

### 1: Staff View: Men, masculinities & social theory /

*Escaping Alienation: A Philosophy of Alienation and Dealienation.* Warren Frederick Morris - - University Press of America. *Having Fun with the Periodic Table: A Counterexample to Rea's Definition of Pornography.*

The word did not enter the English language as the familiar word until [16] or as a French import in New Orleans in History of erotic depictions Depictions of a sexual nature have existed since prehistoric times, as seen in the Venus figurines and rock art. They did not know what to do with the frank depictions of sexuality and endeavored to hide them away from everyone but upper-class scholars. The moveable objects were locked away in the Secret Museum in Naples and what could not be removed was covered and cordoned off as to not corrupt the sensibilities of women, children, and the working classes. The English Act did not apply to Scotland, where the common law continued to apply. However, neither the English nor the United States Act defined what constituted "obscene", leaving this for the courts to determine. Before the English Act, the publication of obscene material was treated as a common law misdemeanour [32] and effectively prosecuting authors and publishers was difficult even in cases where the material was clearly intended as pornography. Although nineteenth-century legislation eventually outlawed the publication, retail, and trafficking of certain writings and images regarded as pornographic and would order the destruction of shop and warehouse stock meant for sale, the private possession of and viewing of some forms of pornography was not made an offence until the twentieth century. Those that were made were produced illicitly by amateurs starting in the s, primarily in France and the United States. Processing the film was risky as was their distribution. Distribution was strictly private. However, it continued to be banned in other countries, and had to be smuggled in, where it was sold "under the counter" or sometimes shown in "members only" cinema clubs. The first peer-reviewed academic journal about the study of pornography, *Porn Studies*, was published in A pornographic work is characterized as hardcore if it has any hardcore content, no matter how small. Both forms of pornography generally contain nudity. Softcore pornography generally contains nudity or partial nudity in sexually suggestive situations, but without explicit sexual activity, sexual penetration or "extreme" fetishism, [46] while hardcore pornography may contain graphic sexual activity and visible penetration, [47] including unstimulated sex scenes. Subgenres Pornography encompasses a wide variety of genres. Pornography featuring heterosexual acts composes the bulk of pornography and is "centred and invisible", marking the industry as heteronormative. Reality and voyeur pornography, animated videos, and legally prohibited acts also influence the classification of pornography. Pornography may fall into more than one genre. The genres of pornography are based on the type of activity featured and the category of participants, for example:

### 2: Men, Masculinities and Social Theory (RLE Social Theory): 1st Edition (Paperback) - Routledge

Harry Brod. Pages DOI: /soctheorpract Pornography and the Alienation of Male Sexuality Pornography and the Alienation of Male Sexuality.

She hypothesizes that the harms caused by exposure to inegalitarian pornography range from increasing rates of sex discrimination, sexual harassment and assault to degrading the status of women. Eaton recognizes that her causal model requires empirical support, and that the studies needed to confirm or refute it have not yet been done. Because inegalitarian pornography is not the only kind of mass culture that promotes sexist attitudes and behavior, it can be difficult to separate out the effects of sexist materials that are sexually graphic from those that are not. In the early years of the second-wave feminist movement, activists campaigned against all violent and sexist popular media. Carolyn Bronstein argues that the shift from condemning violent and sexist media images to condemning only pornography even nonviolent porn involved two main factors. The saturation of society with Playboy, Hustler, Deep Throat, adult bookstores, and eventually cable television and video pornography in the 1970s and 1980s was interpreted by some activists as an orchestrated campaign to keep women in their assigned social sphere. Some feminists accused their opponents of disseminating uniquely seductive and powerful misogynist propaganda that falsely and maliciously depicted women as desiring and deserving of coercive and degrading sexual use. Second, Bronstein alleges that, by targeting pornography as the culprit rather than sexism in the media, the feminist anti-pornography movement took advantage of the conservative climate of the 1980s. The convergence of aims among feminists and some conservatives enabled the former to garner financial support from non-feminist, and even anti-feminist organizations Bronstein Catharine MacKinnon and Andrea Dworkin wrote a model anti-pornography ordinance, which was soon adopted by the city of Indianapolis with the help of evangelical Christian organizations Bronstein In response, many free speech activists organized to challenge this new law, and similar ones proposed in cities around the country. In 1987, the Supreme Court found the Indianapolis ordinance to be unconstitutional and, not long after, the feminist anti-pornography movement fell into disarray. Although the second-wave feminist anti-pornography movement has now evolved into the third-wave sex-positive feminist movement, a number of feminist academics are attempting to revive societal opposition to pornography Eaton ; Langton ; Hornsby ; Brison By utilizing the tools of philosophical analysis and empirical social science, feminist academics aim to strengthen the intellectual foundations of the anti-pornography movement. With a better understanding of the impact of pornography on individuals and society, and the psychological and social mechanisms that can explain its influence, communities can mobilize more effective responses to its production, distribution, and consumption. Now that the Internet enables pornography to reach wider audiences, its impact may be greater than ever. Helen Longino was one of the first feminist philosophers to articulate a theory of how pornography harms women. She argued that pornography shows men and women taking pleasure in activities that objectify women and treat women as less than human. By depicting female subjects as dehumanized objects, pornography promotes the idea that women can be treated without moral regard i. Pornography, by its very nature, requires that women be subordinate to men and mere instruments for the fulfillment of male fantasies Longino Sexual desire is irrational and leads us to reduce others to their sexual body parts, and thus is objectifying, dehumanizing, and degrading. Longino adds a feminist element to Kant by arguing that, because men have greater social power than women, men are able to use women as instruments to satisfy their sexual ends. Pornographic depictions of heterosexual sex, then, glorify and promote the immoral and subordinating treatment of women by men. Heterosexual acts are inherently violent to women in that they involve men treating women as interchangeable objects whose integrity and boundaries are not respected. Pornography, then, is equated with visual evidence and documentation of the abuse of particular women, and those who view it collaborate in their violation. According to MacKinnon, women in patriarchal societies are not free to refuse sex with men, and therefore their participation in sex with men is not fully consensual. Sex with persons

incapable of giving genuine consent, made into a public spectacle via pornography, expands the temporal and spatial parameters of the crime. When women view pornography they often relive their own violation and public humiliation. Therefore, pornography has the power to repeatedly traumatize women and does not merely record a past abuse, according to MacKinnon and Dworkin. Adult pornography is similar to child pornography, which records and amplifies the abuse of molested children. Pornography is therefore harmful to men who consume it, as well as to women who have sexual contact with men, on and off screen. Longino argues that pornography should not be given the same legal protection as other expressive materials. Along with MacKinnon, she proposes that pornography should be restricted, not as a form of obscene expression, but as a product that can cause serious injuries to women, individually and as a group. Longino contends that liberal toleration of pornography constitutes acceptance of the immoral treatment of women. Longino, MacKinnon and Dworkin take this argument a step further and allege that pornography often records acts of criminal rape and, therefore, its dissemination further compounds the injuries of such criminal acts. MacKinnon: Toleration for pornography disempowers all women because it perpetuates a climate in which women constantly feel threatened by rape, which makes it impossible for them to exercise the formal rights they have won. MacKinnon and Dworkin offer only anecdotal empirical support for their claims about the harmfulness of pornography. But their work inspired a number of social scientists to conduct controlled studies to find more empirical support for their claims. Further, particularly when women are depicted as receiving pleasure from the violence directed at them, pornography trivializes rape and, thus, may encourage more men to act on their fantasies. Armed with the myths celebrated in violent pornography, such as women secretly want to be raped, men who rape can and do believe that their behavior is within the normative boundaries of the culture. Although she notes some problems with her research design, she concludes that her data do establish that the majority of convicted rapists were familiar with pornography and that their use of such material was somewhat greater than that of other felons. Malamuth, Addison, and Koss: Some of the debate has focused on violent pornography, but evidence of any negative effects is inconsistent, and violent pornography is comparatively rare in the real world. Victimization rates for rape in the United States demonstrate an inverse relationship between pornography consumption and rape rates. Data from other nations have suggested similar relationships. Deborah Cameron and Elizabeth Frazer question whether any accounts of the causal properties of pornography are helpful or illuminating. The idea that men simply imitate what they see in pornography, or are conditioned to behave in certain ways through exposure to pornography, implies that men are not able to creatively and critically interpret pornographic materials. By treating sexual violence as a product of exposure to pornography, feminists promote a view that relieves sexual predators of responsibility for their actions, and blames their actions instead on expressive materials or the pathological conditions they allegedly cause. Ironically, causal models may engender social sympathy for the perpetrators of sexual violence and make it difficult to punish them. Cameron and Frazer: Not all feminist philosophers concur with the feminist critique of pornography. While agreeing that the content of pornography condones the objectionable treatment of women, Ann Garry was one of the first to question whether pornography should be held responsible for pervasive gender-based violence and discrimination. Garry writes, "Much of the research on the effects of pornography indicates that any effect it has—positive or negative—is short lived. Garry encourages feminists to support the production of non-sexist pornography rather than try to suppress pornographic materials. The pornographic view of them is: When they communicate their unwillingness to participate in a sexual activity, their interlocutors will infer that they are misreporting their desires. In this way, pornography silences women, because it reinforces the prejudice that women are dishonest or coy when they express little or no sexual interest in men who pursue sexual contact with them. Similarly, when a juror listens to the testimony of a sexual assault victim, his perception of her sincerity will be skewed by his exposure to pornography. Langton: On this view, pornography is a mechanism that can be wielded to deny women their equal right to free speech, social respect, and personal security, and thus subordinates and silences them. Rae Langton deploys the tools of speech act theory to elaborate further how pornography

silences and subordinates women Langton Langton points out that pornographic words and images, like utterances in general, are a form of social action. The literal content locutionary force of a pornographic work includes the representation of a particular sex acts, which have the effect perlocutionary force of arousing some viewers and shaping their attitudes toward women. The illocutionary force of a pornographic work pertains to the social actions performed in depicting sex and women, such as informing, commanding, entertaining, approving, and so forth. Similarly, a pornographic work may perform the function of recommending or approving certain sexually predatory behaviors in a context with certain kinds of social rules about the status and entitlements of the character types shown. The illocutionary force of a particular speech act, sign, or expressive work depends on a variety of factors, including the intentions of the author and the linguistic and social conventions that link words with particular meanings and social practices. A successful speech act, where an audience gets what a speaker intends to communicate or do, depends on various historical, legal, and other features of the context of use Saul b; Bianchi ; Mikkola Langton argues that there are good, though not conclusive, reasons to think that the background factors that enable pornographic texts to endorse, recommend, or command hostile acts against women are in place. However, she also suggests that the illocutionary force of pornography may be blocked effectively by the speech acts of its critics, rather than by censorship Langton Jennifer Hornsby also deploys speech act theory to explain how pornography silences women. Hornsby maintains that pornographic materials reinforce ideas about women that deprive their utterances of their ordinary illocutionary meaning Hornsby Women may be silenced, then, not by having their speech suppressed but by changes to the background conditions necessary for successful speech acts, such as refusal. If pornography interferes with the ability of women to communicate, then women cannot contest the harm of pornography with more speech, but only by suppressing pornographic materials. Instead, this consequence of their account should force us to rethink how much a conviction in a rape case should depend upon the accused having malicious motives or intentions Mikkola Mary Kate McGowan et al. If pornography has the power to rob speech of its ordinary meanings, then a cautious and reasonable way to secure consent for a sexual act might require defaulting to literal interpretation, with the implication that those who do not will be subject to criminal charges and punishment. Susan Brison explores the subordination thesis and contends that pornography is a form of group libel that may undermine the autonomy of the target group. By spreading falsehoods about women, pornography narrows the range of social options and opportunities that women have available to them. Members of groups that are socially vilified by hate literature have a more difficult journey pursuing their aims or attempting to perform particular social roles Brison Langton argues that, even if pornography is about fantasy and is to be understood as fictional, it can misinform. According to Langton, pornography projects the beliefs and fantasies of those who are socially powerful, and because those with less social power may conform their behavior to those beliefs, the beliefs become self-fulfilling. In this way, pornographic speech harms women by changing the world it appears to describe Langton Nadine Strossen challenges the notion that pornographic works have singular authoritative meanings that are inherently sexist or misogynist. Other viewers are likely to see such a scene as positive and healthy. Strossen claims that the effect on some viewers, including women, may be positive: Pornography, including pornographic rape scenes, may serve another, intensely political end for women who read or see them: In short, pornographic works can invite or provoke viewers to challenge oppressive social norms, rather than merely conform to them. At the very least, such materials make troubling aspects of human sexuality available for public debate and critique Strossen This form of universalization denies women sexual agency because it assumes that our ideas about sexuality have no legitimacy and would be co-opted by the patriarchy. Antiporn feminists overlook and marginalize unconventional and diverse forms of sexual expression that some women enjoy. Amy Allen critiques feminist debates about pornography for reducing the idea of power to the capacity to subordinate someone or resist subordination. Pro-sex feminists view pornography as a tool for subverting sexual norms, and empowering women by enabling them to resist sexual repression and sexist constructions of feminine respectability. Following Foucault, Allen argues that the power to oppress or resist are interconnected, in that

both are shaped by common understandings of human needs and desires that can be controlled by others or liberated. Allen writes pornography does not have the power to construct our social reality that MacKinnon and Dworkin claim it has, nor do we as individuals have the power to decide to construe pornography as necessarily subversive. Such a transformation of the impact of pornography can be brought about, if at all, only by a collective social movement. She writes, the Master-Slave dialectic seems to capture the relation between people in pornographic eroticism. In much pornography, people, usually women, become objects for another. In the case of pornography, what happens is that the one person becomes a body desired by the other, but this is not reciprocated. In fact, the relation is disadvantageous both for the slave and for the master, Assiter Brod applies Kantian, Hegelian, and Marxist moral concepts and writes, The female is primarily there as a sex object, not sexual subject. Or, if she is not completely objectified, since men do want to be desired themselves, hers is at least a subjugated subjectivity. Men functioning in the pornographic mode of male sexuality, in which men dominate women, are denied satisfaction of these human desires.

# PORNOGRAPHY AND THE ALIENATION OF MALE SEXUALITY HARRY

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*Harry Brod (February 1, - June 16, ) was a professor of sociology at University of Northern Iowa.*

### 7: Harry Brod - Wikipedia

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