

# **SEX AND THE MARKETPLACE: WHAT'S LOVE GOT TO DO WITH IT**

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IX CONFERENCE  
PROCEEDINGS REPORT:

**IX IASSCS  
2012 CONFERENCE**

# INTRO DUCTION

WE UNDERSTAND THIS REPORT TO BE A DYNAMIC TEXT THAT HIGHLIGHTS—SELECTIVELY, AND PERHAPS ARBITRARILY—FUNDAMENTAL SUPPORT FOR FURTHER ANALYSIS OF THE INTERSECTIONS BETWEEN SEX, LOVE, AND THE MARKETPLACE.

It is an enormous challenge to synthesize into a report a four-day conference, with more than 321 participants and 59 panels, given the complexity of the discussions that took place. Without the hard work of the rapporteurs (who received scholarships to attend the Conference), along with the efforts of Ximena Salazar to secure community sponsors, this report would be a mere summary—by definition, incomplete and possibly fragmented—of each presentation and theme, with as little scientific or political utility as an individual memory of the Conference itself. On the contrary, we understand this report to be a dynamic text that highlights—selectively, and perhaps arbitrarily—fundamental support for further analysis of the intersections between sex, love, and the marketplace, with an emphasis on local and regional phenomena across the Global South.

This introduction has a modest objective: to underscore the main organizational framework of the Conference's panels and discussions, and to highlight a few ideas and elements that not only reoccurred, but substantively delineated the processes that were examined and discussed over the course of the Conference.

The first core concept is "Selling the Body: Sexualized Economic Relations, Commodified Sexual Relations." This theme, which came up in the strong presentations on prostitution, sex work, and sexual commerce, explored how these and other phenomena reflect the intrinsic relationship between love and material benefit. For example, material goods transform into a privileged channel for the manifestation of affection, without delegitimizing or devaluing the "noble" sense of a

sexual-emotional bond. Another line of exploration in various presentations concerned the connection between desire and the market, not only in sex work, but also in social relationships where the market could not (in its hegemonic representations) have any significant role, such as in courtship and marriage, among others.

As for presentations on prostitution or sex work, various investigations involved notable efforts to dismantle the victimization of the sex worker that is usually present in global academic analyses. These presentations showed how, in spite of the violence, inequality, and asymmetry intrinsic to the activity, many of the studies' subjects were not mere passive victims or completely subordinated. Rather, these studies recognized the subjects as possessing a certain agency to creatively and powerfully resist, or project their desires upon, systems of domination.

The second core concept is "A Best Seller: Stories of Romance and the Power of Utopian Ideals of Love—Love as a Political Discourse." Presentations on this theme shared a common element of systematic reflection, locally situated and empirically based on the oppressive and subordinate dynamics of romantic discourse, as well as its emancipatory possibilities. Highlighting the libertarian and progressive side of certain romantic experiences and discussions led to the questioning of female stereotypes, female roles, and women's romantic relationships, critiques that were present in a various presentations throughout the Conference. The next core concepts are "Sexuality and Gender: Two Movements for the Price of One? Social Movements Around Sexuality and Gender" and "Production of Sexual Knowledge, Theories and Research Sexualities."

These concepts demonstrated the notable regional (and local) differences surrounding the histories, strategies, and demands of the sexual diversity, feminist, and sex worker movements. These themes highlighted how medicine, religion, and the media, as well as the humanities and social sciences, constitute lines of production around sexuality that often reinforce inequities and violence in contradiction of their stated intent. In the case of religion, its supposed permanence and eventual reinvention, and its transformation of values in supposedly secular spaces, reflect the existence of a post-secular state, even in countries with secular governments and societies that consider their advances to be historic and irreversible. Once again, complex and non-linear political and social dynamics were on display.

Another core concept is "Sex, Communication, and the Acceleration of Time." This theme was explored in various presentations, such as those regarding virtual communities based on sexual preferences, which recreate racial and gendered hierarchies and produce differential values in the erotic marketplace. Other presentations discussed the political and cultural impact of some potentially conservative feminist perspectives that, despite their posture as critics of the status quo, could be contributing to the consolidation of monolithic and essentializing conceptions of the relationship between communication and sexuality. This is especially true in the case of women and their cultural consumption, which is often conceived as alienating. The next core concept is "The Institutional (Ex)Change Market: The Law, Policy, Education, and Religion." Many presentations explored this concept by

discussing the legalization of abortion, revising the constellation of actors, strategies, and resources in the debate, as well as the disputed narratives. In this framework, some proposed rethinking the role of the state, in its diverse agencies and levels, and discussed the heterogeneity of experiences and positions of social movements and progressive actors (such as the feminist and sexual diversity movements) as well as the conservative side (in many cases, religious institutions). The role of the media was also considered, particularly how the media reproduces gender stereotypes and stigmatizing and terrorizing constructions of sexuality (e.g., youth sexuality). Others discussed the political possibilities of different modes of communication to obstruct oppressive forces in these areas through strategies of subversion.

Bodies of women, LGBT people, and other subjects whose identities are publicly stereotyped and/or sexualized, were explored as sites of legal regulation and political battle through advances in sexual and reproductive rights in many countries, either through the legislature or judicial rulings. Some studies questioned the limits of a justice framework in this area; specifically, what is non-negotiable for demands for justice based on one's body. Another line of reflection involved sex work. Sex work was the topic of many presentations throughout the Conference, focusing on different regulatory contexts that limit sex workers' rights. Given this reality, grassroots organizations presented their demands, demonstrating that the voices and needs of those involved are often not considered during moments of legislation or investigation, leading to significant disagreements between activism, academia, and

legal jurisprudence. Finally, given the diversity of locally situated cases, many analyzed the processes of gay, trans, and intersex conformity through the discourse and historical dynamics that constructed these subjectivities in particularized contexts.

The next core concept is "If You Have Any Questions, Ask Your Doctor: Sexuality as a Health Issue." This concept sparked a discussion about the advances in the HIV/AIDS pandemic in different regions of the world, as well as the strategies of states, international organizations, and social movements to combat the disease. The role of biomedical knowledge, interlaced with other perspectives that carry a heavy normative burden (such as psychology), were recognized for often reproducing stereotypes and subordination based on gender, sexual orientation, class, and race (e.g., through the pathologization of trans people).

The last core concept is "Artistic Production Lines: Transgression or Abjection?" This concept focused on the discussion of how and in what form popular music serves as a vehicle for sexual and gendered images, with political and esthetic possibilities subverted in certain historical contexts (e.g., contemporary communist China). In addition, the concept centered on how cinema is an active witness of the evolution of HIV in society, and has a fundamental role in the configuration of the collective imagination and education on the subject. Presentations also explored politically mobilized artists in artistic genres such as pornography for women (and its explorations about female desire and pleasure) and satirical performance of inequalities based on race, class, and gender in different social scenarios.

As such, this core concept considered to what extent certain highly sexualized objects of consumption (e.g., sex toys) operate to reconfigure sexual communities, identities, and practices, from heterosexual couples to sadomasochistic communities.

In summary, sex, love, and the marketplace, with their multiple, often disputed signifiers and local and temporal intersectionalities, have generated a series of studies explored throughout the Conference. These works serve as a point of departure for academic and political reflection in diverse countries and regions. The Conference constituted an opportunity to create a general panorama regarding what is taking place in relation to sexuality, reproduction, and love, considering the different and complex roles of the marketplace, the state, the media, social movements, and religious institutions, among other relevant factors. This panorama is a fundamental tool to situate our own investigations, thus avoiding intellectual provincialism, as well as current political interventions to amplify and develop people's rights and opportunities.

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# CONFERENCE PROCEEDINGS REPORT PROCESS

COMMODIFICATION OF SEX, LOVE AND ITS IMPLICATIONS, SEXUAL DIVERSITY, HUMAN RIGHTS, REPRODUCTIVE RIGHTS, NEW COMMUNICATION TECHNOLOGIES, THE LAW, AND THE ARTS.

The IASSCS Publications and Dissemination Committee designated one senior reporter and ten volunteer note-takers to attend assigned conference sessions and record key information and contributions of the presentations. The senior reporter compiled these notes and produced brief summaries of each session reflecting key and relevant contributions presented and discussed across sessions, which comprise this report.

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This report focuses on the Conference's nine main themes. Where appropriate, these discussion summaries have been organized to reproduce the 2013 IASSCS Conference, so that readers receive as close a version as possible to what was discussed there. In this sense, each main topic has been divided into sub-themes that support this logic, focusing the discussion on the commodification of sex, sex work, and public policy in relation to sex work, as well as on love and its implications for sex and the market, cultural diversity, sexual diversity, human rights, reproductive rights, traditional media and new communication technologies, the law, sexual health and wellness, and the arts.

# I. SELLING THE BODY: SEXED ECONOMIC RELATIONS, COMMUNICATED SEXUAL RELATIONS

CONTEMPORARY SOCIAL PROCESSES ARE FOUNDED UPON GENDER  
NORMATIVITY AND REFLECTED IN DIVERSE EXPERIENCES.

The commodification of sex is associated with exotic, utilitarian and hegemonic perceptions of human bodies, which are influenced by male and heteronormative ideologies. The commodification of sex is strongly tied to colonizing, capitalistic, and anti-erotic projects. Contemporary social processes are founded upon gender normativity and reflected in diverse experiences. In this context, transgender sex workers, female sex workers, male sex workers, and other forms of selling the body are exposed to the lack of health access, economic vulnerability, marginalization, exclusion, and discrimination in many social spheres.

## COMMUNICATED OF SEX

Transgender women's bodies are simultaneously desired by their exoticness and delegitimized because they cannot ever acquire a cis-gender status. The described experiences are confined to specific niche markets, within which sex work is still dominant. In this context, the more "feminized" trans women's bodies are, the more nudity they expose on the streets as a token of experience through corporal modifications. This phenomenon is a result of the commodification of their bodies, the rejection of their identities, and the acceptance of the money earned through these same bodies. Queer, racial, and economic theories can apply to these situations through the commodification and colonization of transgender bodies, demonstrating the hierarchical relations established between the cis and the trans body. Bodies are commodified according to the expectations of the cis-gender body, which may recognize transgender bodies as desirable and exotic, but do not grant access to the "biological truth." On the other hand, there is a strong connection between bodily desire and the market in male

sex work. Male sex workers use their bodies as a tool, hanging out in gyms, parlors, and other areas, and sometimes cross-dressing according to the requirements of clients. Nevertheless, male sex workers suffer from social stigma, which is manifested through loneliness, isolation, and emotional disorders resulting from low self-esteem. In this context, sex is commodified by transforming human bodies into sexual commodities with prices set according to social normativities. This leads to an economy of sex, which defines different economic levels for people and social groups and develops products and services associated with the construction of normalized bodies.

In the same vein, female sex workers offer sexual services that bring into play values associated with constructions of gender and sexual hierarchies. As such, setting the limits of these practices is a strategic resource for a political economy of suffering. In Buenos Aires, a blowjob is the most common and affordable service, while anal sex is disparaged by the majority of women. Through their transactions, female sex workers create their self-image and the image of their male clients in order to make the situation more palatable and reduce their possibility of suffering. Pregnancy and menstruation take on great but problematic significance. Pregnancy connotes masculine fantasies regarding the appropriate role of women, while menstruation involves transforming the body into a site of concealment. Female sex workers try not to mix work with romantic relationships by drawing sometimes-blurry lines. Nevertheless, there are three types of relationships that occupy a middle ground: clients that are friends, protective lovers, and sentimental relationships. In these three relationships, money is used in different ways. In sentimental relationships, which female sex workers try to avoid, they feel as though they are well treated by their clients and the relationship begins to take

**ECONOMIC EXCHANGE EMERGES AS A PRINCIPAL ELEMENT OF THE RELATIONSHIP. LOVE AND MATERIAL GAIN ARE INTRINSICALLY RELATED AND DEPENDENT UPON ONE ANOTHER**

on a more intimate feel. This demonstrates the permeability or fluidity of the boundaries between the professional and personal role of sex workers when providing the “girlfriend experience.” In every case, one’s ability to manage her emotions is key for her wellbeing; sometimes money is used as a tool to mark the relationship’s boundaries. This blur between the “professional” and the “personal” demonstrates that both clients and female sex workers struggle with intimacy, friendship, and professionalism in a way that cannot completely be captured by a theory of emotional labor.

As a result, economic exchange emerges as a principal element of the relationship. Love and material gain are intrinsically related and dependent upon one another; material goods become a privileged method for manifesting affection. For example, a study of female sex workers in the bohemian area of the Brazilian capital discussed the role that emotions and affection play for women. Sexual activity is not their only service; many female sex workers are their clients’ lovers, companions, or friends. For these women, their client relationships are easier to handle with tenderness, support, or kindness. It can be difficult to separate these relationships from friendships, marriage, or other intimate relationships because reducing them to a sexual contract carries a psychosocial impact. These women appreciate their economic autonomy, which is not only restricted to traditional economic spheres.

**NOT NECESSARILY SEX WORKERS**

It is very common for women to lay out their interest in obtaining economic compensation at the initiation of a relationship. This idea is responsible for the everyday dynamics in relationship exchange in sex work. But it is also observed through representations of hypersexuality attributed to, for example, Peruvian women from the Amazon region, and viewed as a tool of their subordination. Two characteristics of sexual and gendered relationships appear to feed the notion of a prostituted sexuality: a) the visible expectation of economic compensation and b) the positioning of a feminized sexuality as a resource that provides women with access to material goods. As such, women become patrons of serial monogamy, sharing homes with their partners, while men become patrons of informal polygamy.

In the same vein, married women that offer sex or material benefits in exchange for money in South Africa or Tanzania do not consider themselves to be prostitutes; instead, they see their practices as a way to contribute to the domestic economy, especially when they have children at home and their husbands cannot sufficiently provide for the household due to their unemployment or low wages. They see this practice as something that happens occasionally, with no long-term commitment. Many of these women act in secret, without their husbands’ knowledge or consent. This form of

transaction, even though the women themselves do not consider it to be prostitution, has provoked a debate among specialists: can a transitory practice, with the goal of overcoming economic misery, be considered prostitution? An important aspect of this analysis is the central role of the women’s children in their decisions. These economic, sex-affective exchanges take place in the context of the gift economy, framed in social relationships with medium- and long-term interdependencies and reciprocities, that women distinguish from actual economic exchange. Nevertheless, the logic of the gift economy should not be understood as purer or more legitimate than the actual economy.

In Zimbabwe, the complexity of the “small house,” and how it helps to better contextualize sexual practices, is crucial. A “small house” is a colloquial and derogatory term used in Zimbabwe to describe a married man’s quasi-polygamous, informal, long-term, secret female sexual partner. English is becoming the dominant language in Zimbabwe, so there are many words that, when hybridized with local languages, emerge in ways that are difficult to trace. Men are invested in articulating an authentically “African” masculinity. On the other hand, public health has conceptualized the “small house” as a key driver of HIV; she is linked to poverty and lack of empowerment, and often moralist judgments emerge by conceptualizing the man as the “home wrecker.” “Big houses” (the men’s primary female partners) maintain that “small houses” are upgraded whores. The literature exploring the motivation of women to become “small houses” only focuses on issues of poverty

and survival, and not on pleasure and desire. The work reminds us that women from varying economic, social, political, cultural, and religious backgrounds become “small houses.” But what are middle and upper class women’s motivations for becoming “small houses?” These women have various reasons: the desire for fluid and transient conjugal relations to sexually fulfill themselves, the desire to exercise a liberated, more adventurous sexuality, and a genuine desire to have more sex. It is necessary to interrogate the materiality of everyday sex in the way that we think about HIV intervention and prevention. The “small house” phenomenon exemplifies the contradictions, paradoxes, and anomalies of our society as well as the complexities of patriarchal capitalism.

On the other hand, what happens when women purchase sex? There is very little documentation of female economic sexual consumption. It is possible that women are purchasing sex, but that the practice is not receiving its due attention from the social sciences. But what does it mean for a woman to purchase sex? There is still no consensus around how to define this practice, and thus there is likely a discrepancy between the everyday practice of women buying sex and the actual evidence of it in academic research.

## II. SEX WORK, SUBJECTIVITIES, AND PUBLIC POLICIES

SEX WORKERS SEEK TO BREAK FREE FROM THESE STIGMATIZING REPRESENTATIONS BY HARNESSING THE GROWING VISIBILITY OF SEXUAL DESIRE AND THEIR OWN POLITICAL POWER.

In the Latin American context, there are still large discrepancies between legal vacuums regarding sex work, the commercial and media portrayal of the practice, and the actual vulnerability of male and female sex workers. The medical approach to disease control mitigates the elimination of stigma attached to these groups. Sex workers seek to break free from these stigmatizing representations by harnessing the growing visibility of sexual desire and their own political power. Sex work is not one thing—there are different bodies and different sexualities. Sex work cannot be reduced to a solely commercial dimension because the emotions and affections involved make sex work's relationship to the economy, law enforcement, the media, and politics more complex.

### PUBLIC POLICIES IN THE CONTEXT OF REGULATION AND REPRESSION

Policymakers in Buenos Aires, Argentina have reactivated a law regulating prostitution that, under the guise of infectious disease control, permits massive forced entry as a surveillance method of sex workers. The Association of Female Sex Workers of Argentina (Asociación de Mujeres Meretrices de la Argentina, or AMAR) developed a study that observed the interactions between female sex workers and the federal police. The police perform these forced entries, usually violently, to prevent the "trafficking" of women. The study also documented the emergence of various feminist abolitionist collectives that are considered anti-sex. Through protest mechanisms such as the *escrache*—originally used to raise awareness of officers from the military dictatorship who had received immunity—conservative groups succeeded in closing down sex work sites such as bars and nightclubs. These anti-sex groups create chaos in the media by combating supposed drug cartels and trafficking mafias. The police also infiltrate massage houses by posing as clients and

then close down the site in an overwhelming show of force that leaves the women that work there in a state of vulnerability. The over-sensationalism of sex work induces actions to close down sexual commerce. It produces a legal and moral scandal in the absence of laws that protect female sex workers, who in turn are persecuted and inspected through both legal and illegal means that only contribute to their further stigmatization.

Prejudice, with its religious origins or influences, impacts sex work in Argentina even though the practice is not illegal there. The feminist movement is particularly concerned with the problem of sexual trafficking. The trans sex worker community also suffers from discrimination, which pushes them into street sex work. Thus there is a dilemma in the way the debate over trafficking and sexual exploitation is negatively impacting sex work—it undermines sex workers' dignity, interferes in their places of business, etc. The debate is now focused on the possibility of pursuing the clients, as they do in Sweden. Sex work itself is an invisible topic that involves human rights and development in a democratic society.

The existence of a global network to recognize sex work, which advocates for legislation supported by the grassroots, contributes to the claim that sex workers suffer the effects of current regulations. This movement advocates for legislation that would prevent violence against sex workers, infringement of their rights, and their exploitation. Such a law is seen as a tool for their oppression as well as for their emancipation. In Ecuador, for example, there is a progressive tax system for sex workers where the more they earn, the more they pay in taxes. In Bolivia, a network is beginning to form between sex workers and members of academia. The situation in Cordoba, Argentina reflects a process of power and resistance, where the movement is looking to improve sex work conditions. Since 2010, there has been an abolitionist movement (with particular strength in Argentina)

that exemplifies the power of the “experts,” that stands in direct conflict with the actual needs of the sex worker community.

### THE VOICE OF SEX WORK

There are regulations across different contexts that limit the rights of people in the sex work industry. The demands of community organizations, the production of academic and legal scholarship, and the points of agreement and disagreement between the two communities, show that sometimes the needs and voices of the people are not being considered during moments of investigation and lawmaking. As such, regulations need to more closely conform to actual need, with the goal of protection rather than abolition, through a process that recognizes the fundamental concept of human rights.

The possibility of forming a political voice for sex workers in the Chilean neoliberal context is presented through the autobiography of a Chilean prostitute, whose writing operates as a tool for the dissemination and discussion of the politics of the male sex worker and breaks from the Christian logic of suffering that is usually present in the portrayal of this population. This autobiography describes the unexpected events of a male

sex worker alienated from family and institutional structures in the city of Santiago, Chile. The subject is conceptualized as a defector from the heterosexual, conservative, family structure. Virtual prostitution, in this context, is a new prostitution that occurs through cyberspace where sexuality has more possibilities: the creation of fictions and the production of narratives and company. As such, the prostitute disappears from the street and uses social networks to pose questions regarding the spaces occupied by those unwanted by society. There is no one way to be a prostitute. Prostitution, as it confronts excessive capitalism that exploits Latin American workers with exhausting shifts, is presented as a possibility of anti-work in opposition to the Christian logic of effort. José Henríquez explains how his first interview on Chilean television was a global trending topic on Twitter through the hashtag #soyputo, demonstrating how the desires and political power of an emancipated male sex worker generates reactions of great social importance in democratic contexts like Chile. Finally, this type of story looks to break free from the classic sensational and victimizing representations of sex work by replacing them with representations that highlight the political activism of sex workers.

As such, sex worker testimony is useful as a record of the sex worker community and as a tool to let sex workers themselves

THE DEMANDS OF COMMUNITY ORGANIZATIONS, THE PRODUCTION OF ACADEMIC AND LEGAL SCHOLARSHIP, AND THE POINTS OF AGREEMENT AND DISAGREEMENT BETWEEN THE TWO COMMUNITIES, SHOW THAT SOMETIMES THE NEEDS AND VOICES OF THE PEOPLE ARE NOT BEING CONSIDERED DURING MOMENTS OF INVESTIGATION AND LAWMAKING.

describe their social conditions. For example, the histories of the feminist abolitionist movement in Canada are linked to the abolitionist testimonies from conservative spaces. Stories of survival, with female sex workers as protagonists, stand out, particularly those from Montreal, where there is a lot of sexual commerce. The testimonies include personal experiences inside these repressive conservative contexts.

In the United States, new publication models led by sex workers have empowered these social and political movements. These sex worker communities prioritize the production of their own forms of communication. As such, the production of testimonial videos is a way of visibilizing the lives and political demands of sex workers from a non-stigmatizing, anti-patriarchal space. Autobiographical testimonies (in the first person) allow sex workers to question the abolitionist logic that seeks to eradicate the dimension of pleasure of sex work. Interviews that are formatted for TV always carry a potential of controversy with phrases like “buying women’s bodies,” which generate larger debate in the public and media spheres. There are also experimental art videos, as well as documentaries, that, in both cases, allow for the deconstruction of typically pornographic stories. Finally, the production of homemade videos with

smartphones allows the female sex worker to express her right to say “yes” or “no” to sex, without making it obligatory. These types of records have included multiple experiences and perspectives, including drag queens or sexual minorities, who share the limits of sexuality that are not usually exposed. The video format can also use humor or fiction to share testimony.

Finally, in Brazil the use of the term “sex worker” could be too sterile because it erases the semantic condensation of the struggle and experience of prostitutes in the 1990s. “Female sex worker” is a term that professionalizes a dimension of sexual politics. It reclaims the use of the terms “whore” or “prostitute” as a form of political protest and subversion. In Brazil, the movement seeks to expand the debate regarding sex workers’ demands and avoid its institutionalization, which would erase its historic struggle. Instead, it seeks to construct a pluralistic social movement, with a role for feminism, to embrace the political potential of activist prostitutes. There is a concern that the feminism of the state has only reached out to female sex workers through campaigns with an abolitionist or anti-sex stance, ignoring the fact that there is no one way to be a female sex worker.

## III. LOVE, GENDER, AND SEXUALITY IN SOCIO-CULTURAL CONTEXTS

...LOVE DOES HAVE A REVOLUTIONARY POTENTIAL, AS LONG AS WE INVEST IN IT NOT AS A MEANS TO ACQUIRE GIFTS FROM THE OTHERS, BUT AS A FULL COMMITMENT TO OTHERS AND THEIR BODIES. ▶

Love was framed within its historical, political, and economic contexts, noting the ambivalences and incoherencies of how love is idealized when it is sustained by the fictions of individuality and neoliberal freedom, the very same fictions that regulate property, desirability, self-control, and dependence. This dialogue, however, stakes its legitimacy and relevance on the grounds that love does have a revolutionary potential, as long as we invest in it not as a means to acquire gifts from the others, but as a full commitment to others and their bodies.

### ALL YOU NEED IS LOVE?

The first definition of love was set in the prescriptive form of partnership that Friedrich Engels recognized as the event that founded the state and the family and created the public/private dichotomy. In a contemporary context, the presentation questioned how our understandings of love and experiences of desire are shaped. Based on a study of movies collected from across Latin America, the presentation explored this question through a dialogue that oscillated between the transformative and revolutionary potentials of love and the love that justifies and naturalizes neoliberalism. Is love itself revolutionary? After all, a loving relationship does not ensure a

non-hierarchical relationship, even if the relationship occurs in a revolutionary space (e.g., among activists). In their most typical form, relationships are based on monogamous marriages, as expressions of love as a mean of production that regulate—for their own success—bodies as private property in capitalism. Among anti-capitalist political groups, relationships tend not to resist this original dimension of property, reproducing the violence embedded in the set of values historically inherited by colonialism. The lack of commitment to an intimate dimension of love, referred to as revolutionary love, results in narratives of liberation that are only imagined as individual liberations, disarticulating forms of collective resistance based on principles of shared intimacy. Love, like liberation, is uncritically exercised as a selfish, spontaneous act, despite the evidence of elitist bargaining of desirability and violent hierarchical power that mediate loving relationships in a purely neoliberal manner. The presentation called for more emphasis and replication of spaces of resistance that articulate intersections between economic justice, heteronormativity, and love, to produce notions of solidarity that are deeply committed to the way we treat each other's bodies, the way we make a living, and how we relate to means of production. Only then will love build on its transformative and revolutionary potential. Editorial staff and authors of journals from the global south should aim for national

## LOVE, LIKE LIBERATION, IS UNCRITICALLY EXERCISED AS A SELFISH, SPONTANEOUS ACT, DESPITE THE EVIDENCE OF ELITIST BARGAINING OF DESIRABILITY AND VIOLENT HIERARCHICAL POWER THAT MEDIATE LOVING RELATIONSHIPS IN A PURELY NEOLIBERAL MANNER.

and regional scope, improve indexation and create networks of local journals and institutions; and South;

The narratives of romantic love among aging couples were explored through the 2010 film *Amour*, directed by Michael Haneke (the story of an old woman and her partner who kills himself after her death), and André Gorz's *Letter to D: A Love Letter* (a letter that the philosopher wrote to his wife before they committed suicide together). The two texts unveil a series of cultural values given to life, love, and aging. They share the notion of pure love that lasts a lifetime, is forever faithful, and can only be stopped by death. The presentation introduced the texts on those terms, but questioned the contrast of romanticism in old couples' narratives, since the same values that encompass them are easily accommodated within the contemporary values attributed to age, health, and dependence. The two narratives contain images of the last moments of life, where the act of pure love is revealed. The loving relationship of the aged couple is defined by emotional (as opposed to social) bonding, which disrupts the historical notion of love, where romantic love is grounded in the idealization of the woman and the heroic man, bounded by the virtuous nature of their relationship. The love of an aging couple does not fit within that heroic idealism, but is instead grounded in redemptive affection; as illustrated

in the films, it is the devotion of the apologetic man who redeems himself for his absences and lack of affection over a lifetime, and the woman who finally becomes dependent on the care of her partner. The love of aging couples is shaped by weakness, sickness, and impending death. Since the couple is already outside the historical notion of love, there is space to accommodate suicide within their romantic narratives. The powerful narrative of suicide and its romantic value have already crossed geographical and cultural boundaries: from the sati immolations in the funeral fire to the intellectual Western couples who choose to die together, different forms of suicide as a romantic act share a sense of tragic romanticism (of course, if we choose not to consider the fact that it is almost always the woman who kills herself after the man, or the servant after the master). Suicide as a loving and romantic act is read as an act of heroism. But the suicide of an aging couple adds the claim of dignity to this romantic value, a decision based on decay according to social perceptions around loss of control and the threatening growing dependence on other people and institutions. These experiences of romantic suicide share perceptions of independence and people's capacity of production. The sacrifice that builds up the romantic heroes of love takes a peculiar shape when it is the sacrifice of aging lovers; while suicide keeps its drama, it is more easily accepted

because it prevents the unbearable degradation of bodies that were, to a certain degree, already isolated from society. This work suggests new foundations for understanding romance through a grounded awareness of the way we socialize the gift that one gives in love. The contrast between idealized love and the love of aging couples demonstrates the understanding of love as situated within all other power relations, not only within the relationship between the lovers themselves. The peculiarity of this narrative was the use of romance as a regulatory device to deal with something we are not prepared to deal with—aging.

### LOVE, GENDER, SEXUALITY, AND THE MARKET IN DIFFERENT CULTURAL CONTEXTS

In China, young people construct their dating relationships through a matrix of cultural rules, market forces, and institutional demands, such as the rules of competition in the hukou dating system. This case study explores the intricacies of what it means to choose a boyfriend for love rather than for financial mobility. One subject is chastised because her chosen partner may have difficulty finding employment locally. Right now in Beijing, dating and economic markets are very competitive, so these concerns are legitimate and mutually felt.

The ideal partner is not just constructed by market forces, but also cultural ones. For example, women with white skin, wealth, and beauty are prioritized. Wealth is the most important factor for men, while youth and beauty are the most important factors for women. The problem is how women in Beijing navigate and negotiate this reality. "Eating bitterness" becomes a strategy for women to negotiate a better life and resist the feeling of institutionalized unfairness in the city. The fluidity and rapidly changing dynamics of Beijing society in the early twenty-first century have created many uncertainties, as well as a substantial contraction of choices and opportunities. Young people can shape their intimate lives according to their individual vision within the larger context of current and future opportunities, as well as the racial hierarchy within the region. This may not be directly related to the valorization of whiteness in the West. Little work has been done to grapple with these connections.

Sexuality in Ghana is broader than how we formally understand it. There are no formal sex education classes in secondary schools in Ghana; when this knowledge is transmitted, the focus is on abstinence. Sexually active girls are publicly shamed by school authorities. Nevertheless, schools are regarded as "bubbling with sexual opportunities" with both peers and teachers. Thus the behavior of male teachers contradicts the

abstinence discourse promoted in the schools. While sexual knowledge appeared to increase from thirteen to twenty-one years of age, one theme held true: all women declared themselves virgins (even one who had a baby!) because they are required to be virgins to be considered eligible prospects for marriage. This shows how hegemonic discourses of women's virginity govern the logic of the public sphere, what these women are willing to say about themselves, and the need for more nuanced approaches to sexual health that recognize the pervasiveness of the ideal of virginity.

Urban women in Nepal negotiate their gender, intimate relationships, and sexualities in the binary division of "tradition" and "modernity" found in contemporary Nepalese culture. While there is a substantial body of work that traces the flow of Western media to Nepal, there is little on the role of Indian media in the construction of Nepali identity. Due to Nepal's and India's shared bonds of religion, language, and borders, Bollywood media is easily accessible in Nepal. Bollywood, which has undergone significant changes in its own representations of sexuality, has drastically shaped middle class women's notions of love and identity in Nepal. Love is the acquisition of a gesture and practice. While South Asian culture has always had a discourse of love, the Bollywood industry has provided a practice of love. However,

Nepali women are cautious of embodying these practices because they still want to remain respectable and traditional. Thus, Nepali women strategically manipulate this practice of love, using their *ijat* to differentiate themselves from Westerners and present themselves as somewhere in between traditional and modern.

The experiences of a feminist collective called the "Irreverent Feminists," composed of middle-class female students at the University of Buenos Aires, demonstrates the social sense of gender and sexuality in the development of political and biological experiences of young women. This group was created by veteran feminist activists and other women who were not necessarily militant. Very few of the members were able to trace a clear genealogy of feminist activism from their mothers to themselves. The activists' main activities included discussions of gender perspectives in university courses, in-house trainings on Latin American feminism, political discussions, and participation in marches to the Plaza de Mayo. Some of the events they coordinated include participating in the International Day for the Elimination of Violence Against Women, campaigning for abortion, and attending trials for missing persons with slogans like "No more missing women. No more dead women. No more feminicide." Unfortunately, this group proved to be unsustainable and eventually dissolved for various reasons,

THE PRESENTATION CALLED FOR MORE EMPHASIS AND REPLICATION OF SPACES OF RESISTANCE THAT ARTICULATE INTERSECTIONS BETWEEN ECONOMIC JUSTICE, HETERONORMATIVITY, AND LOVE, TO PRODUCE NOTIONS OF SOLIDARITY THAT ARE DEEPLY COMMITTED TO THE WAY WE TREAT EACH OTHER'S BODIES...

including its own understanding of feminism and political intervention, its heterogeneity, and the difficulty of political organizing. The failure of this group is an indication of how middle class socialization attracts young feminist women to a globalized cultural industry that actually ends up weakening their movements. One of the challenges is learning how young women uphold legacies of feminism within their experiences in the neoliberal state, a world that is unusually egalitarian in the formal recognition of rights.

The notion of *habitus* and theory of social distinction was originally coined by Pierre Bourdieu to understand social differentiation. This social differentiation in non-heterosexual spaces highlights the invisibility of gay spaces. The "boulevard" in Santiago, Chile is a place frequented by lesbian, gay, bisexual and trans (LGBT) people. They are respected if they follow some rules of conduct and do not embody stereotypes of fags or butches. In the context of the LGBT community's lack of cultural and financial capital, frivolity is the strategy for engaging in non-permitted behaviors. The community escapes from mainstream LGBT vulgarity through car cruising, having drinks in safe places with close friends and then attending underground parties, and indirectly exhibiting sexual behavior.

Euphemisms exist at all levels of language to avoid any term related to homosexuality, while sexual imagery in public and virtual networks passes through an elite filter, similar to the use of English and elite pop music.

Finally, in countries such as Chile, Brazil, or Argentina, violence is not only related to the body, but is also seen as a social practice or worldview. For example, three out of four people in the LGBT Pride March in Santiago, Chile have experienced discrimination and victimization, mostly through taunting or mocking. The current judicial order reproduces the heteronormative model through constant control of the body, emotions, and identity. Despite the advances achieved in these countries, there is still a homophobic atmosphere in society; education remains an important tool to affect change, along with the work of LGBT organizations to gather evidence and press for new laws to protect their communities.

## IV. LGBT MOVEMENTS, CULTURES, AND HUMAN RIGHTS

AS SUCH, POLICIES ARE NEEDED IN SCHOOLS, WHILE THE VISIBILITY OF THE LGBT MOVEMENT HAS BEEN EFFECTIVE TO SENSITIZE THE POPULATION; PEOPLE WHO HAVE HAD PREVIOUS CONTACT WITH LGBT PEOPLE EXHIBIT FEWER HOMOPHOBIC TENDENCIES.

A feminist political critique of Chile mentions that if Sebastián Piñera, then-current President of Chile, were a liberal and pro-family man, then he could incorporate the gay agenda into his public administration. In other words, gay issues are much less problematic for a liberal president, who can capitalize on gay and feminist images following a military dictatorship. Currently, not only the left supports the gay agenda, but also the right; compared to other social movements, feminism is taboo, while sexual orientation and gender are not. Gay images are imported from other contexts, especially from the North, overlooking images of the Chilean movement to avoid invoking local memories.

In another context, sexual activity between persons of the same sex was criminalized in forty-two of the fifty-four original member states of the British Commonwealth, thus an export of colonialism. A comparative analysis of the global queer movement from 1999 takes into account the emergence of gay and lesbian policies, as well as these identity-based movements. As such, a coalition of NGOs in London is working with social movements in the global South for decriminalization. In India, the Voices Against 377 movement had a victory in favor of trans and gay people, while the ARC-International in Canada is promoting leadership of states in the global South before the United Nations, while South Africa introduced a UN resolution on human rights, sexual orientation, and gender identity in 2011. If the imperial history of the Commonwealth circumscribes the realization human rights, it also presents opportunities due to shared laws, language, and institutions.

LGBT politics in Kyrgyzstan are very influenced by Russian regulations. The country is surrounded by empires and is very poor. Kyrgyzstan achieved its independence accidentally, without any revolutionary struggle. At that time, it was very open to

outside agendas and influence, including the IMF, the World Bank, and other international development agencies, which generated some popular resistance. This country is considered to be the "island of democracy in Central Asia." Nevertheless, the government has not taken the time to involve itself in sexual issues. During the time of the Soviet Union, relationships between men were decriminalized, but LGBT identity is perceived as a foreign, unnecessary idea that is outside the social norm. The LGBT political movement began in Kyrgyzstan when two women were thrown out of a cafe for kissing; the cafe's action was legally denounced and the situation was covered by the media, both rare occurrences. The government, in response to this movement, decided to support the trans population in 2006 through the Ministry of Health. One could thus view the foreign, pro-development influence on Kyrgyzstan as a positive for the LGBT community.

Turning to Brazil, the Law to Prevent Homophobia (PCL 122), which criminalized homophobia and was passed in 2006, sought to modify two norms: the penal code and the law against racism. As such, the law situated homophobic language within the context of racism and prejudice. PLC 122 contemplates race, gender, and sexual orientation, including the representation or expression of any such affect, and penalizes actions that induce violence against homosexuals, with prison sentences of up to seven years for crimes and up to six years for intolerance. In Brazil, one out of every four people (one out of three men and one out of five women) has medium to strong homophobic tendencies. Statistical analyses show that there is a 92.3% chance of being homophobic in Brazil; men have the most homophobic profiles. As such, policies are needed in schools, while the visibility of the LGBT movement has been effective to sensitize the population; people who have had previous contact with LGBT people exhibit fewer homophobic tendencies.

# V. SEX, COMMUNICATION, EDUCATION, AND THE ACCELERATION OF TIME

HOW DOES THE NEOLIBERAL MENTALITY OPERATE AT THE MICRO LEVEL IN THE BEDROOM? ▾

## SEX NARRATIVES AND BIOPOLITICS

**N**arratives of sexual trafficking victimization travel across diverse activist coalitions, policymakers, and multinational corporations (MNCs). Research on MNCs (Google, The Body Shop, and Manpower) details their investment in sexual politics through the narrative of sexual trafficking, but without a humanitarian concern for modern slavery or a commitment to traditional ideas of gender and sexuality, but rather as a profitable exchange. The alliances of anti-trafficking campaigns, which travel so well across global contexts, can be explained by three cultural formations: carceral feminism, militarized humanitarianism, and redemptive capitalism. Carceral feminism refers to the feminist response to the moral panic of trafficking (as it second wave feminism responded to rape, sex work, and domestic violence), with the consensus around political investments in punitive solutions sustained by the paradigm of state intervention. Carceral feminism represents the feminist commitment to strategies of social control that has inspired other agendas, such as the war on drugs. Militarized humanitarianism is the application of carceral politics on a global scale. New groups of evangelical Christians, “the justice generation,” actively mobilize against trafficking, choosing it as a priority to articulate their global vision of social justice through criminal justice language and

to promote solutions imagined in corporate terms. Redemptive capitalism is the lens through which Elizabeth Bernstein studied the corporate agenda of gender freedom. MNCs became advocates within—rather than targets of—anti-trafficking campaigns by providing market-designed solutions, from concerts and advertising campaigns to actual interventions in policymaking. Manpower Inc., a human resources consulting firm, leads campaigns against the trafficking of women and girls (the harshest form of trafficking), thus shielding itself from any critique of appropriating labor as form of exploitation and trafficking. Ending trafficking, according to MNC discourses, becomes profitable; advocacy is appropriated by MNCs not only as a way to transform themselves but to transform the market and the world. MNCs thus promote transformations in an era when the capacity to advocate for one’s social entitlements is in decay.

Young people negotiate their identities across the ruined landscapes of Detroit, which became an illustration not only of the fragility of the modern world and the dangers of urban decline, but also of how neoliberalism went wrong. This intervention was based on the community work of Detroit Youth Passages and its project to address sexual health in the city. The project shared young people’s issues across different situations of disadvantage. The presentation emphasized how young people appropriate

ANY POSSIBLE CLAIM OF ACCOUNTABILITY DIRECTED TOWARD THE STATE WAS REPLACED BY THE DISAVOWAL OF NEIGHBORS, UNDERMINING POSSIBILITIES FOR SOLIDARITY.

the city's reputation as part of their own social geographies by normalizing the constant threat to their safety, and highlighted the challenges and opportunities already mediated by perceptions of stigmatization referred to in Loïc Wacquant's work on spatial inequalities. Detroit is received, understood, and embodied by young people who already embodied stigmas around sexuality, race, and class, and have experiences in the criminal justice system. The particular form of spatial stigma operates through the neoliberal project—Detroit is deployed as a particularly vilified place, and its decline is perceived as an inherent quality of the city, not as a failure of the state and its politics. Metaphorical linkages were articulated between the decay of the city and the constant danger of rape, but without any institutional accountability. Any possible claim of accountability directed toward the state was replaced by the disavowal of neighbors, undermining possibilities for solidarity.

In Mexico, the struggle for the democratization of sexual rights has never been as successful as in the last decade. The 2007 reform declared abortion in Mexico City to be a universal right, and reaffirmed the obligation of health services to guarantee this right. However, the health sector suffered its own reforms beginning in 2004, adopting partial privatization, tightening social security, and reducing federal budgets. At the moment the right to an

abortion was universalized, the structural adjustments to the health sector were transforming the constitutional right to health into a commodity. Public healthcare in Mexico is characterized by its poor quality, in major contrast to private services. Guaranteeing the right to an abortion in the public health system did not deliver a better health system, but it unintentionally transferred the status of poor women to all women seeking abortions. Taking those material conditions into account, what are the potential effects of abortion reform on the production of women's citizenship? The interpretation of their newly acquired right is mediated by the historic relationship women have had with public services, characterized by the Mexican political culture of clientelism and authoritarianism. Three discursive subjective positions among women were recognized: access to health services for abortion is an important concession from the government; these services are evidence of an excessive state tolerance of women; and abortion is in fact an individual right that ought to be protected. The first finding is the most problematic one, expressed by a modern notion of reproductive rights and reproductive freedom but taken up by women who are already located in relationships of subordination. The subject of rights became a grateful subject, and rights are delivered not as material conditions and exercises but as symbolic rights distributed among a political clientele, not among citizens entitled to social rights at all.

A new drug rehabilitation program was set up in the United States in 1999 as an alternative to imprisonment, reducing costs in the criminal system and giving offenders the advantage of a clean criminal record. However, the treatment in these "drug courts" represents a violent process for participants. The main strategy of group therapy is collective shaming, with a depiction of drug addiction that is articulated through social standards of worth and uses neoliberal criteria to evaluate improvement. These criteria are defined by standards of productive labor, not by standards of care or any standards actually addressing drug use. The criteria endorsed stigmatization on the basis of gender, race, class, and sexuality. Sexuality in particular is mobilized within the politics of shaming as a privileged zone of attack for participants that, when not promoted by the staff, is enhanced in confrontations among participants. The presentation revealed a treatment regime that is strongly articulated through participants' vulnerability. The program works through a conceptualization of drug use as a lifestyle, with a prejudicial assumption of a lack of self-discipline and work ethic, replicating a hierarchical authority that cares very little about the person. The narrative is comparable to a vision of government that has control over poor people and disciplines them, understood through Foucault's understanding of biopolitical power. The abusive techniques used by the staff in the drug courts

were deployed as good hierarchical practices that prepare the participants for the low income labor market that waits for them after rehabilitation, a rehabilitation that claims its own legitimacy as virtuous and desirable.

How does the neoliberal mentality operate at the micro level in the bedroom? In the context of great technological expansion, there is a perception of a parallel expansion of sexual opportunities that produce images of personal freedom. The rational adult, free and capable to make individual choices in the market, the neoliberal sexual actor, is constrained only by the requirement to not harm others. How is this paradigm articulated in a dialogue about HIV transmission and bareback sex between gay men? The presentation sought to locate "the ethics of barebacking" in the repeated narrative of individual choice and the individual decision to engage in unprotected sex, where HIV transmission becomes an individual's own fault—"there is no one to blame but yourself." The criminalization of the nondisclosure of one's HIV-positive status does not correspond with the predominant positions of choice. The burden of individual responsibility falls on the neoliberal subject, in opposition to prevention campaigns that are making an effort to "socialize the responsibility" and raise social awareness around HIV/AIDS. This raises open questions about alternative

perspectives for HIV campaigns. It is necessary to transform paradigms beyond the invisible neoliberal subject whose liberty legitimizes his lack of responsibility over another. The best space to discuss HIV, which can allow us to transcend the spatial limits of the neoliberal subject and vindicate what people intuitively know about sex, is never just dependent on invisible hands disconnected from bodies. Against that rational neoliberal free subject, there is a space to make our hands and acts visible, where we can, from time to time, just touch a heart.

Neoliberalism does not only define the tone for the contemporary biopolitics regulating our bodies; it also sets the tone for new languages of rights and reparations that are travelling easily through transnational networks. Markets are occupying the spaces left open by states, creating spaces of clientelism, precariousness, and decay with which people may not have consciously chosen to identify themselves. There was a call for more critical understandings of rights and their delivery, and to take gender and sexuality seriously to reinvigorate the dominant genealogies of neoliberalism. There was an implicit call to re-embodiment rights through the experiences of people, instead of through the language of neoliberalism.

### SEX IN EDUCATION

The re-democratization process in Brazil marked the beginning of a new era of HIV programs, an anti-discriminatory agenda, and the new constitution of 1988. The historically constructed violence against LGBT identities was tackled by embracing the path of egalitarian rights aligned to heteronormative patterns. The first public policy adopted in this sense was the Brazil without Homophobia campaign of 2004. However, when President Lula, an open LGBT advocate, was succeeded by Dilma Rousseff, she was reticent about the movement and initiated a policy change. The current scenario is complex; in Brazil, the biggest pride parade in the world coexists with a high figure of LGBT homicides. Schools exemplified this ambivalence, by ranging from total acceptance to total rejection of the LGBT campaign. In this context, Brazilian youth are exposed to a complex discursive scheme, where sexual diversity is sometimes strengthened and sometimes repelled.

Data shows that 30% of the Brazilian LGBT population suffers discrimination in the school setting. Youth that escape heteronormativity are ridiculed by teachers and other students. The Latin American Center on Sexuality and Human Rights prepared a workshop on gender and diversity in schools, focusing

THE FIRST FINDING IS THE MOST PROBLEMATIC ONE, EXPRESSED BY A MODERN NOTION OF REPRODUCTIVE RIGHTS AND REPRODUCTIVE FREEDOM BUT TAKEN UP BY WOMEN WHO ARE ALREADY LOCATED IN RELATIONSHIPS OF SUBORDINATION.

on discrimination based on race, ethnicity, gender, and sexual orientation, which had its origins in the Brazil without Homophobia campaign. It was composed of both individual and cooperative learning (chats, case studies, face-to-face meetings). The federal government promoted this workshop, which was adopted countrywide. More than 35,000 teachers participated in these workshops, and 35 universities currently offer this training.

Two major policies on sex education were promulgated in Vietnam. The Ministry of Education and Training launched a series of innovative programs and approaches to sex education issues, establishing an active role for itself in sex education. However, the lack of support from family members and school officials, as well as the fact that the program is a non-mandatory extracurricular activity, challenge the program's effectiveness. Also, this program is not under direct state management or supervision. As such, although there were large investments in its development, especially from the UN, the results have not met expectations. On the other hand, the Research Centre for Gender, Family and Environment in Development uses an approach that brings together parents, youth, government, teachers, and community to improve participation, capacity building, and youth activities. Despite the massive adherence to the program, some questions remain unanswered. For example, is it possible to change the heteronormative mindset of policymakers, adults, or the media? Whatever the answer may be, comprehensive sex education should improve young people's freedom from all forms of stigma and discrimination.

The following work describes the Mitra Inti Foundation from Indonesia, which focuses on sexuality and reproductive rights. It provides technical assistance and produces and disseminates information for individuals, NGOs and GIs. The results show that a high number of persons who attended the training program were accepted to an Indonesian National Conference in 2012. One of its strategies involved providing a virtual safe space where youth can discuss issues related to sexuality.

These works highlight comparative programs in countries with profound cultural and historical differences, such as Brazil, Indonesia, and Vietnam. The methods vary: sexual diversity is highly at stake in Brazil, while the Indonesian foundation tries to amplify sex education and the Vietnamese program tries to tackle issues of pregnancy and STIs. The common thread is education in an integrative sense—going beyond the school to affect the communities, policy, and ultimately society as a whole. The programs shared a lot of common barriers, such as resistance from teachers in Brazil and Vietnam, showing that sometimes public policies will have internal barriers to implementation at the local level. In this sense, many proposals involve a dynamic process in which students and teachers do not assume static positions; however, in such polemic matters, that fluidity may be applied to both sides, promoting dialogue and provoking real change.

## NEOLIBERALISM DOES NOT ONLY DEFINE THE TONE FOR THE CONTEMPORARY BIOPOLITICS REGULATING OUR BODIES; IT ALSO SETS THE TONE FOR NEW LANGUAGES OF RIGHTS AND REPARATIONS THAT ARE TRAVELLING EASILY THROUGH TRANSNATIONAL NETWORKS.

### SEX IN THE MEDIA AND IN CYBERSPACE

During the social and economic crisis in Argentina between 2000 and 2008, there were some reforms in the television industry. Gender and sexuality issues and changes occurring in this decade related to the sexual marketplace and related state policies, as well as to changes in the moral rhetoric of television. Both news programs and television series represented prostitution as a main narrative topic and social problem in conflict with the law. Television worked as a navigator to build these social problems. The representation of prostitution was transmitted to the audience through generalizations: victims were not victims of the social structure, but an embodiment of vulnerability and marginalization. The representation of prostitution was an example of the crisis, and television worked as double operator of depoliticizing communication and politicizing the media.

One presentation explored how books, magazines and therapies teach sexual pleasure, commodification, agency, and body ownership. Four topics of feminism share patterns of liberation: contraception and abortion, menstruation, rejection of religion, and sexual pleasure. Sex solely for the sake of pleasure, and

not necessarily for affection, is part of sexual liberation and gender equality. Women's magazines, sexology books, sexual therapy, tuppersex meetings, and sex toys also were involved in providing sexual pleasure. This commodification of sexuality is usually related to sex work and gay culture, but less with heterosexual practices and women's liberation.

Sexual racism is a form of racism that is expressed in online sex and dating sites. For instance, in Australia "white" is attractive, but "Indian" and others are unattractive. We should invite people to consider how social forces shape sexual ideas in order to understand these prejudices. Using "sexual liberty" as a behavior was one of the strategies used in negotiating with this stigma.

In France, the gay male bareback web sub-community has defended sex without condoms, so it is now conceived as the center of HIV/AIDS risk. Its Internet site has become popular, with 2,000 members across France; one has to declare himself either HIV positive, HIV negative or "I don't know" to subscribe to the site. The major hypothesis was that this group generates a collective denial of death, with omnipotence as the major

psychological pattern. The Internet provides a space where people adopt new identities, play different roles, and find it easier to bond, and emotional proximity is not a priority. The principles of economic liberalism of hypermodernity are mixed with sexual practices, since web designers and participants both believe themselves to be big sexual consumers. Sex is not practiced, but consumed. The radicalization of sex is the exclusive way to meet a partner, while affectionate contact and romance are excluded. Participants become the objects for multiple consumptions as a part of the economy of sex.

In the recent decade, different forms of online interaction have created various spaces of sociability that work in parallel to offline life. "Manhunt" has been operating for over ten years in this context. This site promotes encounters between men, including quick, casual sex, which is referred to as a "fast fuck." Being a man is highly valued, and "macho" is understood as a positive attribute. In cultures of Mediterranean heritage, like Brazil, "being a man" is achieved through manners, and this assertion of masculinity suggests the cultural assumption of sexual positions. The use of the term "inverted" to refer to the person who is penetrated, and the term "man"

to refer to the person who penetrates, genders the sexual act. The "macho" position is highly regarded. There is a tension between expectation and reality in chat rooms, with a kind of mismatch between users' discourse and practice, creating paradoxical positions.

Social media outlets like Facebook can create jealousy by helping people monitor another's behavior through virtual stalking. This practice is not stalking in a conventional manner, but in a covert way to gather information about another person. Though new media is used as a technique to end relationships, harming others and creating jealousy mostly in young people, this strategy of negotiating jealousy does not originate with new media, so it is not useful to blame new media.

# VI. THE INSTITUTIONAL (EX)CHANGE MARKET: THE LAW, POLICIES, EDUCATION, AND RELIGION

...NOWADAYS IT IS POSSIBLE TO USE THE INTERNET AS A  
TOOL FOR SEXUAL RIGHTS.

## NEW AND OLD REGULATIONS OF SEXUALITY IN LATIN AMERICA

The first presentation analyzed the legal situation in Brazil, where abortion is legal only in cases of rape, while adolescents' plenary legal capacity is part of their sexual and reproductive rights and self-determination. The last state decision regarding the right to abortion established parental notification requirements for adolescents who want an abortion. This demonstrates the religious—primarily evangelic—influence in the country, which exerts a strong moral pressure over the state. Meanwhile, doctors often do not know how to apply the legal norms to facilitate legal abortions.

To understand the legalization of abortion in Mexico City in 2007, it must be situated within twenty years of the women's movement. The judicial process put an end to the criminalization of abortion. Through this process, the court was exposed and exhibited on television, which facilitated its self-censorship. The supreme court's decision visibilized the courts in other regions that have restricted sexuality. It is almost as if the court took this decision to improve its image, with the help of the media.

In Chile, regulations are based on adult-centric ideals that serve as references for youth, who are transitory subjects. Youth are singled out in the area of maternity; teen pregnancy is subverted

and religious ideals are linked to morality, in contrast to a rights-based focus. There is an ambivalent familial control; on the one hand, parents place great trust in their children, but on the other hand, parents boycott their children's sexuality, generating self-censorship and an obligation to conform to the ideal romantic relationship. This constitutes the coercive force of Chilean culture, where reigning conservative ideals push young women to have yet another child to avoid an abortion. This conservative political agenda appeals to the protection of life. Sex education is weak, and the relationship between sexuality and the market is dangerous. Nevertheless, this ritualized norm is not only capable of creating subjects, but every act of appropriation carries with it the possibility of subversion. In this context, female public high school students demonstrate a greater capacity to reflect on their sexuality, highlighting the laws that dictate sexual activity.

In Argentina, abortion does not politicize sexuality because abortion has been illegal since 1921. Feminist movements frame their demands as a call for access to health, but this demand is also considered a call to legalize abortion. For example, consider the case of the conservative NGO Portal de Belén versus the progressive NGO Catholics for the Right to Choose, which became involved in a collective action that implied abandoning the individual rights framework. Thus the juridical conflict became political. How does one understand the juridical? The legal system has a transformational and emancipatory potential by

defining possible conditions of visibility for collective subjects. Abortion is constructed in two ways: one side politicizes abortion, while the other side frames abortion as part of sexuality, a private space that depoliticizes it through a biomedical framework. A third option is sexuality linked with denial, where abortion is only considered in cases of abuse, redefining a legal subject.

### SEXUAL RIGHTS, MEDIA AND REPRESENTATION

**S**exual citizenship is addressed through the following question: what are sexual rights? Communication of sexuality faces problems; for example, it can be confused with pornography or entertainment. However, nowadays it is possible to use the Internet as a tool for sexual rights.

Despite their increasingly sexual content, the media are still characterized by stereotypes. A specialized media has emerged as websites, columns, and periodicals, which brought with them a new vocabulary that put the mainstream conservative culture at stake. One of these initiatives is the Latin American Center of Sexuality and Human Rights (CLAM), based in Rio de Janeiro, Brazil. In 2009, homosexuality and abortion were its most published topics. CLAM's wording choices are already a political process: words create conceptualizations, which permit political debates, which shape public policies. CLAM has various

strategies for approaching subjects. For example, when the Pope visited Brazil in 2013, while mainstream media discussed what the Pope said, CLAM wrote about what the Pope did not say.

The mainstream media disseminated a morally charged HIV discourse during the HIV pandemic in Mexico. With the reactivation of such discourse, balanced by biological, medical, and anthropological discourses, which assume non-existent neutrality, all other approaches were rendered invisible. As none of these narratives were deemed accurate, and were at times much more of a disservice than a benefit for the population, one group of people living with HIV decided to create their own space in media. Their timing was unexpectedly perfect. The conjectures regarding the effects of the epidemic created the opportunity to talk about prevention with legitimacy. At the same time, it was imperative to negate the misinformation circulated about HIV. A series of issues related to sexual rights arose as a result. The quality of the publications started to attract public and media attention. Many people began to grant the group recognition as valid informants because of the accuracy of their information. Currently, the group's print newspaper "Letra S" is considered a reference related to HIV and sexuality issues. In order to change discourses, it is important to change reality.

Media is a powerful resource. This session also showed how innovative, creative, and anti-establishment media can be. The

▶ **THERE IS AN AMBIVALENT FAMILIAL CONTROL; ON THE ONE HAND, PARENTS PLACE GREAT TRUST IN THEIR CHILDREN, BUT ON THE OTHER HAND, PARENTS BOYCOTT THEIR CHILDREN'S SEXUALITY, GENERATING SELF-CENSORSHIP AND AN OBLIGATION TO CONFORM TO THE IDEAL ROMANTIC RELATIONSHIP.**

physical barriers previously imposed on printed material no longer exist in the virtual world. While printed media is drastically reduced by financial realities, virtual media does not know such limitations (at least not directly). As such, Brazil and Peru showcased projects that utilize the web to provide information and promote activism. However, the digital and the printed world converge directly to support sexual and identity rights.

The next presentation described how a specific context in Chile established the relationship between images and politics, demonstrating the traps of imagery through the intervention of the University Collective of Sexual Dissidence project (Colectivo Universitario de Disidencia Sexual, or CUDS) "For a better life, donate for an abortion." This two-year intervention inserted itself into social spaces, with the image of a fetus spilling over into the image of a woman, converting it into a contested space. Images can create worlds; politics become a world of images that determine ways of understanding the body. The campaign, which encouraged open discourse and offered non-canonical images, experimented with the appropriation of pro-life imagery. Before this campaign, the fetus was solely a tool of the pro-life groups. As such, the campaign used a parodic appropriation of the main sign of the anti-abortion movement—the fetus— and deconstructed the pro-life narrative.

### SEXUAL AND REPRODUCTIVE RIGHTS AS A MATTER OF GLOBAL JUSTICE

With the decentralization of politics and the establishment of the multiparty system in Indonesia, new electoral politics started mobilizing narratives of religious sentiments articulating the ideology of kodratwanita (women's place is in the home) interpreted from the Qu'ran and Hadits. For example, the presence of specific religious narratives articulated by lawmakers, who aim to control women's and LGBT bodies, rely on religious extremism. The new political culture defined by obedience to rules and the protection of women from temptation is reproduced across all electoral platforms, which has enabled new alliances between political parties and actors, university students, unions, and farmers. These groups are linked through narratives that equate morality with cultural tradition, detached from the pain and damage that this equation brings to people in different situations of subordination. It is therefore urgent to strengthen alliances between women's rights groups, democracy movements, and any other movement fighting discrimination. It is also crucial to reclaim Islamic values publically, promote alternative readings of the Qu'ran and the Hadits, and reconcile the concept of justice with the language of gender and human rights already articulated in CEDAW and the Yogyakarta principles.

The Circle of Women with Disabilities (Círculo de Mujeres con

THE NOTION OF JUSTICE AS A “NON-NEGOTIABLE TERRAIN” IS A STRATEGY AGAINST THOSE WHO REDUCE RIGHTS DILEMMAS TO DISCOURSES OF CULTURAL AND RELIGIOUS LIMITS, WHERE CULTURE AND RELIGION CONTRADICT (IN APPEARANCE) WITH THE PRINCIPLES OF SEXUAL RIGHTS.

Descapacidad) must incorporate sexual and reproductive rights into its working agenda. The Circle was founded in 1998 by a group of women living with physical disabilities in the Dominican Republic. They reflect on the different ways disability is perceived and victimized in politics, education, culture, society, and labor. These perceptions support a structural position of inferiority that excludes women with disabilities and contributes to their low self-esteem. In this context, women’s reproductive rights are mediated by preconceived notions of disability. While women are socialized as potential wives and mothers, these possibilities are undermined for women with disabilities. They are expected to stay in the family home, denied the possibility of independent living. Furthermore, women with disabilities tend to be sterilized without their consent. There is also a general perception that women with disabilities will pass their disabilities along to any children. Their freedom of choice is undermined by their future children’s or families’ interests. Therefore it is important to strengthen awareness regarding the experiences of women with disabilities, breaking myths and misconceptions. The process starts with women themselves; it is crucial to promote leadership among women with disabilities so that they can fight for their rights and change the paradigms surrounding women’s rights and human rights alliances.

Access to surgical interventions for permanent contraception in Argentina is written across power relations in the public healthcare system, affecting mainly low-income women. Women’s sexual and reproductive rights are institutionalized as policies

defined by demographic priorities and Catholic Church ideology, not grounded in a human rights framework. The decision to choose surgical contraception is diverted to institutional authorities: their trajectories cross long judicial and administrative processes, where bioethical committees and ombudsmen participate to validate women’s decisions about their own bodies. The bureaucratic trajectory reveals a system where the determining factors for intervention live outside women’s bodies. While certain reforms have been enacted (from improvements in the medical intervention itself to the implementation of consent forms), the structural conditions that determine access have not been addressed until now. Women’s experiences are appropriated across institutionalized power relations that control women’s bodies and their sexuality. The transformation of norms and policies around healthcare services reveals only the exchange of symbolic and material conditions of healthcare between institutional authorities, but not from a place of women’s rights.

The discussion around women’s reproductive and sexual choices aims to relocate women’s claims in a wider dialogue of a “call for justice.” When we talk about rights and their supposed universality, we are talking about justice. The notion of justice as a “non-negotiable terrain” is a strategy against those who reduce rights dilemmas to discourses of cultural and religious limits, where culture and religion contradict (in appearance) with the principles of sexual rights. This call for justice suggests relocating the limits of human rights discourses by appropriating them through our own questions and terrain. It is necessary to query the goal of politics and

mobilization: do we still envision justice? This question stresses the need to constantly rethink what the nature of our claim for justice is. Ratna Kapur’s concept of erotic justice is a space of inquiry about the specific call for justice that emerges from sexual rights: if it is, after all, the same people who are mobilizing for economic justice and gender justice, what is the peculiarity of erotic justice as a source for political action? The specific definitions of justice claim relevance when one distinguishes between two discussions: on the one hand, the inequalities sustained by market politics, and on the other hand, the discussion about sexual orientation, gender identity, and gender rights. While the first discussion follows a more simple universalizing assumption of justice, the second requires addressing (on their own terms) cultural distinctions that we cannot avoid, but ought to appropriate. We need to ground our call for justice in specific encounters that sexual rights have in different cultural backgrounds. For example, the different campaigns to decriminalize gender identities, the reaction in India to a gang rape that raised debates on death penalty, or the call for the death penalty in the US after the suicide of a young gay victim of bullying. What limits of the justice discourse are revealed across these encounters? What is the non-negotiable core of our claim for justice?

Sexual and reproductive rights, part of a transnational dialogue that enables the sharing of certain international instruments and models for accountability, still need to prove their flexibility to ground themselves across cultures and religions, and more specifically, across institutional requirements and political

resistance to claim these rights. The concept of justice needs to be flexible enough to travel, solid enough on its non-negotiable core content, and always grounded in the lived experiences of those who evoke it.

BODIES FACING THE LAW: HOMOSEXUALITY, TRANSEXUALITY, AND INTERSEXUALITY IN MEDICAL, LEGAL, AND MEDIA RECORDS

Diverse analyses exist with respect to the positioning of bodies vis-à-vis diverse discursive models and how they produce social, cultural, and political constructions. These are highlighted by analyzing the interaction between discursive productions of identity of the protagonists, whose stories are told through diverse mediums. Analyzing these processes of conformity through the subjectivity of gay, trans, and intersex people occurs by analyzing historical dynamics and discourses and how they construct subjectivities in concrete contexts, affecting the actual lives of these people.

The first presentation posed the following question: what are the arguments for gender reassignment in Brazil? Specifically, what discourses have developed in Brazilian judicial rulings on the subject? This analysis of rulings outlines a chronology of treatment given to trans people who use the courts to demand changes to their name and/or their gender. The first rulings were in the 1980s, and were usually directed at people who sought

changes to their name and gender. These first claims for gender reassignment were denied because they required a medical justification, but the name changes were usually accepted. Now this process has been streamlined, and cases are only denied if people do not present the necessary documentation. The principal argument of the courts is based on human dignity, supplemented with other arguments. The rulings thus link a need for trans citizenship with the indignity of the judicial process. The judicial discourse thus proposes a change in the judicial process.

In Mexico, medical practices for intersex persons have followed the Chicago consensus since 2006. Nevertheless, this document has become confusing due to its nomenclature and its impracticality at the practical level. Thus these cases spur debate and confusion among medical specialists and intersex people. The norms take bioethics principles into account, but do not expound upon them. There is also an obsession on the part of the specialists to describe the genetic components of a person's sex.

Also in Mexico, the first approaches to transsexualism on the part of the media occurred in 2000. Before this time there was a prototypical discourse related to a narrative of marginalization and crime. Now, media approach transsexualism through interviewing because this format establishes a certain sense of reality where the interviewer can control the dialogue. In these interviews, the media's obsession with one's "natural" sex is apparent, appealing to voice of the medical specialist. These

interviews usually eliminate trans people's own voices.

After the passage of the gender identity law in Argentina, there was no further political debate on the subject. This law was passed after marriage equality, which produced the law's fortuitous invisibility. The gender identity law generates a range of emotions and narratives of expectations, frustrations, and anger. For example, some diverse activists claim that the law does not recognize the wide spectrum of trans identity. They argue that the law does not recognize diverse processes of vindication and struggle, and only includes certain trans populations (those of the middle class, with fix incomes). Nevertheless, the law has facilitated a re-imagining of trans people's own lives. This presentation attempts to process the narratives constructed around the passage of the law, including the law's possibilities and its limits.

Finally, the narratives constructed in relation to sexual practices during the era of military dictatorship have been investigated by using Carlos Jáuregui's classic studies of homosexuality as a basis; they include a look at the process of legal inclusion with the marriage equality law. Considering the dynamism of the production of homosexuality in the context of the dictatorship (using the language of human rights, which were progressively recognized by the state), a timely equilibrium between gayness and the free market was formed.

## ...THE DISCIPLINARY NORMS FOR POLICE WHO ENGAGE IN HOMOEROTIC PRACTICES CONSTITUTE A CRIMINALIZATION OF THESE PRACTICES AND PROMOTE A SCANDALOUS IMAGE OF THEM.

### MORAL AND POLITICAL REGULATION OF SEXUALITY

The comparative analysis of political processes that underlie the debate over sexual policies enriches the understanding of the dynamics and factors that may restrain or promote change in different countries. The actions of conservative forces, either religious, secular, or the alliance of both, is particularly noteworthy.

For example, sex education textbooks were modified in Mexico in 2006 as a result of pressure from Catholic organizations. They pushed for a discourse about natural sexuality through the following terms: sexual difference, reproduction, eroticism, and love. Even though Mexico is a secular state, this discourse was not only present in private schools, but also in public schools. This movement produced a canonization of sexuality through educational discourse.

The process of approving the reproductive health law in the Philippines, which has a conservative tradition, took ten years, and was characterized by a constant polemic between the Catholic Church, Congress, and activists. The law proposed concrete strategies to improve the health of women and children. A series of data confirmed the need to approve the proposal: the fertility rate of 3.5 in a country of 76 million, where 35% of the population is young and their sexual and reproductive health is at risk. The law was finally passed in 2012.

In Argentina, the political participation of the Christian evangelical churches during the military dictatorship produced, since 1976, a conservative and neoliberal court. Two events weakened this influence: the visit by the Inter-American Commission of Human Rights in 1979 and the Falklands War in 1982. The fight for marriage equality began in 2007, but the debate in Congress began in 2009. Throughout this time, the role of the evangelical churches took two forms. While some churches supported the dictatorship, and then rejected marriage equality, other (Lutheran) churches defended human rights during the dictatorship and then publically supported marriage equality at the LGBT movement's request. In 2010, marriage equality finally passed.

On the other hand, in Peru there is no comprehensive protection of the LGBT community. For example, the disciplinary norms for police who engage in homoerotic practices constitute a criminalization of these practices and promote a scandalous image of them. Heteronormative, hegemonic masculinity is the model that legitimizes this norm. These norms promote discrimination within the law enforcement institution and promote violence against LGBT people and Peruvian society as a whole.

Finally, the language used in the courts in India to refer to the sexual assault of women ends up shaming them. In India there are established, stereotypical images of women that condemn their own sexuality, making them guilty of their own rape.

# VII. IF YOU HAVE ANY QUESTIONS, ASK YOUR DOCTOR: SEXUALITY AS A HEALTH ISSUE

THE FIRST UNANSWERED QUESTION REGARDING HEALTH SYSTEMS IN ANDEAN COUNTRIES, FROM AN LGBT PERSPECTIVE, REVOLVES AROUND HOW PUBLIC HEALTH SYSTEMS IN THESE COUNTRIES HAVE IMPLEMENTED A SEXUAL ORIENTATION AND/OR GENDER IDENTITY COMPONENT IN THEIR REGULATIONS FROM 2000 TO THE PRESENT.

## POLITICS, SEXUALITIES, AND BODIES IN BRAZIL: AN OVERVIEW OF INSTITUTIONAL CHANGES AND RECONFIGURATIONS

Religious discourses operate in the political sphere, especially regarding LGBT and sexuality issues. Three discursive camps are utilized: the issue of non-reproductive sex, same-sex relationships, and trans identities. In the 1970s and 1980s, LGBT movements in Brazil protested the violence suffered by these minorities. In the 1990s, HIV programs transformed sexuality into a health issue. In the 2000s, these programs became part of the state. At this point, some advances were possible: same-sex civil unions, gender reassignment surgeries, and local name-change laws. Nonetheless, these developments were accompanied by conservative pressure and homophobia in education and health programs. Violence against LGBT populations is extremely common, and social inequality is fed by the exclusion of identities. In some regions of Brazil, 44% of the trans people interviewed had not finished high school, and 79% left home before they were 18 years old. Religious discourses also operate in this reality. In the last 10 to 15 years, the expansion of the

evangelical faith, with its growing political power, has led to fundamentalist evangelists composing the third largest group in the Brazilian legislature. Religious groups have blocked initiatives like the anti-homophobia education campaign and condom distribution machines at schools, and have promoted psychologists who try to reverse homosexuality (which until now was forbidden in Brazil). These religious discourses have promoted a strong backlash against the promotion of LGBT rights in Brazil. The key is more education regarding diversity.

There are no sexuality politics for trans persons under the presumption that trans people have a gender identity, but not a sexuality. Sex reassignment surgeries are carried out with the conviction that sexuality resides in the genitals, and thus sexual desire would only occur after the surgery. Before surgery, these bodies have no desires. When we do not discuss trans sexuality or desire, we reinforce this hegemonic discourse. The claim for gender identity cannot result in the elimination of sexuality. Nonetheless, the trans person produced by medical discourse is a person who cannot touch himself for pleasure or for hygienic purposes. There is a metonymic dispositive in which genitals represent the entirety of one's body; when a trans person says, "I

MECHANISMS OF RECOGNITION OPERATE BOTH EXPLICITLY AND IMPLICITLY TO PROMOTE HEGEMONIC DISCOURSE WHICH MAKES IDENTITIES INVISIBLE AND FURTHER MARGINALIZES EXPERIENCES AND EXPRESSIONS.

hate my body," it is understood that he is referring to his genitals. The reach of medical discourse causes doubts in trans people, as they do feel pleasure touching themselves: "If I am a trans person, how come I feel pleasure with my body? If I do feel pleasure with myself, why would I undergo a surgery to change?" Escape from this discourse can occur when a trans man says, for example, "Cis men only have one penis, I have a lot of them, in various colors." Thus there is no typical sexuality for trans persons. Their sexualities, after all, are constructed under the same rules as everyone else's—experiences.

Two different themes of the same subject matter are linked by their denial. Brazilian religious fundamentalists deny the existence of multiple gender identities and sexual orientations, whereas advances in the field of sexuality lead to the denial of trans persons' sexualities. Mechanisms of recognition operate both explicitly and implicitly to promote hegemonic discourse which makes identities invisible and further marginalizes experiences and expressions. Both situations are paradoxical: Brazil provides free public surgery for sex changes, it accepts same-sex unions and marriages, but it has one of the largest homicide rates of LGBT people. In the medical sphere, the requirements for a successful trans diagnosis to move forward with surgery stand in stark contrast with ever-complex real life. These tensions and

contrasts are constant in Brazil's complex society and current re-democratization. Both processes are coming from opposing poles: the first one emerges from religion, the sacred, and the natural, while the second one comes from medicine and science. Such historically antagonistic forces converge to undermine the trans bodily experience and to further deny identity, recognition, and sexuality to this body.

NEW AND OLD TECHNOLOGIES IN HIV PREVENTION

This presentation focused on non-sexual practices that can transmit HIV in Pakistan, emphasizing that the country has taken a closed stance toward homosexuality and prostitution, especially male prostitution, which is understood as degrading and punishable behavior. Nevertheless, male prostitution exists as a discrete sexual practice between men. In addition to sexual practices between men, the use of injection drugs is another main form of HIV transmission, especially in the major cities like Islamabad, Karachi, and Lahore. There is a popular belief in Pakistan that HIV is transmitted through male infidelity, which only increases its stigma. However, it is necessary to keep in mind that the use of syringes as a form of HIV transmission is increasingly

common among young people in the context of globalization and the opening of the country to Western values. This tendency is growing due to the country's location at the center of commercial routes, which permits access to illegal substances.

Another presentation described HIV/AIDS prevalence in countries in Sub-Saharan Africa, especially Botswana, Swaziland, and South Africa. Local governments, along with important international HIV prevention and treatment organizations, have implemented male circumcision programs as HIV prevention, based on studies that indicate an average HIV transmission reduction rate of 55%. While this measure has been welcomed in some countries, achieving 120,000 circumcisions in the region in two years, there have also been some failures due to men's fear of the surgery and the scant information they receive. Given such challenges, the United States has allocated more funds to continue pushing this project to achieve greater coverage by 2016.

In South Africa, university students continue to have prejudices regarding the utility of male circumcision for HIV prevention and the surgery's impact on their sexual pleasure. Some young people see circumcision as an opportunity to stop using condoms, disregarding the risks this would bring. According to the statistics presented, there is a 45% prevalence rate of male circumcision in

South Africa; the goal is to raise this rate to 80% by 2016. The South African university population is highly vulnerable to sexually transmitted infections due to their sexual practices.

In France, there is a nurse responsible for providing sex education to students in every high school, who also get free condoms or can purchase them in a machine outside drugstores, while in Brazil, there are no public programs for young women before they get pregnant. Sex education has become more widespread because of HIV campaigns, which are trying to spread the word about condom use because of the biomedical and sanitation aspects of HIV. Schools are conservative about heterosexual and homosexual behavior. When talking about contraception, they only explain condom use—with a banana as a didactic tool—but not sexual activity itself. In Brazil, there is also an observed gender asymmetry in the use of contraception in low-income classes. In upper classes, men just assume women are taking the pill, setting up a gendered division for reproductive work where women are in charge and men are not. In France, the questioning of this division is visible: both men and women wonder why the woman is obligated to be in charge while the man is not; a very important sexual negotiation about the use of contraception in any sexual act is taking place, against the backdrop that women do not like to use condoms when performing fellatio. However,

in every context, conflicts occur. Couples argue about the right time for contraception, and women complain about why they have to take oral contraception that poisons their bodies with artificial hormones. Sexual initiation in Brazil takes place very spontaneously, without much reflection. The morality of virginity makes young women play a certain role even as they are thinking about sex all the time. In Brazil, it is shameful for a young woman to carry a condom in her purse, while in France a young woman always carries one with her. The consumption of contraception makes sense according to the sexual dynamics and mainstream gender roles in each society.

### MEASURING DISCRIMINATION AND WELLBEING IN LGBT COMMUNITIES

Psychologists' ideas about LGBT health in the region of Florianopolis, in Southern Brazil, are characterized by their homophobia. While there is a community of psychologists that safeguard the integrity of LGBT people, there is also a "conversion" community led by the evangelical Christian churches. One study was performed by MARGENS (from the University of Santa Catarina) and the NGO ADEH with the objective

of improving the quality of life of trans people. One activity included conferences called "Second Disruptions," which included therapeutic dialogues with a post-structuralist critique.

The first unanswered question regarding health systems in Andean countries, from an LGBT perspective, revolves around how public health systems in these countries have implemented a sexual orientation and/or gender identity component in their regulations from 2000 to the present. Some countries have inclusive regulations (Bolivia and Ecuador), which does not necessarily mean they are adequately implemented, while others do not have inclusive regulations, but do have mechanisms of judicial protection (Colombia), while others have regulations that are restrictive and non-inclusive (Peru). On the other hand, health services directed toward these populations represent a form of hegemonic intervention based solely on HIV/AIDS.

### SEXUALITY IN A DOCTOR'S OFFICE

Despite the legal advances in social rights in Argentina, the public health system is ignorant of these changes and, even worse, is unable to confront its core problems. One such problem

## ▼ SOCIETY IN GENERAL IS NOT CAPABLE OF ERADICATING SUCH VIOLENCE, AND HEALTH SPECIALISTS ARE NOT DETECTING IT OR FOLLOWING UP ON IT DURING THEIR CONSULTS.

is intimate partner violence against women; this issue has not been sufficiently addressed by legislation because the laws omit certain women's rights. Society in general is not capable of eradicating such violence, and health specialists are not detecting it or following up on it during their consults. Another problem is the lack of opportunity to discuss the quality of women's sexual health. Gynecologists, for example, do not look into how women are being treated. They do not discuss guidelines or treatments to improve women's satisfaction during the sexual experience. They are only concerned with traditional women's roles—the ability to be a mother. The quality of women's sexual relationships is not considered to be a priority, and it is not associated with health in general. Incorporating sexuality into health consults would help break down taboos and advance sexual and reproductive rights. There is a lack of liberty to discuss contemporary sexuality in everyday life, at home, and in schools. Even though certain legal advances have been well received in Argentina, especially marriage equality and the gender identity law, this progress has not torn down certain taboos and fears. While the older, conservative population has a hard time explaining sex to their children, the younger population has an easier time talking about sex, but without the guidance of an adult, especially their parents. It is necessary to be able to speak more frankly and

naturally about topics such as the first sexual experience, the risks of pregnancy and STI transmission, and falling in love, among others. Medical specialists have a lot to say, but what they actually do say is insufficient.

In Brazil, the implementation of a resolution that permits the use of assistive reproductive technology has led to a skyrocketing effort on the part of diverse couples to get pregnant. Lesbian couples have tried to benefit from this resolution, even though they are not exempt from certain legal protocols and latent prejudices. Lesbian couples have adopted the practice of both donating eggs so that one or both become pregnant at the same time. Many turn to sperm banks (the only ones in Brazil are in Sao Paulo), choosing sperm from good-looking, healthy, middle-class men, usually white and blonde. Whether these tendencies demonstrate a type of women's liberation, the cost of insemination treatments is very high, which just accentuates the inequality of reproductive rights in a country that is already so unequal.

# VIII. THE COMMODITY IN THE SEXUAL MARKET:

## HETEROSEXUALITIES VS. HETERONORMATIVITIES

**POLITICALLY CORRECT EROTICISM DOES NOT ONLY CONSTRAIN HETEROSEXUAL PRACTICES, BUT IS ALSO OBSERVED IN LESBIAN AND GAY SCENARIOS. THERE IS AN INTERESTING FEMINIZATION OF THIS MARKET IN TERMS OF BOTH COMMERCIALIZATION AND CONSUMPTION.**

The interplay of gender, aging, and sexuality, where the decrease in sexual activity is replaced by a unique and intense sexual pleasure, was perceived differently by the men and women participating in senior citizens' clubs in Brazil. An observation originating in an anthology in 1777, in the Island of Tenerife, Cape of Good Hope, stated that local women looked old very early in their lives. Anthropologists like Kidder, Fletcher, and Gilberto Freyre speak about the denial of the body around the age of eighty. Images of premature aging can be noted among members of the senior citizen center. There is also strong political activity in this age group, with members participating in civil rights demonstrations, fighting for cultural changes, and celebrating the aging process, satisfaction, and pleasure in a more mature and faithful way. Gerontology studies have also discussed the infantilization of senior citizens and the denial of their masculinities, when they discover at this point of their lives that sexuality is more important than sexual intercourse, and every part of the elderly body is a demonstration of sexual desire. Modern gerontology struggles with the old view of the elder as an asexual human being, fighting against the pharmaceutical industry, which reduces

male sexuality to the erectile function. In these narratives of desire, women are excluded in a much more brutal manner, while money and power erotize the male body. Only 24% of female respondents said they are still having sex, while 78% of male respondents declared that they have a normal sexual life. This can be explained partly because of Brazil's obsession with beauty and sensuality.

In Brazil, almost anything can be bought without a medical prescription, subject to class and regional differences. One of the most immediate effects of the purchase of erotic goods is the sense of transgression, as well as the parody of sadomasochistic pro-esthetics. Since Marquis de Sade, specialized literature has confronted social taboos through alternatives that contest sexual practices with the idea of a politically correct sexual behavior. In sex shops, clients can find specific accessories for a specific model of desire based on sexual fantasies that tend to conform to socially accepted sexual experiences. These experiences emphasize the penetration of female bodies by male bodies. This is an acceptable masculine voyeuristic desire. Politically correct eroticism does not only constrain heterosexual

IN LESBIAN PORN, WHICH IS TARGETED FOR MAINSTREAM MALE CONSUMPTION, THE MAIN GOAL IS TO EXPLORE A WILD FEMALE SEXUALITY THAT SATISFIES MALE DESIRES AS THE WOMAN EXPLORES OTHER WOMEN, MAKING HERSELF MORE VERSATILE.

practices, but is also observed in lesbian and gay scenarios. There is an interesting feminization of this market in terms of both commercialization and consumption. This is a market segmented by gender, class, and region. The lower the target is on the socioeconomic ladder, the more masculine he is. Many users do not think that the market is contesting the heterosexual paradigm. For example, the mainstream female body represents the notion that it can be manipulated by sex toys, playing with control and submission. Additionally, femininity and masculinity controllers are consumed by men and can be used individually, collectively and not necessarily by heterosexuals. The sex market legitimizes machismo, and the fact that this is performed through non-reproductive sex does not take away ideas like “teaching heterosexual women how to keep their marriages alive” as a means of controlling female sexuality and its association with passivity. Dildos, vibrators, and other “accessories” should not be seen as “consolation” for solitude, but as part of the fun that spices up sexual practices. Sex toys are not a replacement for missing genitalia, but something extra with a more metonymical connotation. There is a cyber-dimension to bodies when they are linked to toys, reconfiguring their material dimension as an extension of the organism. Relationships between people and objects as a form of social agency are a concatenation of physical demands. The main implication of such arguments is that

these “things” are essential to the sexual operation. It is important to think about the implication of having “things” as social agents, where human beings may be the passive ones, and about the transitory nature of the line between people and objects, both of which are determined by social agency. It is also important to take into account the difference between homosexual and heterosexual relationships in the sexual marketplace, seeing sex toys not only as erotic goods but also as erotic agents for different social targets.

The production of pornography in Brazil, centered upon heterosexual, gay, and trans films, leads to questioning the message of heterosexuality in these films, which are based on four types of narratives: interracial, bestiality, rape, and exploitation. In heterosexual bestiality porn films, the protagonist is the male sexual organ (usually horses), which is filmed from every angle, highlighting its dimensions, color, and the moment of ejaculation. Sensations of disgust as well as pleasure are emphasized for the consumer. However, the sensation of disgust is not the dominant feature; rather, the dominant feature is the large scale, sublime, over the top nature of the films. The union of different species is treated as stimulating and transcendent because the animal by itself is not seductive, but humanity enlightens the animal and transforms it into a humanly desirable creature. The

eroticization of animals exists in a heteronormative framework; the masculine ideal is associated with potency, and penetration is the articulation of pleasure. Pain is not discussed, in contrast with the conventions of the mainstream heterosexual porn industry, where pain reinforces male power and the domestication of female desire. With animals, bestiality is based on an animal that is trustworthy; bestiality portrays feelings between the animal and the actress. Turning to interracial porn, the success of this type of porn is the metanarrative, citing Foucault, of the collective Western memory. Or, as Mara Viveros states, the reactivation of the myth of the black male stud as embodied by athletes. Interracial porn is notorious for its intersection with gay porn, particularly masculine gay porn. The black man is always the dominant partner in gay interracial porn; this position does not question his heterosexuality, given the overwhelming collective belief that an authentically heterosexual male can penetrate anyone. In lesbian porn, which is targeted for mainstream male consumption, the main goal is to explore a wild female sexuality that satisfies male desires as the woman explores other women, making herself more versatile. Lesbian porn is produced by men for the enjoyment of other men. In rape porn, the raped women are ultra-feminine in temperament, use docile gestures, and are delicate and defenseless. In exploitation porn, women have more agency because they enjoy being humiliated with performative expressions such as “Vai,

mete, fuerte” (in Portuguese). The woman’s performance in rape and exploitation porn consists of resisting for a long period of time. Mainstream porn produces gendered conceptions, where the female body is a type of declaration. Male bodies enter—not just their penises—and the female body submits to one or more women as well. Being a man means being rude, while being a woman means being defenseless, pretty, and up for exploitation. In the international debate surrounding women and pornography, radical feminists opened the door to choice—women that participate in exploitation and rape porn are exercising their agency, they do not see themselves as victims, and they do not always present themselves as victims to the public. Furthermore, the lack of condom usage in porn is widespread, especially in rape porn, which centers on the esthetic of violence and the performance of a fierce, animal sexuality that is outside the sanitary discourse of mainstream sexuality. Finally, rape porn demonstrates a ferocious masculinity through anal rape, which is conceived as a double transgression through coercion in the anus, where heterosexual sex supposedly does not take place.

# IX. ARTISTIC PRODUCTION LINES: TRANSGRESSION OR ABJECTION

THE MARKET HAS AFFIRMED THAT THIS MUSIC IS POPULAR BECAUSE IT RECOGNIZES IT AS A VEHICLE TO RECLAIM THE FUNDAMENTAL IMPORTANCE OF SEX IN PEOPLE'S LIVES.

## SEXUAL IMAGES IN WESTERN POP CULTURE

Popular music in China, from the 1920s to the present, has been a response to decades of political, social, economic, and cultural oppression because it is located outside the imperial ideological mandate and instead focuses on emotions and sexual desire, two aspects of the music industry that the political regimes have tried to combat and silence. Chinese popular music began in 1920 with romantic songs about love and desire. This music was banned in 1949 and replaced with revolutionary music, promoted by the government to justify patriotism, political policies, and communist ideology and masculinity. In a similar vein, propaganda music appeared in 1979 with the goal of disseminating a political message about certain government values and interests. As such, original popular music was eclipsed, and the main artists immigrated to other Asian or European countries. Another change in music occurred in 1992—after the student movement in 1989, popular music was commercialized in China as part of the “star-making

movement.” What was known as “yellowmusic” appeared, which is considered by many to be porn music. Even though the lyrics do not contain explicit sexual contact, the singers are highly eroticized and discuss their feelings, sexual desire, femininity, and capitalism, values that are completely contrary to revolutionary music and political propaganda. The government responded by separation production from distribution as a way to discourage this industry. There were intense negotiations between the government and the market as a result, where the government tried to combat Guangdong pop (romantic ballads with no erotic element) and Beijing rock (sexually charged, eroticized music with a political element). The reform of popular music was consolidated in the 1990s with a diversification of musical style and ideological content. There is a dichotomy between widespread and marginal music. Marginal music is sexy, permissive, and modern. It shows a lot of male and female skin. The market has affirmed that this music is popular because it recognizes it as a vehicle to reclaim the fundamental importance of sex in people’s lives. This music is beginning to

affect changes in how people relate to their own and other's bodies.

In the United States, the multiple facets of the HIV epidemic have been represented in film through different approaches and ideological perspectives. As such, there are eight categories to organize a wide variety of films produced in the last few years. Film is an active witness to the evolution of HIV in society, and it places a fundamental role in the configuration of HIV in the collective imagination and education. The importance of further studies on HIV discourse in film is clear.

A woman's porn festival in Mexico City was subject to various censorship attempts on the part of institutions and civil society. The event took place in 2012 and its goal was to make visible women's appropriation of porn to create a political platform that would launch a different view of women and allow people to see women as they see themselves and as they see other people. In Mexico, alternative porn is not known or explored, so the idea of a women's porn festival was attractive and marketable and allowed women to open up a new space of dialogue. At first everything seemed to be in order, but then the largest condom

company dropped its sponsorship because it did not want to be associated with pornography, and the organizing committee realized that securing funds would be more difficult than originally planned. In Mexico, the word "pornography" is associated with shame, even though for many people it is the most important form of sex education. Every society is reflected in the porn that it produces and consumes, (fantasies, demons, fears, etc.), and Mexico is the largest producer and consumer of child pornography. Three weeks before the festival, the sponsoring embassies became hostile, with phone calls threatening law enforcement. Signs for the festival posted around UNAM were covered up, and pro-life organizations held protests outside the university. For the first time in Mexico, men and women came to watch porn in an academic space, from an alternative perspective free of judgment. Women were placed at the center of the debate, and spaces were created to relate to themselves and to others in a new way.

Through art, popular culture responds to the racialization and the war on people of color and the homeless in the United States, especially women. This war is characterized by an attach on poor black and Latina women, who are portrayed as taking

## THROUGH ART, POPULAR CULTURE RESPONDS TO THE RACIALIZATION AND THE WAR ON PEOPLE OF COLOR AND THE HOMELESS IN THE UNITED STATES, ESPECIALLY WOMEN.

advantage of government support to lead a life of waste and promiscuity. The dismantling of social assistance programs in the 1980s and 1990s, promoted by the conservative sectors of the Republican Party, contributed to the growing economic inequality in the US in a neoliberal context. One of the forms of civil society's resistance was popular art, which was autobiographical and a satirical demonization of black and Latina women in California. In this vein, the project [www.thewelfarequeen.com](http://www.thewelfarequeen.com) was designed as a multi-media project through performance, a book, and via the Internet. This art questioned and challenged dominant notions of racial and sexual politics, reconceptualized ideas about poverty and welfare queens as the source of all evil, and provided a feminist critique of the new stratification of American society. The Welfare Queen project provides a way to understand a person the state considers as wretched. The open and confrontational humor is a strategy to negotiate roles and question how the dominant class manipulates discussions of poverty. What is poverty besides the manipulation of untrustworthy statistics? What does poverty mean to an Afro-Puerto Rican middle class actress living in the United States?

# CONCLUSION

THE COMMERCIALIZATION OF SEX IS ASSOCIATED WITH HEGEMONIC, HETEROSEXIST PERCEPTIONS THAT CONFER AN EXOTIC, UTILITARIAN ASPECT ONTO BODIES.

The market not only deals with exchanges among equals, but also interacts with relationships based on power—who can acquire goods and which groups offer their services as consumer goods. The commercialization of sex is associated with hegemonic, heterosexist perceptions that confer an exotic, utilitarian aspect onto bodies. Sex work is the primary example of this phenomenon.

Another example is that of trans bodies, which are considered wretched and thus expelled from familial and social protection and subject to violence. Nevertheless, these bodies recuperate their market value—they are appreciated by their families as revenue-generating objects and consequently stripped of their subjectivity, emotional component, or identification as human beings. Without a place in the educational or labor systems, trans bodies are reduced to mere physical objects. With the exception of the cosmetology industry, trans people's skills and market value are reduced to their purely physical attributes. Trans prostitution also provides economic benefit for families, similar to the role of cis-women. Trans bodies are bodies that are desired, but also delegitimized by dominant sexual culture. The price of trans sex work, as well as trans people's access to medical care, are also affected by social norms. In Latin America, for example, the local trans sex work industry is characterized by its precariousness and poverty.

In poor countries or in lower socio-economic classes, sex workers may be different from professional female sex works. Professional sex workers may include men or married women—housewives that are amateur or temporary sex workers and do not lose their identity as housewives. Some men may turn to sex work only after experiencing a tragic event, and thus suffer from the experience. This phenomenon has occurred for men living in countries

experiencing economic crises, such as Spain, where men are unemployed and turn to prostitution for economic gain. Male prostitution can lead to crises of self-esteem and prompt addictive behaviors.

Some affectionate relationships in remote or transitory foreign places may begin to resemble sex work. These relationships are characterized by economic elements and the use of a feminized sexuality to access material goods. On the other hand, exchanging goods is a way to demonstrate one's affection. These relationships exist on the border between affectionate and commercial relationships, where affectionate relationships are seen as purer or more legitimate than commercial ones.

Meanwhile, professional female sex workers have a different way of performing their occupation. Their service depends on their clients' economic capacity, which in turn determines the ties of affection. This work is not limited to sexual activity, or even to sexual commerce; many female sex workers are lovers, companions, or friends of their clients. For female sex workers, their commercial sexual activity becomes easier with the presence of certain emotions, such as tenderness, care, and friendliness. One difficult job component for female sex workers, however, is dealing with pregnancy or menstruation.

Organized female sex workers also represent different perspectives. In Brazil, for example, protests are directed against the concept of the female sex worker that "professionalizes" a dimension of sexual politics. These movements reclaim the use of the word "whore" or "prostitute" to subvert and protest policy, expand the debate over sex workers' political demands, and counter an institutionalization that erases female sex workers'

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historic struggles. These activists are putting feminist movements on notice of the political power of organized female sex workers.

Sex work research variables include characteristics of the service: sexual positions, prices, and sex workers' bodies. Research also focuses on female sex workers' use of money to distance themselves from the bonds of affection created with their clients and others that become part of the sex work network. Research methodologies like ethnography are used to study the intimate world of female sex workers. Class and gender perspectives are also a focus of sex work analysis. The sex work industry continues to suffer from stigma given gaps in the legal system: raids based on STI prevention and treatment serve as a pretext for police or conservative forces to commit violence. The law should prevent violence, exploitation, and the violation of rights; however, the law can be used as a tool for either oppression or emancipation. The use of the law depends on the use of force; sex workers and their allies are on one side, while the state and academic research is on the other.

The market and economic development characterize Western culture in comparison to other cultures. Consumption can generate social status in Western society, even for marginalized sexualities. If one is capable of being a consumer and thus respecting certain social rules, that person is capable of gaining citizenship status, escaping persecution or violence. There is very little documentation regarding women's commercial consumption of sex over the last fifteen years. Most research studies focus on

sexual tourism. More research is needed to better understand the following questions: what causes women to purchase sex? What does this purchase look like? How should we conceptualize women who purchase sex? How should we define the autonomy and power of women who purchase sex? There are some findings regarding women who gradually enter the sex market, such as through parties that constitute inclusive learning.

The sex toy market also characterizes women as clients; however, the lower the market on the socioeconomic sphere, the more masculine it becomes. The fact that women may be clients in this market does not imply a revolution in women's sexual roles; the products on the market are designed so that women continue their same sexual role, thus satisfying men in their relationships. As such, sex toys may actually reinforce heterosexual roles.

The market for sperm, which is accessible to couples as well as single women, also implicates a certain social liberation. It is significant that this market does not rely on only one type of sperm from society's racially hegemonic group. While modern gerontology rescues men over 70 years old from an asexual vision of their bodies—reduced to a sexuality that depends on erectile function—older women remain excluded from narratives of desire because female sexuality depends on physical beauty. We need to understand dimensions of sexuality that live on in everyone until their death, which are not necessarily related to physical beauty and brute strength.

What goods are consumed? Health regulates consumption more than morality. Sex and drugs can be dangerous if one does not take the necessary precautions so that their consumption does not conflict with health.

Love also regulates bodies in a private, capitalist regime. Periods of romantic love, from falling in love to breaking up, also influence cultural contexts and social expectations for each generation. Love does not ensure non-hierarchical relationships. The exchange of affection puts each person's resources in play, whether they be money or their bodies. Romanticism may play a part in limited situations, such as during periods of illness or death.

What is the role of traditional gender and sexuality in the context of the globalized neoliberal market? In countries like Mexico, religious tradition has survived secularization and coexists with market forces—religion has retained its followers and religious liberty is possible in a secular democracy. However, when confronted with the political demands of feminism and the sexual diversity movement, religious forces act as political ones, intervening in government spheres. The characteristics of this post-secular space demand a redefinition of categories and methods of analysis that connect the political and religious spheres.

The contexts of tradition and modernity may or may not be juxtaposed; nevertheless, they do not by themselves guarantee the elimination of situations of power where, for example, people

of diverse sexualities are subject to violence. The tensions resulting from violence against women and LGBT communities speak of specific problems that persist despite the fluctuations of tradition and modernity. These tensions also relate to stratified consumption between hegemonic actors and those that do not desire to be, but nonetheless end up as, objects of consumption in the sexual marketplace. For example, the commercialization of sex is more related to gay sex work and gay relationships than it is to heterosexual sex or women's sexual liberation. Feminist discourse may remain trapped in opposition to the sex industry, identifying itself with a moral or conservative discourse, while at the same time working toward women's sexual liberation.

In every continent, morality is used to maintain oppressive control over women and sexually diverse communities through the voice of the Catholic or Evangelist Churches or protective, legal institutions of honor and shame. This presents a moral collision with the sexual rights movement, which attempts to eliminate persistent sexual hierarchies. Nevertheless, the democratic historical tradition of some churches, like the Protestant church, provides an example of how morality and sexual rights are not irreconcilable. This leads to the idea that the problem is not religion, but rather states with national contexts of inequity and weak democratic institutions that favor the permanent development of fundamentalism. The situation is worse in countries where the absence of the state in certain social sectors (for example, health and education) is filled by religious organizations that take charge

of the population. Latin America provides an example of this, given that the historical persistence of an absence of the state is now legitimized by neoliberal ideology.

Religious discourse operates in the political sphere when the public proposes initiatives such as civil unions, marriage equality, or the recognition of trans identity, as well as sex education or distribution of condoms in schools. When the government refuses to recognize the human rights of excluded groups, it cedes to the pressure of religious groups and their particular beliefs, which demonstrates the weakness of democratic institutions.

Nevertheless, the problem is not necessarily resolved when legislation is passed in favor of sexual minorities. Considering the stigma these communities face, the levels of crime against LGBT communities may persist despite legal recognition of their rights. This may be a characteristic of socio-cultural contexts, where the exclusion of certain social groups (based on economic, racial, or other factors) is ingrained, making structural reforms that modify the social fabric necessary.

Sexual rights are a new concept for governments, which will not necessarily come out in their defense. Areas where sexual rights are disputed include the school and sexual education, as well as the media, which disseminates stereotypes and reproduces inequalities. Some civil society initiatives have advanced with regard to sex education and alternative media.

In some non-Western countries, there is still much work to be done to overcome anti-gay prejudice. Demands for sexual rights progress in contexts where there is a liberal government or modern social processes. The subjectivity of sexually diverse communities depends on historical dynamics and legal, scientific, and institutional mechanisms. There is progress with regard to the visibility and attention to diversity in some contexts, even though recognition of these subjectivities by scientific and legal institutions is difficult. In Latin America, there have been efforts on the part of the state and civil society to educate and make visible the LGBT population as a way to combat homophobia. While the Catholic and Evangelical Churches run "gay reparation therapy" in certain locations where they are strong, on the other hand, psychologists are leading initiatives that demonstrate their potential to become an ally in the sexual diversity movements.

While adolescents can sustain autonomous sexual relationships that may lead to pregnancy, their decisions regarding whether or not to continue that pregnancy may be limited if such decisions depend on parental consent, as they do in Brazil. In other countries, such as Chile where market forces and social conservatism have combined, traditional attitudes weaken adolescent understanding of sexuality in conservative schools, which limits their ability to become an educated consumer in the sexual marketplace. Sex education is poorly understood as a liberalization of custom destined to satisfy the sexual market, not as a tool to better interact with that market. Sexual rights are

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also considered important in terms of sexual pleasure; medicine does not consider this aspect given sexual taboos. Despite the proliferation of the sexual marketplace and its frequent presence in the media, it is still difficult to discuss sexuality in medical or familial settings. This leaves adolescents with only commercial outlets for their sexual needs.

In addition to adolescents, women with disabilities are limited in their romantic and reproductive possibilities. Trapped at home, women with disabilities are encouraged not to have children so that they do not risk passing along their disability. While women with disabilities may even be subject to sterilization, women's general reproductive capacity is controlled by the state when they seek sterilization in the public health system. In addition to state policy, women also must confront the ideology of the Catholic Church.

The conclusion is that the discussion of sexual rights includes the discussion of justice, necessitating a non-negotiable framework. The notion of justice in the sexual rights arena implies recognition of cultural differences that depend on context. As such, sexual and reproductive rights must be sufficiently flexible to span cultures and religions. These rights must be flexible, but at the same time strong and non-negotiable.

Neoliberalism regulates the biopolitics of our bodies. In some countries, public health care is of poor quality and is not a universal right, but rather a commodity. Abortion rights run the

same risk of not being a right at all in the public health system. Given the risk of HIV transmission, society places a focus on individual responsibility that implicates one's culpability, rather than society's responsibility.

Neoliberal biopolitics are also reflected in the Internet. Virtual space is where the freedom of choice is radicalized in post-industrial countries, where "choosing" to contract HIV in virtual communities through "bareback" sex between men is considered a type of consumption. Meanwhile, in countries like the Philippines, some communities are asking if it is possible to combine affection and etiquette in the virtual realities of cybersex.

Finally, art is a channel of resistance and as such, may be censored by authoritarian governments that have used art in their favor. Cinema is an active witness in the evolution of HIV in society, and plays a role in the reconfiguration of collective imagination and education around the disease. In some cases, women have appropriated pornography as a political platform where they can express themselves differently. Music is also a popular form of expressing sexual desire, especially in repressive societies, reclaiming the fundamental importance of sex in people's lives.

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