Companion to Sexuality Studies

Edited by Nancy A. Naples

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COMPANION TO SEXUALITY STUDIES
Companion to Sexuality Studies

EDITED BY
NANCY A. NAPLES

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I am grateful to all the authors, reviewers, and editors who have made this ambitious interdisciplinary volume possible. The authors bring a wide range of expertise from different academic training and activist backgrounds to their chapters with a commitment to sharing their visions and knowledge of the diverse topics and themes that shape the *Companion on Sexuality Studies*. Many of my colleagues in Women’s, Gender and Sexuality Studies at the University of Connecticut and other academic sites around the world have generously supported the project in the important role of anonymous reviewers, often providing a quick turnaround to facilitate the demanding production deadlines. I am grateful for their extremely insightful reviews and their understanding of the international and interdisciplinary goals of the *Companion*. Special thanks to Shweta M. Adur, Françoise Dussart, Michele Eggers-Barison, Vrshali Patil, and Barbara Sutton for sharing their expertise on various chapters. J. Michael Ryan also graciously offered his editorial and academic knowledge whenever asked and without hesitation. I would also like to thank the Wiley Blackwell editorial and production team – Merryl Le Roux, Richard Samson, Elisha Benjamin, and Justin Vaughan – for their commitment and dedication to this project. Thanks also go to copy-editor Katherine Carr. My appreciation to M.J. Taylor who assisted at the very early and crucial stage of identification and outreach to authors and organization of manuscripts. Managing Editor Cristina Khan was an extremely valuable collaborator who has assisted in reviewing and editing all the chapters as well as co-authoring a chapter in this volume to advance the coverage of important topics in the *Companion*. Cristina signed on as Managing Editor at the early stages, not expecting, I suspect, all that this would entail. She was able to see it through to completion even as she started a new position in Women’s, Gender and Sexuality Studies at Stoney Brook University in New York. I could not have done this massive editorial project without her.
Part I

Introduction
1

The Diversity and Academic Institutionalization of Sexuality Studies

NANCY A. NAPLES

The Companion to Sexuality Studies captures the history and the institutional regulatory processes that socially construct sex and sexuality over different periods of time and in different social and national contexts. It attends to the diverse knowledges produced by sexuality researchers since the late nineteenth century through the present. This chapter also offers a brief overview of the history and academic institutionalization of sexuality studies. The second half of the chapter provides an introduction to the remaining 24 chapters that constitute this volume to demonstrate both the richness and diversity of fields and institutional formation in the areas of science, health, psychology, culture, social and economic institutions, policy, law, and social justice movements.

History of Sexuality Studies

While the field of Sexuality Studies spans over a century and a half, sexuality has been a central concern for all institutions from religion to politics and science long before that time. In writing this history, the work of sexologists became the dominant approach to sexuality research from the mid-1880s. Sexology viewed sex and sexuality through methods informed by a strong attachment to scientific principles that were also infused with assumptions of heterosexuality and, binary gender difference as the norm.

Sociobiology influenced much of early Sexuality Studies and continues to influence many scientists interested in explaining differences in genders, sexual identities, and sexual practices (Wilson 1975; Kessler 1990). Evolutionary psychologists and neurologists continue to explore evolutionary processes in contemporary gender and sexuality research. For example, in a 1995 article on “Brain Research, Gender and Sexual Orientation,” authors Dick Swaab, Louis Gooren and Michel Hofman of the
Netherlands Institute for Brain Research in Amsterdam wrote that “recent brain research revealed structural differences in the hypothalamus in relation to biological sex and sexual orientation” (p. 283). Writing over a decade later, Fernano Saravi (2008) notes that:

Activity, connectivity and structure of certain regions [of the brain] have been repeatedly shown to considerably differ between gay and straight people (insert a snarky joke about bisexual erasure) as well as cis- and transgenders. But, as with so many things in neuroscience, it is yet not 100% clear in which way the connection goes -- did these neural differences predetermine who you like or did your experiences and behaviour gradually shape these structures the way they are now? Still, a lot of scientists think these differences have been there from the very beginning, influenced by hormonal or genetic factors.

Andrea Ganna et al. (2019) found that “both biology and one’s environment may be a factor that influences sexuality” and that “a range of experiences in a person’s development as well as social and cultural factors that all could affect behavior” (Ennis 2019, n.p.). Their findings indicate the impossibility of disentangling the biological and environmental factors in shaping an individual’s sexuality (see also Davis 2015).

Research on sexualities was also conducted by scientists and psychologists who adapted findings from animal studies of gender and sexuality. In 1938, Zoology professor Alfred C. Kinsey was approached to teach the first class on human sexuality at Indiana University. The class was designed to cover the topics of sexuality, contraception, and reproduction. Rebecca Clay (2015) reports that Kinsey found a lack of “scientific literature on human sexual behavior” and that the few research studies he found were primarily “based on small numbers of patients or were judgmental in tone” (n.p.). As a consequence, he launched a long and notable career interviewing diverse people about their sex lives. He and his colleagues collected close to 18,000 sexual histories that revealed the complicated ways people experience and express their sexuality. Kinsey is best known for developing a scale that places heterosexuality and homosexuality on a six-point continuum to reflect his research findings that many people’s desires and behaviors cannot be categorized as either heterosexual or homosexual (Kinsey, Pomeroy, and Martin. 1948 [1998]). In fact, he found that while some people exhibit traits or identities that can be considered exclusively one or the other, others express mixes of both homosexuality and heterosexuality. Those who have an equal mix of both were placed at the center of the scale.

In the late 1950s and 1960s, US sex researchers William Masters and Virginia Johnson (1966) faced a backlash from the medical profession on their research into sexual response using techniques including videotaping couples’ sexual encounters and individuals masturbating. Their work subsequently inspired the expansion of sexuality research that continues to this day through the Institute of Sex Research established at Indiana University and renamed the Kinsey Institute in 1981.

Beginning in the 1970s, gay and lesbian social movement activists and their allies inside and outside of the academy pushed for incorporation of more critical and interdisciplinary analyses to challenge longstanding scientific, psychological, and criminological approaches which had pathologized sexual desire, expression and
behaviors which did not adhere to heterosexuality. Early courses often included co-teaching by faculty from different disciplines to offer broad understanding of sexual diversity and sexual practices over time and place. While the courses on Human Sexuality that were offered in universities before that time were more likely to be taught by scientists and psychologists, academic faculty in Sociology, Anthropology, and History brought attention to the powerful role of socialization, culture, and historical context for producing and reproducing sexual norms and behaviors (Leacock 1981; Lerner 1977; Rossi 1973). Faculty trained in the Humanities fostered recognition of the role of language and discourse for constructing what counts as legitimate sexual expression and whose experiences and artistic expressions have been devalued or ignored in academic curricula and research (Cixous and Sellers 1994; Nochlin 1971).

Michel Foucault’s (1978) now classic work on the *History of Sexuality* identified hidden regulatory processes that included repression of sexuality. Foucault notes how Sigmund Freud made some progress in opening up sexuality as a fundamental site for understanding identity formation and psychopathology but accomplished this by “normalizing the functions of psychoanalysis” (p. 5) as the site for analysis of sexual “perversions” (p. 42).

By the late 1970s, the women’s movement organized against gender inequality in marriage and other social and economic institutions, and the gay and lesbian movement was effectively pushing against the presumption of heteronormativity and the pathologizing of so-called nonnormative sexualities in academic research and social policy. Furthermore, as feminist anthropologist Gayle Rubin explains,

> as soon as you get away from the presumptions of heterosexuality, or a simple hetero-homo opposition, differences in sexual conduct are not very intelligible in terms of binary models. Even the notion of a continuum is not a good model for sexual variations.

(Rubin with Butler 1997, 76–77; also see Rubin 1984)

Lesbian feminist scholars also challenged the presumption of heterosexuality and marginalization of lesbian sexuality within the feminist movement (see, for example, Poiriot 2009) and paved the way for both the possibility of separate institutional academic formations as well as theorizing complex intersections between sexuality and gender.

One of the many contributions of feminist analysis of gender was recognition of its social construction, rather than the biological essentialist understanding found in the dominant research paradigm. As Mary Crawford (2006) explains:

> Distinguishing sex from gender was a very important step in recognizing that biology is not destiny – that many of the apparent differences between women and men might be societally imposed rather than natural or inevitable.

(p. 26, quoted in Muehlenhard and Peterson 2011, n.p.)

In the late 1980s, feminists, began to reconsider the distinction between sex and gender. As Chalene Muehlenhard and Zoe Peterson point out in their assessment
of the diversity of ways in which psychologists use the terms, sex can be socially constructed as well (see, also, Gatens 1991; Davis 2015; Kessler 1990).

Individually are born with a wide distribution of biological indicators of sex (Fausto-Sterling 2000). In many Western societies, surgery and hormones are used to make bodies fit as neatly as possible into two nonoverlapping categories (Fausto-Sterling 2000). Social expectations and taboos continue to create difference in these two categories, such as by encouraging boys and men, but not girls and women, to engage in sports and work that develops their muscles.

(Hubbard 1990)

Gayle Rubin (1984) also complicated the distinction between sex and gender in her influential article, “Thinking Sex: Note for a Radical Theory of the Politics of Sexuality.” In an interview with philosopher Judith Butler, Rubin clarifies that, in that essay:

I never claimed that sexuality and gender were always unconnected, only that they are not identical. Moreover, their relationships are situational, not universal, and must be determined in particular situations.

(Rubin with Butler 1997, p. 104)

Butler (1997) further notes that:

What separates the putative object of feminism – gender, construed as sex—from the putative object of lesbian and gay studies – sex, construed as sexuality – is a chiasmic confusion in which the constitutive ambiguity of “sex” is denied in order to make arbitrary territorial respectful claims… In this sense, the very formulation of lesbian and gay studies depends upon the evacuation of a sexual discourse from feminism. And what passes as a benign, even respectful, analogy with feminism is the means by which the fields are separated, where that separation requires the desexualization of the feminist project and the appropriation of sexuality as the “proper” object of lesbian/gay studies.

(pp. 8–9)

She subsequently argues that:

Indeed, according to Rubin’s logic, sexuality is no more likely to receive a thorough analysis under the rubric of lesbian and gay studies than it is under that of feminist studies. Not only do central notions like the racialization of sexuality get dropped or domesticated as “instances” of either feminism or lesbian and gay studies, but the notion of sexual minorities, which include sex workers, transexuals, and cross-generational partners, cannot be adequately approached through a framework of lesbian and gay studies.

(p. 13)

Trans terminology has changed over the years so that terms “transgender” and “trans” are more acceptable usage than the “transsexual” that Butler used 20 years ago. Trans activists and scholars raised further awareness of the intersectional investments of gender and sexuality. Although trans scholarship has been influenced by both queer theory and feminism (Weed and Schor 1997), it has pushed these
frameworks further in challenging the deep reliance on the gender binary in both theory and practice (see Khan and Kolbe in *The Companion to Women’s and Gender Studies* (2020)). Intersex scholars have also challenged the biological gender essentialism and terminology that continue to shape the medical profession’s practices and cultural attitudes (Davis 2015; Kessler 1990; Malatino 2019).

What constitutes the “proper objects” of feminism and queer studies was further fractured by challenges from feminist and queer scholars of color and those from non-Western contexts (Butler 1997, p. 20). African and African American Studies scholar Evelynn Hammonds argued that “white feminists must refigure (white) female sexualities so that they are not theoretically dependent upon an absent yet ever-present pathologized black female sexuality” (1997, p. 141). She also called for black feminist scholars to “reclaim sexuality through the creation of a counternarrative that can reconstitute a present black female subjectivity and that includes an analysis of power relations between white and black women and among different groups of black women” (p.97). Chong-Suk Han (2019) recently applied a queer and critical race analysis to explore “sexual racism” and revealed how Asian and Asian American men’s sexuality is made invisible by the dominance of whiteness in the gay male community (see also Han 2015). Transnational scholars have also examined sexuality in international and comparative perspective to further reveal the diversity of sexual identities, norms, behaviors, regulatory practices, and sexual politics (see, for example, Cantú 2009; Hunter 2010; Puri 2016).

Structural analyses of sexuality have also been enriched by engagement with post-colonial theories that demonstrate the power of colonial processes to shape gender and sexual relations which “continue to unfold in the ex-colonies as well as in the heart of the erstwhile empires” as Vrushali Patil and Jyoti Puri consider in Chapter Four of this volume. I now turn to provide an overview of the diverse chapters included in *The Companion to Sexuality Studies* that further elaborate the history, debates, and object of study that form contemporary Sexuality Studies.

**Diversity within Sexuality Studies**

**Part II Theoretical and methodological diversity**

Writing in Germany in the late 1880s, early sex researcher Richard von Krafft-Ebing (1894) argued for the significance of sexuality in shaping individual lives and societal beliefs. He also viewed any sexual activity that did not lead to procreation as pathological. As Agnieszka Kościańska notes in Chapter 2, one of the first influential texts that established the field of Sexology, Krafft-Ebing’s *Psychopathia Sexualis*, was published in 1866 (see also Drucker in this volume). Sexology reflected and in turn reinforced societal fears already infused in religious institutions into the new institutional formations of medicine and science. Kościańska explains that Michel Foucault (1978) and queer scholars view sexology as “one of the major tools of modern power.” While sexologists “often assumed the pathological character of non-normative sexuality, they started the process of the construction of sexual identities and made sexual activism possible (Oosterhuis 2000).”

Some early researchers like Magnus Hirschfeld (1897) who organized the Scientific Humanitarian Committee that organized against the criminalization of
homosexuality and faced intense backlash. In 1929 the International League for Sexual Reform made an attempt to legitimize extramarital birth, provide birth control and necessary information regarding sexual health, prevention and transmission of STIs” (Adur, Chapter 23 in this volume). Furthermore, as Shweta Adur points out, “it even sought to medicalize homosexuality in a bid to protect against criminal prosecutions prevalent at the time.” This shift also continued to construct nonheterosexual sexuality as pathological.

In Chapter 3, Mathew Kuefler reviews the historical and cultural shifts in ideology, practices and regulation of sexuality. He notes variations and alternative genders and sexualities across time and space. Kuefler explains the significance for the development of sexuality studies of the new field of social history that focused on “ordinary people of the past” rather than exclusively center major political and economic events and religious and political leaders. Even then, historians of sexuality met with resistance from academic colleagues as the sexuality researchers attempted to legitimize their field in the 1970s. Scholars are still trying to understand the complex relationship between past and present sexual behaviors and identities. He concludes that the “modern, third generation of historians of sexuality, is profoundly interested in how sexuality overlaps with other aspects of the self: gender identity, race [racialized identity] and ethnicity, nationality, social position.”

In Chapter 4, Patil and Puri show the power of feminist and queer scholarship for enriching postcolonial analyses of sexualities; but also note the persistence of colonial constructions in queer politics including the uncritical application of assumptions about constructions of sexual identity and sexual norms developed in the Global North toward the Global South (see, also, Boellstorff 2005; McLelland and Mackie 2015; and Johnson and Mackie, Chapter 18 in this volume). The chapter is enriched by the authors’ use of diverse case studies derived from multiple national and regional contexts to illustrate their complex analysis.

Similar to feminist theory that developed through insights from women’s movement activism, queer theory is a form of praxis informed by the activist projects organized in response to the HIV/AIDS crisis and the rise in antigay violence in the late 1980s. For example, the naming of the activist group Queer Nation was designed to reflect a wide embrace of nonnormative gender and sexual identities. In the academy, it is understood as a theoretical approach that challenge heteronormativity, homonormativity, and gender and sexual binaries. The influence of queer theory resonates throughout The Companion to Sexuality Studies. J. Michael Ryan (Chapter 5) discusses the development of queer theory in academia and its engagement with gay and lesbian studies. He shows its intellectual origins in the work of social constructionist and poststructuralist scholars, most notably Eve Kosofsky Sedgwick (1985) Judith Butler (1990), and Teresa de Lauretis (1991). As Ryan explains, queer theorists argue against rigid binaries associated with gender and sexuality and for the significance of “the discursive production of identities.” He unpacks the complex intellectual projects associated with queer theory and explains how the latter postmodern approach has opened up queer theory to critiques that it erases “the lived experiences of individual actors who suffer material oppressions ... that exist outside the realm of discourse (Seidman 1996).” Ryan concludes by arguing that while queer theory has “drastically change[d] many a field, ... as an ‘independent’ entity [it] seems to have largely receded from the spotlight.” It continues, however, to contour
debates in a variety of other arenas including the debates in critical methodologies that Stuti Das reviews in Chapter 6 (also see Ghaziani and Brim 2019).

Das opens her chapter titled “Queer Methodologies and Social Science” with an introduction to social research methods. She also considers what counts as methodology, and analyzes the impact of queer theory in social science research. She notes that “queer conceptualizations … in the social sciences [were] prompted by efforts to address and reverse the tremendous hold of positivistic scientific methods over qualitative methodologies.” Das observes, quoting Catherine Nash (2010, p. 133), that “queer epistemological and ontological perspectives help focus attention on how social categories of being and lived experience, are constituted within certain historical, cultural and spatialized contexts, including normative ideas about what are deemed to be embodied gendered and sexual practices and behaviours.” In this chapter, Das also examines the significance of positionality of the researcher, reflexivity in research practice, and the ethics or research from the point of view of queer methodology.

Queer theory has also contoured how scholars envision and enact pedagogical practice. Like Das, Leigh Potvin (Chapter 7) opens with an articulation of key terms and then emphasizes the importance of acknowledging the positionality of the researcher and the research community for shaping and queering classroom interactions. Queer pedagogical practice includes destabilizing binary constructions of gender and sexuality, creating community, encouraging creativity, recognizing the diversity of identities, and teaching for social change.

Part III Health, science, and psychology

The second section of The Companion to Sexuality Studies addresses the important intersecting fields of health, science, and psychology. The first chapter in this section provides an overview of how sexuality has been manipulated within science and technology. In Chapter 8, Donna J. Drucker provides an historical analysis of sexology that adds to Kościańska’s discussion in Chapter 2. Drucker details how reproductive technologies also contour family, gender, and sexuality. She pays attention to the ways in which technologies have been used as a tool for research methodologies to study sexuality. These include “electromechanical technologies such as photography, cardiographs, and electroencephalograms”; the “orgone box” developed by Wilhelm Reich ([1942] 1986; and the “dildo-camera” used by Williams Masters and Virginia Johnson (1996). Drucker notes that “queer feminist science studies is just one example of how scholars are reformulating and producing new schools of thought for thinking and acting as sexual beings.” She concludes that: “issues of power, agency, and subjectivity, not to mention the intersectionality of racial, gender, and class identities, will continue to shed light on the deep embeddedness of sciences and technologies in everyday sexual life.”

In Chapter 9, Leah R. Warner, Emily A. Leskinen, and Janelle Leyva shift attention from science and technology, broadly defined, to the institutional practices that contribute to social psychological processes which influence individual understandings and expressions of identity and erotic expression. They outline “the process of acquiring knowledge, norms, attitudes, cultural symbols, codes of conduct, and value relative to sex and sexuality.” They describe three different approaches adopted
by feminist psychologists to explain the socialization of sexuality in everyday life: symbolic interactionism, scripting theory, and intersectionality. Warner et al. highlight the role of parents, friends, and peers as well as social institutions, especially the educational system, the media, religion and government, in constructing and reinforcing heteronormative expressions of sex and sexuality.

Technological innovations have effectively reshaped understandings and expressions of family by providing greater access to reproduction for gay and lesbian families. In Chapter 10, “LGBTQ Reproduction and Parenting,” Kate Luxion provides a global analysis of this topic that includes analyses of adoption, in vitro fertilization, and surrogacy. Although research indicates that LGBTQ+ families often face discrimination and stigmatization, Luxion reports that the well-being of children who grow up in LGBT homes is equal if not better than children of heterosexual parents (see also, Mackie, Marks, and Ferber 2019).

Part IV Sexuality and institutions

The next section of The Companion to Sexuality Studies focuses on the institutions of religion, education and the economy to uncover the ways that these sites impact constructions of and policies towards sexuality. In Chapter 11, Kelsy Burke and Brandi Woodell examine how “practices, beliefs, and institutions influence cultural ideas about sex and sexuality across time and place.” Since religious ideology is a powerful framework through which sex and sexuality are constructed and regulated, many progressive movement must challenge these prescriptions to effect social change.

The institution of education also forms a powerful context for the construction and socialization of sex and sexuality. In Chapter 12, Louisa Allen demonstrates the important role of sexual education in sexuality socialization. Allen analyzes sexuality education over the last 10 years in different locales to consider the conceptual and programmatic debates in the field. She explores different perspectives on sexuality education from the vantage point of students, teachers, and parents to illustrate the tensions in understanding how and what should be taught. One significant challenge is how to ensure that young people put the knowledge they receive into practice. Parents and community members often have strong opinions concerning at what age student should be introduced to this information and what should be highlighted or left out. The conservative emphasis on abstinence-only approaches, for example, has gained hold in many communities across the US.

The last two chapters in this section foreground the economy and analyze how sexuality shapes experiences and opportunities in the workplace and the ways in which intimate labor is commodified (see, for example, Boris and Parreñas 2010). In Chapter 13, Patti Giuffre and Courtney Caviness provide an overview of cross-cultural analyses of law and social policies designed to address employment discrimination based on sexual orientation. They also examine how the presumption of heterosexuality infuses workplace cultures that, in turn, provide informal constraints on those who do not fit into the heterosexual and I should add, monogamous cultural norm. They also document how much has changed in many workplaces in this regard and note that “the move toward greater workplace inclusion of historically marginalized workers presents opportunities to shape new institutional and interactional workplace arrangements.” Giuffre and Caviness conclude by
emphasizing the need for future research to take into account the intersection of racialized position, gender, and sexuality in understanding workers’ experiences of workplace discrimination.

In the closing chapter of this section, Julia Meszaros considers the ways in which intimate labor, such as domestic labor, reproductive labor, sexual or erotic labor, and cross-border marriage have become increasingly commodified through processes of neoliberal globalization. She applies a transnational feminist analysis “that connects intimate, micro processes of relationships to the larger transnational processes of migration, globalization, and economic development.” Meszaros highlights women’s agency in this context and contests approaches “that consider various forms of intimate labor examples of involuntary labor trafficking, particularly domestic labor, sexual labor, and marriage migration.” Furthermore, she concludes, “While the state [broadly defined] presents its antitrafficking policies as a means of protecting vulnerable populations, these policies often place women and migrants in more vulnerable positions, as their dependence upon third-party actors increases.”

**Part V Popular culture**

The next section includes three chapters on another important arena in which sexuality is constructed and reproduced. In Chapter 15, Diane Grossman demonstrates the powerful role of popular culture in shaping ideologies and practices of sex and sexuality. She contrasts the critics of media representation of sex and sexuality who offer objectifying and regressive depictions of LGBT subjects with queer theorists’ arguments that texts and films involve multivocal and oppositional interpretations, depending on the reader’s social location. In Chapter 16, Julie Beaulieu highlights the role of LGBT literature in providing alternative readings that decenter heteronormative representations in mainstream texts. She begins by outlining different definitions of LGBT. She then considers LGBT literature in comparative context and introduces key scholars in “Western formations” of LGBT literature and queer literary studies. Beaulieu concludes by noting the increasing mainstreaming of LGBT literature.

In Chapter 17, Helis Sikk argues for the significance of queer comics for activism in the US and Japan. Queer comics began as an underground enterprise that moved into visibility and wide acceptance. The context for the development of queer comics differed between the US and Japan. In Japan, Sikk explains, queer comics and graphic novels (manga) were born in the underground press during the 1950s and were initially dominated by a “male-focused hypermasculine culture.” In contrast, women led the way in “expanding the topics beyond the sexuality explicit” in the US context. In addition to their role as artistic forms of expression, Sikk points out the changing ways that comics engage with politics over time. In the 1980s politics was addressed through “direct political commentary.” According to Sikk, contemporary comics take up politics more “implicitly through affective personal narratives.”

**Part VI Citizenship, policy, and law**

The next section includes five chapters, beginning with Chapter 18 by Carol Johnson and Vera Mackie, titled “Sexual Citizenship in Comparative Perspective,” which traces the origin and the diverse meanings of the term. They also discuss the
contestations over the centering of the state and the failure to incorporate attention to “the economy, society and the cultural rights of minority sexual groups.” Johnson and Mackie note that the concept was first defined in 1993 by David Evans and expanded from its early application to same-sex rights to a broader understanding of the different ways in which we are all sexual citizens. As Johnson and Mackie point out, however, quoting David Bell and Jon Binnie (2000, p. 142), we are all sexual citizens, but “we are not all ‘equal’ sexual citizens.”

In Chapter 19, Shweta Adur examines the ways in which immigration policy reinforces as well as reenvisions conceptualizations of sexual citizenship. She takes an historical and intersectional feminist perspective that foregrounds the Global South and reveals Western hegemony in the policies, practices, and assumptions about sexuality found in diverse colonial and postcolonial countries. In doing so, she analyzes “the temporal continuity between the colonial era and contemporary era” and points out “that many of the ‘changes’ introduced during the colonial period continue to resonate through the contemporary era of globalization.”

Chapter 20 by Sharon Hayes and Cristina Khan offers an overview of how sex and sexuality are regulated through the criminal justice system. The authors take an intersectional approach to explicate how differences based on gender, racialized positions, and class contour criminal law and justice. Hayes and Khan also demonstrate how the wider political, moral, and religious context influence “the governance of sex and sexuality across time.”

In Chapter 21, Jennifer Ann Drobac examines “Sexual Harassment Policy in the US and Comparative Perspective.” Drobac begins by defining what is considered sex-based harassment and provides an overview of its prevalence. She discusses US employment law and compares the US and Israel. She notes that recent efforts to address the problem include extralegal approaches of education and training. Drobac concludes with a call for legal reforms to broaden the “narrow definitions of sex-based harassment” that are currently shaping traditional legal approaches.

In the closing chapter of this section (Chapter 22), Kamala Kempadoo and Ellya M. Durisin explore one of the most controversial topics in feminist scholarship, “Sex Work and Sex Trafficking.” Kempadoo and Durisin outline the debates and explain the different understandings of who can make claim to rights and protections, the role of criminalization, and how to conceptualize economic and social justice. The tensions between the sexual libertarian and feminist materialist approach to sex work and the radical feminist view of such work as prostitution situate young people under 18 in a particularly vulnerable position in the context of criminalization. However, instead of an approach that emphasizes law enforcement and punishment, especially as it is applied to young people, they argue for a “more nuanced, youth-centered” approach to “research and theorizing that addresses difficult matters surrounding young people and sex, as that intersects with persistent (neo)colonialisms, economic survival, violence, desire, and subjectivity.”

**Part VII Human rights and social justice movements**

The final section comprises three chapters on the political claims-making and activism for expansion of sexual rights in a global context. In Chapter 23, Shweta Adur’s second contribution to this volume, she provides an historical overview of the promotion