

## **Introduction: Victorian and Neo-Victorian Sexploitation**

*Inmaculada Pineda Hernández and Maria Isabel Romero Ruiz*  
(University of Málaga, Spain)

Issues of sexploitation proliferate in social media and the news all over the planet.<sup>1</sup> Press articles focus on the various angles of the sexual violence business: that of the victim and the perpetrator, and also the profitability of the sexual market as well as politics and policy related to the sex trade. Contemporary audiences are witness to the suffering and trauma of those traditionally labelled as ‘the Other’, when sexual and race identity come to the fore, rendering particular individuals or groups targets of sexual violence. The neo-Victorian texts discussed in this special issue try to write back to aspects of sexual exploitation that happened in the Victorian past, so as to create an arena for the debate and contestation of today’s reality regarding same or similar matters. In Marie-Luise Kohlke’s words, “[b]y projecting illicit and unmentionable desires onto the past, we conventionally reassert our own supposedly enlightened stance towards sexuality and social progress” (Kohlke 2008a: 2). Yet such ‘progress’ often proves precarious, if not downright illusory. We live in a world where child marriage, for instance, is currently escalating at such an alarming rate that it is estimated that by 2050 it will affect over 1.2 billion female children, while the disheartening results of a recent UN study of physical and/or sexual violence suffered by women noted a disturbing increase worldwide.<sup>2</sup> The main aim of this special volume on sexploitation is twofold: on the one hand to analyse neo-Victorian texts that deal with sexual violence and subjugation, and on the other hand, to establish a clear connection between neo-Victorian fiction and the currency and validity of these concerns in contemporary scenarios worldwide.

### **1. Theorising Victorian and Neo-Victorian Sexploitation**

The articles included in this special issue focus on various aspects of sexploitation, such as prostitution, pornography, incest, paedophilia, and sexual slavery, but also with gender identity issues like cross-dressing, body modification, transgender, and intersex. All of these topics have

*Neo-Victorian Studies*

9:2 (2017)

pp. 1-14



---

implications not only for the sexual exploitation of women, but also of men and children, particularly individuals whose sexual orientations differ from heteronormativity and who are punished for their perceived 'sexual crimes'. Hence some of the articles, namely Georges Letissier's, Anhiti Patnaik's and Alexandra Cheira's, implicitly interrogate the prevalent perception that the majority of cases of sexual exploitation victimise women. Yet they also emphasise the historical contingency of notions of 'legitimate' victimhood then and now.

In most cases, Victorian sexual crimes left women and other victims unprotected and without recourse to justice. For instance, in 1861 the British Parliament passed the Offences against the Person Act, establishing the age of consent for girls at twelve, and making carnal knowledge of a younger girl either a felony or a misdemeanour, depending on her age. Also, indecent assault or attempted rape became punishable with prison by the law. The 1875 amendments to this Act raised the age of consent to thirteen, and also made the abduction or seduction of female minors punishable. However, the victims' character and status were significant as they had to prove resistance and that they had not encouraged the advances of their seducers or rapists. All this made female children and adolescents especially vulnerable, doubly so in the case of working-class girls whose 'respectability' was more readily suspected. The 1885 Criminal Amendment Act did not improve the situation much. The age of consent was raised to sixteen for both boys and girls and severe penalties were applied to cases of so-called 'white slavery' and sexual assault. This Act has become a notorious landmark in the history of British legislation for including, for the first time ever, homosexuality as a sexual crime (Payne 2003: n.p.). Today sexual offences are defined by the Sexual Offences Act (2003), which puts special emphasis on the protection of vulnerable individuals (see CPS n.d.: n.p.). Issues of rape and consent, child abuse, and sexual offences involving the internet, together with trafficking, voyeurism, exposure and preparatory offences like drugging a person, are covered by British law. Sixteen has remained the age of consent (see CPS n.d.: n.p.). The legal definition of sex offences in the UK and elsewhere and their continued prosecution offer ample proof that, even within the 'developed' world, we still live in societies where sexploitation and sex crimes remain painfully present.

Similarly, aspects of Orientalism and social and racial discrimination impregnate neo-Victorian texts with important political implications that

---

extend well beyond the temporal and geographical settings they depict. Moving to “wider cultural antecedents, current and future socio-political implications and increasingly globalised contexts” is a trend in neo-Victorianism (Kohlke 2008b: 3), which gathers importance as neo-Victorian literary and visual productions multiply and reach global markets. This means that the relevance of neo-Victorianism has spread beyond the limits of the former British Empire and the English language as in the particular case of this special issue’s theme of exploitation, reflecting a plurality of attitudes, contexts and mind-sets to interpret the Victorian past and its neo-Victorian legacies. Today, global exchanges on an international cultural marketplace result in the rapid and wide dissemination of cultural products – thanks to the communication technologies that have flourished in our era (Primorac and Pietrzak-Franger 2015: 1, 4-5). Through these same technological media, we also hear of sexual offences committed all over the world, as situations of exploitation proliferate globally.

Prostitution and sexual slavery fill the pages of newspaper and online news all over the world, together with stories about pornography and paedophilia. The preoccupation of social and political agents with women’s and children’s exploitation becomes evident in headlines such as ‘Turkey Child Rape Protests’ (Agerholm 2016: n.p.) or ‘Former University of Toronto associate professor charged with child porn offences’ (Miller 2017: n.p.) that describe the trauma of sex crime victims in a consumer culture, in which sexually explicit material is easily accessible everywhere. Media coverage of these issues highlights the importance of the Internet and social media in the spread of exploitation and its consequences. According to one such article,

[t]he legal definition of ‘sexual exploitation’ could be expanded to include portrayal of women in a sexual manner in newspapers, television channels and websites, a step that could bring a paradigm shift in the visual and graphical representation of women in media. (Mahapatral 2015: n.p.).

Newspapers (and now on-line news) are a fundamental tool to stir people’s minds, much as the Victorian press played an important role in relation to the social and moral panic that emerged with the publication of articles about child prostitution and white slavery in the *Pall Mall Gazette* or the

---

hauntings of Jack the Ripper in *The Star* and other national and local newspapers in the 1880s.

Women and children have traditionally been the primary victims of sexual violence in prostitution as well as human trafficking for the purposes of sexual exploitation and pornography. Desire and sexuality are culturally and historically produced and mediated, the result of social processes that are constantly seeking difference and innovation in the sex market. Constructed out of the interplay of commodities, consuming desires, and sexual practices, sexual subjectivity is always in the process of becoming, contesting any notion of sexual identity as something fixed (Curtis 2004: 95-96). For instance, pornography with its wide variety of forms has been a matter of much debate since the 1970s. The exorbitant amount of sexually explicit material available today echoes the proclivities and excesses of a society with a keen interest in sexual materials that also proliferated in the Victorian period. Like Victorian pornographic prints, photographs and publications, today's materials similarly cover amateur, racial, gay and lesbian, and sadomasochistic porn. In this sense, neo-Victorianism and what Kohlke terms 'sexsation' fiction (Kohlke 2008a: 6) demonstrate that desire is built up in an artificial manner, which makes it impossible to fulfil in real life.

Pornography's links to rape and sexual violence often become the object of public scrutiny, eliciting repeated calls for legal and moral action (see Attwood and Smith 2014: 1-2; McKinnon 2005: 247-248; McKinnon 2006: 223). The 'imitation model' proposes violent pornography's direct influence on men's behaviour in particular, encouraging them to assume that women enjoy the abuse depicted in porn practices that comprise cruelty, perversion, bestiality or rape, as well as bondage and torture. Analogously, sex crimes and violent behaviour towards juveniles have been connected to the spread of child pornography; Candice Kim, for instance, argues that "the existence of images that sexually exploit children represents tangible evidence of past, present and, most likely, future abuse" (Kim 2004: 1). It has further been argued that the rape of prostitutes may well be the consequence of pornographic representations which make sexual crimes against women acceptable and even desirable (Silbert and Pines 1984: 858, 860-862; Kingston et al. 2008: 242). Comparable concerns about the impact and effects of pornography, of course, already arose for the Victorians. Both men and women of the lower-middle and working classes got involved in

---

the trade. Issues like the spread of literacy, the use of photography, and the explosion of cheaper publications allowed its expansion in an unprecedented way outside the Victorian underworld and beyond the circle of its often wealthy consumers. As a consequence anxieties were focused on the regulation of obscenity to avoid contamination among different social orders (Stoops 2015:139-140).

Women's bodies were and continue to be the object of socio-political debate, while their still inferior position in many societies has discriminatory sexual implications. Women's bodies have been described by various theorists as texts of culture (see Bordo 1995: 165-184; Gross 1994: 138-159), surfaces on which notions of identity can be inscribed. Men and women are born as *tabulae rasae*, and their bodies can be inscribed – but also self-inscribed – with signification and sexual agency, as in the case of activities such as body modification, including tattooing. In this way, dominant representations of gender differences are challenged, as they clash with the contestatory appearances and physical activities of bodies. Lacking a fixed and enduring nature, bodies are plastic and change in response to the social (and individual) demands placed on them (Bordo 1995: 165-184). Those interested in the issues and identity politics of cross-dressing, transgender and intersex find a rich repository of materials to construct their origins in the nineteenth century. “[S]exual desire can be manipulated by the act of cross-dressing”, for example, and biological sex can be hidden by a gendered style of dress that does not necessarily correspond with society's expectations (Neal 2011: 65). At the same time, issues of sexual orientation, gender identity and anatomical sex impact definitions of cross-dressing, transgender, and intersex. In her seminal works *Gender Trouble: Feminism and the Subversion of Identity* (1989), *Bodies that Matter: On the Discursive Limits of 'Sex'* (1993), and *Undoing Gender* (2004), Judith Butler establishes that sex and gender are cultural constructs and describes gender performativity as citational and theatrical; for instance, by acts of cross-dressing, male impersonators represent a destabilisation of assumed gender roles – and sometimes also of race, as evident from the discussion of cross-dressing in Dany van Dam's and Patnaik's contributions to this volume. Bodies find mechanisms to subvert gender roles and modes of behaviour, defying heteronormativity, discrimination, and exploitation.

Other examples of sexual violence are concerned with the mutilation of sexual organs, as in the case of eunuchs or the clitoridectomies and

---

infibulations practiced on Victorian women but also on present-day girls from emerging or under-developed countries.<sup>3</sup> The practice was not alien to Victorian women who, in some instances, became the victims of the association of the medical system and a specific practice of (religious) belief that can still be found in certain Muslim countries today, which practice female circumcision, better known as ‘FGM’ or female genital mutilation. Thus, the nineteenth-century cure for ‘maladies’ associated with woman’s reproductive cycle and sexual nature was believed to be achieved by surgical procedures such as clitoridectomy or ovariectomy, among others, which could be regarded as another form of sexploitation, albeit for ‘scientific’ knowledge and power rather than for pleasure. Female ‘deviancy’ in cases of promiscuity, nymphomania or masturbation was socially and medically punished with these cruel methods (Sheeham 1997: 325-329). More generally, female sexual activity was associated with immorality, in a sense justifying sexploitation by displacing blame on the victims. The last clitoridectomy in the UK was performed on a five-year-old girl in the 1940s to cure an emotional condition (Sheeham 1997: 333), and the practice as such was only outlawed as late as 1985, with the law further formalised in the Female Genital Mutilation Act 2003.

In a similar vein, both in cases of incest and paedophilia, children become the victims of sexploitation, most commonly by adults in positions of trust, such as relatives, teachers, priests, doctors, or coaches. Thus recent allegations concerning widespread child sex abuse – albeit of boys rather than girls – in UK football clubs has led to the identification of 155 suspected perpetrators and 429 potential victims as of December 2016 in the newly set up Operation Hydrant investigation (BBC 2016: n.p.). These traumatic situations reflect the need for working-through of sex-related traumas and iniquities, both past and present, which society demands to re-affirm the humane nature of civilisation. Neo-Victorian fiction participates in this working-through by evoking implicit parallels and continuities between historical and current sexploitation, so that the Victorian period “is configured as a temporal convergence of multiple historical traumas still awaiting appropriate commemoration” (Kohlke 2008b: 7) – including those of our own time. In this context, the consumption of neo-Victorian narratives of sexploitation is problematic, as it focuses both on the recovery from a traumatic experience and on the contemplation of the sexual

---

victimisation of ‘the Other’, with the latter echoing the avidity of Victorian audiences for these materials.

Comparable ethical but also potentially questionable voyeuristic motives inform the representation of sexploited colonial subjects in many neo-Victorian fictions concerned with the idea of the Orient, figured as a sexual imaginary where diverse sexual practices are accompanied by a never-ending libido. The exotic ‘Other’ exerted an overwhelming allure for the Victorians, as it continues to hold for present-day audiences. As Patnaik points out in her article in the present volume, neo-Victorian fictions – while allowing contemporary readers to re-imagine a sometimes subversive subaltern sexuality defying Western definitions and categorisations – also risk turning the ‘colonised Others’ of Empire into victims of (renewed) sexploitation through their literary and/or filmic commodification (see Kohlke 2008a: 12). In spite of this potentially salacious effect, however, the commodification itself could be said to simultaneously signal the extent to which sexual trauma and violence still pervade the contemporary scenario after the process of decolonisation.<sup>4</sup> In Edward Said’s words,

[a]ppeals to the past are among the commonest strategies in interpretations of the present. What animates such appeals is not only disagreement about what happened in the past and what the past was, but uncertainty about whether the past is really past, over and concluded, or whether it continues, albeit in different forms. (Said 1993: 1-2)

This contemporaneity of Victorian sexploitation is what links the essays contained in this special issue, supporting this notion of continuity in neo-Victorian visual and literary productions centred on this theme.

## **2. New Perspectives on Neo-Victorian Sexploitation**

Research on neo-Victorian sexploitation included here studies literary and television works from a variety of perspectives. The current issue is structured around the topics of unexplored gender identities, sexual violence and gender subjection, body modification, cross-dressing and incest. The first essay, ‘Nomadic Transgender Identities’ by Georges Letissier, offers a significant contribution to the study of gender issues in neo-Victorian theory, particularly regarding trans-identities and hermaphroditism. After

---

reconstructing the context of nineteenth-century thought, drawing on Michel Foucault and Gilles Deleuze in particular, Letissier focuses on two contemporary novels with nineteenth-century transgender protagonists: Patricia Duncker's *James Miranda Barry* (2000) and Wesley Stace's *Misfortune* (2006). Both texts are concerned with an exploration of alternative gender subjectivities, conveying the idea that gender identity can be a nomadic concept in constant development as a reaction against sexploitation. Letissier also emphasises the attention that both texts give to dressing and cross-dressing, thus focusing on the social realisation of the protagonists' (marginal) subjectivities through gender performativity.

Juxtaposing the victimisation of prostitutes in nineteenth-century London's East End in Lee Jackson's *The Last Pleasure Garden* (2007) and the inaugural episode of the *Ripper Street* series (2012-17), María Isabel Romero's essay on detective fiction aptly establishes the parallel between urban pollution and moral contamination. Romero examines the peculiarities of sexploitation in crime fiction by introducing the genre, and then investigating the texts in the light of Julia Kristeva's notion of abjection and Butler's theories of gender, violence and mourning. Romero demonstrates that, although women are brutally victimised in these narratives, the reader/viewer is made to feel compassion for the victims' precarity, and that such a feeling is a specific feature of neo-Victorian sensitivity.

One of the most original additions to the study of neo-Victorian gender identity and sexploitation is provided by Anhiti Patnaik's analysis of the Indian *hijra* in Gyles Brandreth's *Oscar Wilde and The Murders at Reading Gaol: A Mystery* (2013). Her reading problematises the British government's criminalisation of the *hijra* as part of the legal repression of homosexuals, exemplified by the case of Oscar Wilde, pertinently complicating Kohlke's seminal work on neo-orientalist sexploitation when applied to actual Oriental subjects in fiction, especially in the context of non-Western understandings of gender. Questioning if sexploitation should merely be defined as the explicit depiction of sex and violence in neo-Victorian fiction, or if it can possess a more postmodern value in which a subject's sexuality can be self-consciously exploited for power (as in the case of the *hijra* character Luck), Patnaik illustrates that Brandreth finally chooses to abate the possibilities for subversion in his text by having Luck brutally murdered by the end of the novel. Still, Patnaik manages to explore

---

the ways in which the *hijra* character is intrinsically rebellious in Brandreth's neo-colonial narrative by not conforming to traditionally established notions of ethnic, gender and sexual identity construction.

The subversion of gender subjugation is also examined in Ashley Orr's essay about the female tattooed body. In her analysis of Sarah Hall's *The Electric Michelangelo* (2004), Orr combines Bakhtinian carnivalesque theory with feminist ideology on body modification in order to argue that Grace's heavily tattooed body is a battlefield where the protagonist fights the patriarchal exploitation of the female body. Following Mikhail Bakhtin's conceptualisation of carnivalesque (mis)alliances, tattooing in *The Electric Michelangelo*, as conceived by Orr, is read as a counterhegemonic mode of resistance against the commodification and violation of women's bodies in Western patriarchal society.

With the purpose of understanding sexual deviance as a rebellious act of sexual defiance, Alexandra Cheira scrutinises A.S. Byatt's 'Morpho Eugenia' from *Angels and Insects* (1992). Cheira reads Eugenia's incestuous behaviour as a subversively sexualised kind of agency, by which she ironically becomes both victim and perpetrator of sexual exploitation. Cheira combines her close reading of sexploitation in the novella with an analysis of the text's figuration of abhumanness, a concept often explored in other Gothic works.<sup>5</sup> Cheira establishes a connection between abhumanness and sexploitation by suggesting that Eugenia's incestuous attraction towards her brother turns her into a monstrous being.

This special issue opens and ends with the same topic: cross-dressing. However, in Daný van Dam's closing article, cross-dressing and gender bending performativity are also associated with issues of ethnic and racial postcolonial identity. Analysing three neo-Victorian novels, Ahdaf Soueif's *The Map of Love* (1999), Elaine di Rollo's *A Proper Education for Girls* (2008)<sup>6</sup> and Kate Pullinger's *The Mistress of Nothing* (2009), van Dam illustrates how an aware and purposeful failure to pass, both in terms of gender and racial identification, can be empowering and creative, even if it attracts violence and victimisation. Van Dam also revisits these fictional representations of Otherness to claim that there are two differentiated neo-Victorian conceptualisations of Orientalism: a nostalgic Victorian-style Orientalism along with a renovated twenty-first-century Orientalism. Rather than produced in response to an exotic geographical place, the latter is constructed in the act of reading, that in-between space of the written text

---

and its audience. The attraction of the exotic that this contemporary neo-Orientalism implies once again brings back to mind notions of sexploitation associated with a Victorian colonial past.

### **3. Future Directions**

The collection of essays presented here aims to inspire researchers to engage in new explorations and further readings of sexploitation in neo-Victorian media. A number of trends, both traditional and more original, have been engaged with, namely: the conception of performative gender identity that can be both male and female simultaneously, moving beyond traditional binary oppositions; the use of various rebellious practices, such as self-willed body modification or incestuous deviance/defiance, countering patriarchal oppression; and the clear intersection between racial, sexual and social identity construction in the face of discrimination and subjugation, which also affords unexpected opportunities for resistance.

It is to be hoped that future neo-Victorian criticism will continue to address issues connected with the various forms of sexploitation,<sup>7</sup> as well as push the discussion of related concerns, including sexual orientation, bodily inscriptions, and marginalised gender identities, beyond a binary epistemological and Anglocentric framework. For instance, the violation of women has become a major matter of current concern in former British colonies such as South Africa or India, where sex crimes, especially rape, appear to have increased rather than abated after the countries' independence. Neo-Victorianism might offer one useful means of unpacking this cultural phenomenon, by tracing it back to nineteenth-century practices and residual imperialist ideologies. While not all neo-Victorian texts, of course, engage directly with cultural politics, they can nonetheless play a constructive role in attracting the attention of the general public, perhaps even the political establishment, to on-going scandals such as rape, child abuse, and human trafficking.

Gender violence and many of the forms of sexploitation discussed and critiqued in this special issue still pervade present-day societies, precipitating new traumas and the need for victims' resilience and healing, sociocultural reform, and restorative justice. As long as these issues remain current, neo-Victorian media will likely continue to 'mirror' and explore them in/through figurations of the nineteenth-century past as a site of sustained sexploitation.

---

**Notes**

1. Some recent examples include the protests in Turkey against the government's intention to pass a bill dropping a prison penalty for child rape if the offender marries the victim (see Agerholm 2016: n.p.; McKenzie 2016: n.p.) and the prosecution of rape victims charged with adultery in Dubai (see Cullen et al. 2016: n.p.).
2. According to the UN, "it is estimated that 35% of women worldwide have experienced either physical and/or sexual intimate partner violence or sexual violence by a non-partner at some point in their lives. However, some national studies show that up to 70% of women have experienced physical and/or sexual violence from an intimate partner in their lifetime" (UN Women 2016: n.p.), suggesting that even in countries with lower estimates, the dark figures may be significantly higher.
3. According to the World Health Organization, over 200 million girls and women alive today have been subjected to genital mutilation (WHO 2016: n.p.). Reputed nineteenth-century obstetricians like Sir John Fife, Sir James Simpson, and Dr. William Beatty, admitted to having practised or recommended clitoridectomies to their patients, while Dr. Isaac Baker Brown performed numerous clitoridectomies in his Hyde Park clinic, which brought him legal problems and confrontations with other members of the medical profession who did not believe in the practice (Sheehan 1997: 330-332).
4. Especially relevant in this context are the cases of rape in India, sometimes linked to a seeming denigration of women in religious myths, such as those of Draupadi and Ahalya, and supported by a legal system that has often condoned women's violation, for instance in so-called honour crimes. Figures are devastating: 37,000 rapes were reported across the country in 2014, with some estimates suggesting that a woman is victimised every two minutes in India (Khan 2016: n.p.).
5. See e.g., Kelly Hurley's reading of abhumanness in Arthur Machen's *The Great God Pan* (1890, rev. 1894) in *The Gothic Body: Sexuality, Materialism, and Degeneration at the Fin-de-Siècle*; more recently, the concept is discussed in Morna Ramdey's *Man Up: A Study of Gendered Expectations of Masculinities at the Fin de Siècle* (2015).
6. This book was first published under the title *The Peachgrowers' Almanac*.
7. Many other neo-Victorian texts that deal with traditional and new forms of sexual violence and oppression deserve – but have not yet received – sustained critical attention. These include Conor Brady's *A Hunt in Winter*

(2016), Sally Cabot Gunning's *Monticello: A Daughter and Her Father* (2016), Emma Donoghue's *Frog Music* (2014), Lesley Downer's *The Shogun's Queen* (2016), Barbara Ewing's *The Petticoat Man* (2014), Elizabeth Howard's *Listen to the Child* (2016), and Gary Inbinder's *The Devil in Montmartre: A Mystery in Fin de Siècle Paris* (2014).

### **Bibliography**

- Agerholm, Harriet. 2016. 'Turkey child rape protests: Thousands take to streets against law that would let men off if they marry victim', *The Independent Online*, 20 November, <http://www.independent.co.uk/news/world/europe/turkey-child-rape-protest-thousands-law-men-freed-marry-victim-istanbul-ankara-izmir-akp-erdogan-a7428166.html> (accessed 22 November 2016).
- Attwood, Fiona and Clarissa Smith. 2014. 'Porn Studies: An Introduction', *Porn Studies* 1:1-2: 1-6
- BBC. 2016. 'Football child abuse scandal: Police identify 155 suspects', *BBC News*, <http://www.bbc.co.uk/news/uk-england-38378361> (accessed 22 November 2016).
- Bordo, Susan. 1995. *Unbearable Weight: Feminism, Western Culture and the Body*. Berkeley & Los Angeles: University of California Press.
- Butler, Judith. 1989. *Gender Trouble: Feminism and the Subversion of Identity*. London: Routledge.
- . 1993. *Bodies that Matter: On the Discursive Limits of 'Sex'*. London: Routledge.
- . 2004. *Undoing Gender*. London: Routledge.
- CPS: The Crown Prosecution Service. N.d. 'Sexual Offences', CPS webpage, [http://www.cps.gov.uk/news/fact\\_sheets/sexual\\_offences/](http://www.cps.gov.uk/news/fact_sheets/sexual_offences/) (accessed 3 December 2016).
- Cullen, Simon, Mustafa Al-Arab and Laura Smith-Spark. 2016. 'UK woman arrested in Dubai after reporting rape, group says', *CNN Middle East*, 20 November, <http://edition.cnn.com/2016/11/19/middleeast/dubai-british-tourist-rape-arrest-claim/> (accessed 22 November 2016).
- Curtis, Debra. 2004. 'Commodities and Sexual Subjectivities: A Look at Capitalism and Its Desires', *Cultural Anthropology* 19:1: 95-121.
- Female Genital Mutilation Act. 2003. [http://www.legislation.gov.uk/ukpga/2003/31/pdfs/ukpga\\_20030031\\_en.pdf](http://www.legislation.gov.uk/ukpga/2003/31/pdfs/ukpga_20030031_en.pdf) (accessed 3 December 2016).

- 
- Grosz, Elizabeth. 1994. *Volatile Bodies: Toward a Corporeal Feminism*. Bloomington & Indianapolis, Indiana: Indiana University Press.
- Hurley, Kelly. 1996. *The Gothic Body: Sexuality, Materialism, and Degeneration at the Fin-de-Siècle*. Cambridge: Cambridge University Press.
- Khan, Shaan. 2016. 'What's Really Behind India's Rape Crisis', *The Daily Beast*, <http://www.thedailybeast.com/articles/2016/03/25/what-s-really-behind-india-s-rape-crisis.html> (accessed 23 January 2017).
- Kingston DA, et al. 2008. 'Pornography use and sexual aggression: the impact of frequency and type of pornography use on recidivism among sexual offenders', *Aggressive Behaviour* 34(4): 341-351.
- Kohlke, Marie-Luise. 2008a. 'The Neo-Victorian Sexsation: Literary Excursions into the Nineteenth Century Erotic', in Kohlke, Marie-Luise and Luisa Orza (eds.), *Probing the Problematics: Sex and Sexuality*. Oxford: Interdisciplinary Press, 345-356.
- . 2008b. 'Introduction: Speculations in and on the Neo-Victorian Encounter', *Neo-Victorian Studies* 1:1: 1-18.
- Mahapatral, Dhananjay. 2015. "'Sexploitation" may get wider definition', *The Times of India*. 26 August, <http://timesofindia.indiatimes.com/india/Sexploitation-may-get-wider-definition/articleshow/48675372.cms> (accessed 23 January 2017).
- McKenzie, Sheena. 2016. 'Turkey withdraws proposed child rape bill following outrage', *CNN Europe*, 22 November, <http://edition.cnn.com/2016/11/22/europe/turkey-child-rape-bill/> (accessed 22 November 2016).
- McKinnon, Catharine A. 2005. *Women's Lives, Men's Laws*. Cambridge, Massachusetts: Harvard University Press.
- . 2006. *Are Women Human? And Other International Dialogues*. Cambridge, Massachusetts: Harvard University Press.
- Miller, A. 2017. 'Former University of Toronto associate professor charged with child porn offences', *Global News*, <http://globalnews.ca/news/3194351/former-university-of-toronto-associate-professor-charged-with-child-porn-offences/> (accessed 23 January 2017).
- Neal, Allison. 2011. '(Neo-)Victorian impersonations: Vesta Tilley and *Tipping the Velvet*', *Neo-Victorian Studies* 4:1: 55-76.
- Payne, Jennifer. August 1998. *The Criminal Law Amendment Act of 1885 and Sexual Assault on Minors*, 3 December 2016. <http://jenpayne10.info/Consent.html> (accessed 22 November 2016).

- 
- Primorac, Antonija and Monika Pietrzak-Franger. 2015. 'Introduction: What is Global Neo-Victorianism?', *Neo-Victorian Studies* 8:1, Special Issue: *Neo-Victorianism and Globalisation: Transnational Dissemination of Nineteenth-Century Cultural Texts*: 1-16.
- Ramday, Morna. 2015. *Man Up: A Study of Gendered Expectations of Masculinities at the Fin de Siècle*. Newcastle upon Tyne: Cambridge Scholars Publishing, 108-139.
- Said, Edward. 1993. *Culture and Imperialism*. London: Chatto and Windus.
- Sheeham, Elizabeth A. 1997. 'Victorian Clitoridectomy: Isaac Baker Brown and His Harmless Operative Procedure', in Lancaster, Roger N. and Micaela di Leonardo (eds.), *The Gender Sexuality Reader*. New York & London: Routledge, 325-334.
- Silbert, Mimi H. and Ayala M. Pines. 1984. 'Pornography and Sexual Abuse of Women', *Sex Roles* 10:11-12: 857-868.
- Stoops, Jamie. 2015. 'Class and Gender Dynamics of the Pornography Trade in Late Nineteenth-Century Britain', *The Historical Journal* 58:1: 137-156.
- UN Women. 2016. 'Facts and figures: Ending violence against women', UN Women website, February, <http://www.unwomen.org/en/what-we-do/ending-violence-against-women/facts-and-figures> (accessed 22 November 2016).
- WHO. 2016. 'Female genital mutilation', World Health Organization website, February, <http://www.who.int/mediacentre/factsheets/fs241/en/> (accessed 22 November 2016).