinkers from Marx and Foucault to Irigaray and Bordo. Couture clothes, once hand-finished and made in-house from the highest quality fabrics, are increasingly machine-assembled in developing nations from inferior materials while sold at exponentially higher prices. Couture models are likewise sourced from the poorest regions of the world, rapidly phased out and radically underpaid, but assimilated into homogenous tableaus of wealth. The spectral, sullen couture model becomes a disposable good eviscerated of her human as well as sexually specific features. The question is why, on the one hand, she acquiesces to this injury, and, on the other, the injury that her body and mien articulate on the runway and in print advertisements renders her a marketable female ideal type in contemporary culture. I argue that the kinds of psychic attachment that the model forges to the couture industry evince a cultural attachment to injury enacted in the name of pleasure. I draw on narratives of couture models’ working practices as well as contemporary feminist studies of female embodiment to interrogate the relations between the social and the feminine somatic expressed in couture today.

Felicia Brown
Middle Tennessee State University
Email: feliciabrown2e@gmail.com

Sexuality Swing: How Women Experience Their Sexuality within Swinging

The purpose of this research is to update the literature concerning swinging behavior while focusing on how women experience their sexuality within this context using a feminist approach. While several journalism pieces have been written on the topic, the most recent academic literature that extended past a review of the literature on swinging in the U.S. was completed in the mid-80s. I will conduct twenty in-depth interviews and observe both the
institutionalized and individual rules within a swinger club to provide further insight from the
women’s point of view. It would be useful in particular to find out how these rules are
established and how women in the modern world view themselves as sexual beings as
participants in this lifestyle as opposed to past researcher’s focus on “wife-swapping” along
with the androcentric view of wives as possessions; furthermore, it points to the underlying
power structures both of marriage as an institution and gendered interactions which can then
offer a clue to the wider disposition on women’s sexuality in the U.S.

Rhoda Saminaka Onyekwena
Ministry of Health, Jalingo, Taraba State
Email: rhodaonyekwena@gmail.com

Correlates of Adolescent Heterosexual Behaviors Among Secondary School Students
in Jalingo, Taraba State, Nigeria

This study examined the correlates of adolescent heterosexual behaviour in Jalingo Local
Government Area of Taraba State. To achieve the purpose of the study, five objectives with
corresponding research questions were posed and two hypotheses were postulated. The co-
relational research design was used for the study. The instrument for data collection was
a researcher designed questionnaire (AHSBCQ) with two sections A&B. The reliability of the
instrument was determined using the Spearman Brown correlation co-efficiency in which a
reliability of .85 was obtained. The sample for the study consisted of one thousand two
hundred and fourty students drawn through multi-stage sampling method from ten schools.
One thousand one hundred and nineteen copies of the completed questionnaire were
returned representing 95 per cent return rate, which were used for the analyses of data.
Frequencies and percentages where used to answer research question one, correlation co-
efficiency was used to answer research questions two to five, while multiple regression
analysis was used for testing of the null hypotheses. Hypotheses one, was rejected, while
hypothesis two was upheld. Thus, there is significant relationship between age at menarche,
environment and gender and adolescent heterosexual behaviour. The recommendations
included, sex education beginning from homes and primary schools, censoring of movies to
ensure they are children friendly, prohibition of cultural practices that encourage premarital
sex.

Ukachi Wachuku
Department of English Language and Literature
Alvan Ikoku Federal College of Education, Owerri
E-mail: ukwachuku@yahoo.com
and
Baldwin Anyasodo
Department of Fine and Applied Arts
Alvan Ikoku Federal College of Education, Owerri
E-mail: banyasodo@yahoo.com

Cultural identity and sexuality: Igbo sexual taboos
Sexuality is an important aspect of culture that changes with the times, and differs from one civilisation to another. This paper is a study of the cultural traits of *Ndi Igbo* as they relate to sexual mores and practices. The study is focused on Igbo sexual taboos, which are regarded by *Ndi Igbo* as highly sensitive. It traces the historical and socio-cultural patterns of sexuality from pre-colonial times to the contemporary era. The research was carried out using a descriptive survey method that was principally based on oral interviews across age grades in the Owerri Zone. The data from the interviews were used to conduct a comparative analysis of the relationship between Igbo culture and sexuality over time as regards homosexuality, same-sex marriage, incest, rape, bestiality, among others.

Melanie Cochran  
Email: thewildcow@live.com

**AIDS: A Battleground for Civil Rights in Reagan-era America**

The AIDS crisis in America in the 1980s took its toll on thousands of lives and created an epidemic of fear and discrimination that could be considered equally as damaging. However, the disease also brought to the surface national debates over civil rights among various groups of people, specifically in and around homosexual communities. AIDS is, of course, a global disease, but the ramifications of this disease in 1980s America were uniquely of their time and place. The issues sparked by AIDS went far beyond the biological components of health and disease. AIDS brought to the surface national debates over how to deal with a disease that disproportionately affected certain groups of people. Who the disease affected quickly became the overriding characteristic of AIDS; it was this singular factor that shaped the ensuing debates. Although scores of heterosexual Americans contracted AIDS, my paper will focus on the disease as it related to and affected homosexuals, the group that became associated with the epidemic from its very emergence in America. How did a disease lead to so many arguments over civil rights? Whose rights were challenged? How did the federal government respond? How did the disease shape public perception of homosexuals and their struggle for equal rights? What was the media’s role in these debates? My paper will explore some of the main civil rights issues that arose in conjunction with the AIDS epidemic and homosexuals—issues of privacy; the public’s right to health, knowledge and safety; rights of sexual expression; the rights of business owners to protect their livelihoods; the rights of individuals to not be profiled based on their lifestyle choices; and the government’s right or duty to dictate public morality. Following in the footsteps of the peak of the Gay Rights Movement, AIDS forced Americans—especially gay Americans—to come to terms with exactly what homosexual equality meant. My paper will explore the ways in which AIDS challenged a society that was, for the most part, just beginning to accept the presence of homosexuals. I will conclude by analyzing the ways in which the disease has helped to shape current issues regarding equality for homosexuals.
The Path to Marriage Equality in Wisconsin

As marriage equality advances rapidly in the Midwest, many are left wondering when Wisconsin will join the growing number of states to accept and protect caring and committed same-sex couples. With a majority of Wisconsinites now supporting full marriage equality for same-sex couples, it is clear that achieving marriage equality is a matter of WHEN, not IF. As the state-wide lesbian, gay, bisexual and transgender (LGBT) advocacy and education organization, Fair Wisconsin is at the forefront of the movement to achieve full equality for LGBT Wisconsinites. The path forward may be clear, but it will take all of us, working together, to build the capacity to get the job done.

One More River to Cross: African-American LGBT Activism in Baltimore, Maryland

The paper I am proposing for the conference at Marquette University is based on my research of the contributions Black LGBT activists have made towards the gay rights movement in Baltimore, Maryland. The paper seeks to address several questions that have yet to be explored within Lesbian and Gay literature. For instance, Black LGBT organizations such as the Baltimore Black Coalition (BBC) and Blacks United for Gay and Lesbian Equality (BUGLE) spearheaded several initiatives that were ignored by predominately gay white activists and black civil rights organizations in the city of Baltimore and surrounding areas. Starting in 1975, African Americans initiated and influenced the discourse of the meaning of gay rights in Maryland. LGBT persons of African descent were vital in the founding of the Gay, Lesbian, Bisexual, Transgender Community Center (GLBT) of Baltimore, in implementing the 1988 Civil rights bill, and so on. An examination of how black LGBT activists strive to form coalitions with the white gay community will be noted as well. Examples such a Goldie Mason, a black lesbian, who supported relationships with black and white gay men, was one of the influential activists in the founding of the organization called Black and White Men Together (BWMT) will be examined. Indeed, the significance of black LGBT activism will add more nuance to the discourse of the gay liberation movement, and show that the on-going gay rights movement contains an array of complexities that have yet to be explored.
“Not-yet-refugee” as queer subject: Queer faith responses to LGBTQ refugee policy

Within queer studies, “subjectless critique” has argued for queer ethico-political affinity not on the basis of the “truth” of one’s sexual identity, but on the basis of shared, estranged relationships to material and discursive processes of normalization. Experiments in subjectless critique generated more politically and analytically capacious understandings of queerness, adding such figures as the welfare queen, the Native American child, the unmarried migrant worker, and the terrorist to a heterogeneous litany of queer subjects. To such a queer list, this chapter proposes an addition: the figure of the refugee claimant, or the not-yet-refugee.

I ground an argument for refugee claimants as queer in empirical engagement with an LGBTQ refugee peer support program at a large predominantly queer church in Toronto, Ontario, Canada. Drawing from interviews with refugee claimants about their everyday geographies, I contend that Canadian federal immigration policy and diffuse, everyday xenophobia, homophobia and transphobia position refugee claimants as infantile, chronically liminal subjects. Whatever claimants’ “true” sexual orientation or gender identity, claimants are in many cases made materially and affectively precarious by virtue of their deferred status as not-yet-refugees.

I then sketch faith-based queer political practices of affinity between refugees and non-refugees on more-than-identity-based grounds. The refugee program’s formal mandate and rhetoric can easily be read as reiterating the trope of authentic, universal LGBTQ identity that suffuses Canadian refugee policy and much LGBTQ human rights discourse. However, interviews with refugee claimants and refugee program leaders position the project as a more ambivalent, and at times critically queer, faith-based response to federal policy. Significantly, the program refuses to police the sexual and gender identity and religious affiliation of participants, and harbors no expectation that people involved in the program become formal members of the congregation. Answering to conceptions of citizenship beyond the nation-state, such practices stem from a queer and faith-based recognition that the not-yet-refugee demands an ethico-political response not simply on the basis of identity, but because of her precariously structured relationships to spacetime.

Framing LGBTQ Rights and Identities in Kenyan Newspapers

According to the 2013 Pew Global Attitudes Project, 90% of Kenyan residents believe that homosexuality is not acceptable. Same sex practices are criminalized in Kenya with penalties
up to 14 years in prison, however, according to a 2011 report by the Kenyan Human Rights Commission, although there are few convictions, LGBTQ people are routinely harassed by the police, held beyond the constitutional period without charges, and presented in court on trumped-up charges. The Commission also reported that based on a survey of LGBTQ people across the country, among those who came out or were outed by others, 89% said they were disowned by their families, and employees lost their jobs or were subjected to hostility, ridicule, humiliation or discrimination when their gender identity became known in the workplace.

News media play a role in shaping the parameters of public debate on controversial issues. This paper seeks to understand the journalistic discourse surrounding LGBTQ identities and rights in Kenya and to interrogate the international social, cultural and political events that shape this discourse.

We examine mainstream Kenyan newspapers over a 6-month period from May through October 2013. Several international events occurred during this time period that are of interest due to the increased frequency of LGBTQ-related discourse that followed, including Barack Obama’s visit to Africa, the murder of Eric Lembembe in Sierra Leone, the ongoing International Criminal Court investigation of Kenya’s president, the Westgate Mall attack by Al Shabab, Minnesota same-sex marriage approval, and the Defense of Marriage Act being struck down in the United States.

We employ a multi-method framing approach of textual analysis and content analysis. We seek to understand how LGBTQ rights and identities are framed, how international events play a role in producing those frames and how those frames may in turn influence public debate and policy.

Victor O. Ukaogo
Department of History & Diplomatic Studies,
Wukari, Taraba State, Nigeria
Email: vukaogo@yahoo.com

Homosexuality, Culture and the New Imperialism: Contrasting Perspectives to a Global Dilemma

On the front burner of global discourse today are such interrelated issues as lesbianism, homosexuality, gay rights, bisexuality, and indeed transgender issues amongst others. In a very unsuspecting manner, these issues have once again sharply divided the culturally conscious Afro-Arab states and the rights-seeking Euro-American alliance. Whereas the Afro-Arab bloc recognizes the British threat of withholding aids to countries with contrary viewpoints and European Union’s ‘persuasion’ on the same matter as ‘licentious behavior’, a ‘colonial display of power’ and indeed a new imperialism, the Euro-American alliance insist that it is a matter of individual rights. Various African states have responded in varyingly similar manner to the effect that Senegal affirms that the so called rights were not covered by the global human rights accords even as Uganda simply believes that Cameron’s threat on aids is largely ‘patronizing and a colonial rhetoric’ but above all Zimbabwe modestly called it ‘satanic’ and unnatural. The essay argues that western dismissal of culture as irrelevant to development is central to the present discord between both blocs and proceeds to examine culturally-related
belief systems in Africa and the Arab world with respect to sex and sexuality. It frowns at the use or application of blackmail to beat Africa into line and canvasses the need for the continent to device other methodologies and strategies to enable it be less dependent on western assistance. It concludes that in as much as rights and freedom are required ingredients of an unfettered society, limitless freedom such as the freedom to commit suicide and practice unnatural attitudes must be condemned for what it is – evil.

Kevin Claybren
University of North Carolina at Chapel Hill
Chapel Hill, NC 27514
Email: claybren@live.unc.edu

Are We There Yet?: Analyzing Title IX through an Intersectional Lens

Several Civil Rights statutes, including Title VI of the Civil Rights Act of 1964, Title IX of the Education Amendment of 1972, Section 504 of the Rehabilitation Act, and Title II of the Americans with Disability Act of 1990, have the ostensible aim of removing barriers for educational opportunities. In particular, Title IX not only works to ensure that there is no discrimination based on sex assigned at birth but is also now used to support sexual and gender minorities. Although several studies have analyzed Title IX’s efficacy in promoting access to educational opportunities, current research ignores how students with marginalized, intersecting identities are affected by these legal regulations. For example, even with multiple legal regulations in school settings, bullying and harassment continues to be a systemic and perpetuated problem for those who are supposedly protected under Title IX. However previous research has focused on single aspects of identity (race/ethnicity, ability status, gender/sex assigned at birth, gender identity &/or gender expression, and sexual orientation) experience bullying and harassment in school settings. Thus these studies ignore the more nuanced experiences of students with intersecting identities and how these individuals navigate and are impacted by Title IX. This study attempts to address this gap in the literature by using an intersectional lens to analyze bullying and harassment in school settings and examine how legal regulations influence access to educational opportunities. This study, consequently, will provide a deeper understanding of the lived experiences of those with intersecting identities affected by various legal regulations that are supposed to protect their rights and access to higher education.

Larry Tung
Department of Communication
Kean University, NJ
E-mail: ltung@kean.edu

From Leonard to Leona: Ah Kua No More

In Malaysia and Singapore, a derogatory southern Chinese term “Ah Kua” is often used to describe effeminate men. It can be roughly translated to “tranny” or “sissy”. “From Leonard to Leona: Ah Kua No More” is a documentary about the life and work of Leona Lo, a
transgendered woman, published writer and publicist. Born and raised in Singapore, Lo realized that she is transgendered at the age of 12. Often a target of taunting by her peer because of her effeminate mannerism, Lo excelled in school and graduated from one of the top high schools in Singapore. However, during her national service, she had a breakdown and attempted suicide. Eventually she was sent to a special unit for transgendered people, where Leona finally met people like herself. After the military, she was sent to the University of York in England by her parents, who thought her sexuality would not be accepted in the Singaporean society. Yearning to become a woman, she went to Thailand for her sex reassignment surgery during a winter break. With her new body and identity, she returned to Singapore only to find challenges in many aspects of her life, including employment, romance and family. Determined to tell her story, Lo wrote an autobiography in 2007 and produced and acted in a one-woman play, The Ah Kua Show, detailing her joy and pains in her journey to becoming a woman. Since then, she has been the voice for transgendered people in Southeast Asia. The film takes a close look at Lo’s life and work in a society that is still coming to terms with its transgendered people and other sexual minorities.

Frank G. Karioris
Comparative Gender Studies
Central European University - Budapest, Hungary
karioris_frank@ceu-budapest.edu

The Public/Private Divide and its Relation to Social and Sexual Relations between Men in the U.S.A.

This paper and presentation seeks to examine and bring to light the affective and intimate relationship between ideas surrounding sociality and sexuality and the way that these distinctions play into and work to reinforce notions of the public and the private. In doing this, it will look to find the social barriers to specific forms of intimacy between men, and the connections this has with the policing of the supposed ‘private’ by the ‘public’ (ie of the female by the male). It will look at connecting this with specific forms of friendship and homosociality which come into conflict with sexuality, using Michel Foucault’s piece ‘Friendship as a Way of Life’ to connect this specifically with gay marriage. This paper will further use writings by Eve Kosofsky-Sedgwick, Michael Warner and Louis-Georges Tin’s book The Invention of Heterosexual Culture, in combination with various other theorists to seek to examine the relation between sociality and sexuality and the implicit identifiers of the public and private. It will seek to challenge, in part, the writings about homosociality and men’s relations through dismantling the interlinked oppositionality and connection between these topics. To do this it will look at the theoretical outlines and constructions of homosociality in 21st Century America. What is assumed to be private is in fact part of the public in that through the determination of appropriate social conduct it sets up specific instances of sexuality which are permissible and those which are not; thereby setting an unspoken policy on sociality prior to any policy coming into force on the matter. In short, the paper will hope to open the discussion of sexuality up to the inflective elements this has upon sociality and the interlinked ways these are determined by the public private divide.
Ping Nguyen
University of North Carolina at Chapel Hill

Winning with Words: The Framing of Same-Sex Marriage Debate in North Carolinian Newspapers

On May 8th, 2012, North Carolina Amendment One (NC-1) was passed. NC 1 defines marriage as solely between a man and woman and denies legal recognition for any type of domestic union. This qualitative content analysis attempts to examine how localized mass media, specifically North Carolina county newspapers, framed the issue of same-sex marriage in news coverage. This research asks: how did three politically diverse North Carolina newspapers frame the issue of same-sex marriage in the period leading up to passage of Amendment One. This study of news coverage of same-sex marriage finds that there are two dominant and competing frames: morality and equality. Additionally, this study also finds that the news frames of same-sex marriage have been more nuanced, existing alongside the morality and equality frames. This research argues that the framing of the same-sex marriage debate invoked more nuanced themes such as the support of children, competing claims of harm, and separation of government power. Furthermore, same-sex marriage was also presented as “threat” and “in jeopardy” frames in news coverage of the same-sex marriage debate; that is, same-sex marriage is framed as a “threat” to the heterosexual marriage institution, while at the same time the institution of marriage is also “in jeopardy” or on the verge of collapse. This study seeks to deepen our understandings of the complex relationship between public opinion, political policy, and news media.

Mfon Umoren Ekpoottu
Department of History and Diplomatic Studies
University of Port Harcourt
Rivers State, Nigeria
mekpoottu@yahoo.co.uk

Sex Trafficking in Colonial West Africa: Nigerian Sex Migrants and Negotiations of Identity in the Gold Coast

The paper seeks to explore migratory flows in Colonial West Africa with particular reference to the Gold Coast [Colonial Ghana], through the prism of sex work. From the 1920s there was an intensification of female migration from Nigeria into the sex industries in the West African Region such as Duala, Cameroon and especially the Gold Coast because of Colonial capitalist development and less coercive Colonial State control. This impacted on both migrants and non-migrants and brought about a socio-cultural transformation of the ‘sending’ and ‘receiving’ countries. This work will examine the way Nigerian sex migrants negotiated and re-negotiated spatial and socio-cultural boundaries in the host communities within a wider context of exclusionary politics and Colonial imagining of African space. In traversing the urban landscapes of Colonial Ghana, how did Nigerian women extrapolate meaning and create identity? The forms and contents of these identities would be looked at as well as the underlying premise for its articulation.
Sexuality in Igbo Culture

Sometime in 2012, someone posted in one of the popular social media - Facebook - pictures of some men caught in the act of homosexuality in one of the communities in Igboland. The sharp disapproval and condemnation that attended this aberrant and unwholesome act was evidenced by the way the culprits were mobbed by some members of the community. It is against this backdrop that this paper sets out to examine these questions: What is the Igbo understanding of and attitude to sexuality, especially in traditional Igbo society? What does sexuality entail in Igbo culture? Has the Igbo conceptualization of sexuality been reshaped by the global debates and public policies on the subject? To address these and related questions, the paper investigates sexuality as practiced by the Igbo in the past and present Igbo society. The paper further explores the young people’s attitudes towards relationships and sex. It argues that today, in contrast to the past when there was strict moral rule governing sexual relationship, people think and behave in line with the way they are influenced by the forces of the present society. The relevance of this study, which recommends reinforcing of the traditional moral values and discipline that regulate sexuality, lies in its contribution to the current effort to ensure a HIV/AIDS-free society, of which the Igbo are part.

The Criminalization of Gays and Lesbians through the Legalization of Same-Sex Marriage

Same-sex marriage is fast becoming a global norm with its legalization in various jurisdictions worldwide. An exception to this trend is Asia, where no jurisdiction currently allows same-sex couples to marry. In fact, the norm is criminalizing same-sex sexual relationships through imprisonment and sometimes death. In addition to policing same-sex behavior, many of the same jurisdictions also criminalize adulterous sexual conduct by people in heterosexual marriages. These two types of laws, one targeting gays and lesbians and one targeting heterosexuals, together police what is considered “deviant” sexual activity and what is considered acceptable sex. This article discusses the interaction between the two laws in Taiwan. Considered by many to be the most progressive country for queer rights in Asia, Taiwan still has an active and oft-used criminal adultery statute. This method of sexual policing has been limited to people in heterosexual marriages, as same-sex marriage is still not legal. In the past few years, however, the fight for same-sex marriage has been gaining traction, and if and when same-sex marriage is legalized, the power and scope of the adultery law will extend to regulate adultery by people in same-sex marriages. Thus, the legalization of same-sex marriage will lead to the criminalization of same-sex behavior. I will start by introducing the history of the struggle to legalize same-sex marriage in Taiwan. Next, I will discuss the crime of adultery in Taiwan and efforts to abolish the law. I will then discuss the interaction of the two
laws with particular focus on how the adultery statute would be affected by the legalization of same-sex marriage. I argue that equality principles would force either the wholesale criminalization or decriminalization of everyone in marriages, but a choice needs to be made. Finally, I conclude that a principled fight for same-sex marriage would also have to advocate for the decriminalization of adultery. Otherwise, legalization would lead to further sexual policing. As such, a marriage equality bill that does not decriminalize adultery is ultimately a failure.

Carolyn Abrams and Ana Luna
Urban Planning
UCLA Luskin School of Public Affairs
Email: cmabrams@ucla.edu or aluna210@ucla.edu

A Forgotten Dimension: The significance of power dynamics in assessing female employment and gender equity policies in urban Bangladesh

Through the lens of female employment, this paper aims to highlight the complex lives of female garment factory workers in urban Bangladesh, and subsequently challenge the effectiveness of current policies that seek to “empower” them. Given the significant power imbalance that exists between men and women in Bangladeshi society, this paper critiques policies which address gender inequality based on the assumption that employment directly leads to empowerment. In doing so, this paper provides a more complex understanding of how socio-cultural structures significantly impact the ability of policies to elevate the status of women. For over a decade, initiatives focused on poverty-reduction and female-empowerment have shaped economic development, policy, and planning efforts in Bangladesh. In particular, recent labor initiatives and employment policies have had a considerable influence on women in the capital city of Dhaka (Alam et al. 2010, Salway 2005, Amin 1998). Furthermore, the garment industry currently serves as Bangladesh’s largest export sector (with 48% of the workforce comprised of women), and both international and national policies have initiated increased female workforce participation and mobility in urban Bangladesh (Amin 1998, Kabeer 1997). However, scholars and practitioners continue to note high levels of female vulnerability. While studies documenting the experiences of working women report increased self-esteem and decision-making power, studies simultaneously observe higher levels of violence, harassment, discrimination, rape, and poor health (Alam et al. 2010, Salway 2005, Amin 1998). Hence, while empowerment policies superficially shift women’s roles and responsibilities in Bangladeshi society, these policies, upon further examination, ultimately fail to address the fundamental drivers of gender inequality. Through an analysis of women’s spatial experiences in the household, in public, and in the workplace, this paper aims to highlight the significance of gendered power relationships and their role in determining the effectiveness of female empowerment policies.