

## Justice Beyond The Binary power object Making activity instructions by Lady Kitt

**What:** “Power Object” is a phrase used by activist Sarah Corbett. It describes a hand-made object which reminds the maker of the power they have to create change, physically & conceptually.

**Why:** Making these objects out of paper printed with the 6 guiding principles of Tina’s framework, aims to form a backdrop to conversations about her research.

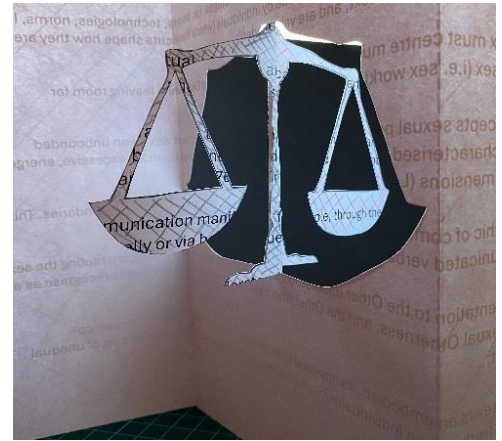
By inviting you to cut up & re-craft Tina’s text, we encourage you to literally dissect the framework, focussing on specific words and phrases, considering your emotional, intellectual & creative responses to these.

**How does it work:** The act of re- crafting the 6 principles offers a practical opportunity to see them in a different way. The completed object(s) can be kept, reminding us of our agency in making (objects, connections, changes and decisions).

The “justice beyond the binary” template has been designed to support multi-sensory learning techniques. It can be folded & un-folded many times, prompting memories of the conversations which took place whilst the object was being originally created. Folding & unfolding the template can be used in future moments / conversations as a reminder of Tina’s research, the conversations, feelings, & ideas you had while making it.

The form of the scales was chosen to encourage specific discussion around how Tina’s research might inform approaches to justice for victim-survivors of gender-based violence, rooted in an alternative vision of sexual ethics.

Please feel free to download, print & use these instructions in your own work and contexts. We would love to know how other people respond to them. If you would like to share feedback, images, thoughts or comments please email project producer Sarah Li [sarahli.ladykitt@gmail.com](mailto:sarahli.ladykitt@gmail.com)



**A pleasure and care-centred ethic of embodied and relational sexual Otherness:**

1. Understands that all sexual acts are formed out of assemblages, i.e. bodies, technologies, norms, laws, intensities that are judged through ‘cuts’ made by individuals (where these cuts shape how they are judged, are contingent on context, and are *valterfaden*);
2. Agrees that sex must centre mutual pleasure and care for self and Other while leaving room for transactional sex (i.e. sex work) and everyday sex;
3. Prima facie accepts sexual practices that push ‘queer’ boundaries and treat sex as an unbounded practice best characterised by the French word *jouissance*, which captures its risky, excessive, energetic and frenetic dimensions (Laplanche 1976; Steyla 2008);
4. Requires an ethic of communication manifest, for example, through the discussion of boundaries. This can be communicated verbally or via bodily cues;
5. Centres an orientation to the Other understood as the Other with whom you are co-constituting the sexual act, general sexual Otherness, and the Other whom you have an epistemic obligation to recognise as an ethical subject;
6. Reflects how sex is an embodied, as opposed to solipsistic, practice that is also relational, co-determinative (rather than individualistic) and contextual—thereby requiring an accounting of unequal power relations.

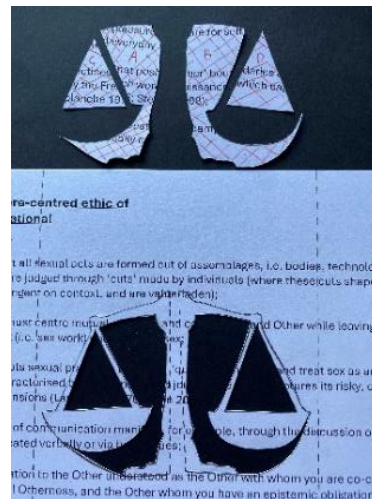
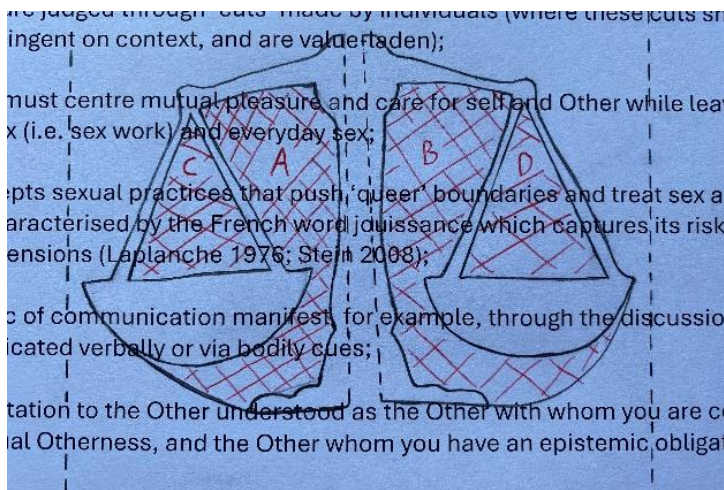
### Materials:

- Pre-printed “justice beyond the binary” sheet (pictured right)
- A craft knife
- A cutting mat
- Glue or double-sided tape
- Scissors
- Pens, pencils and bits for decoration

### Method:

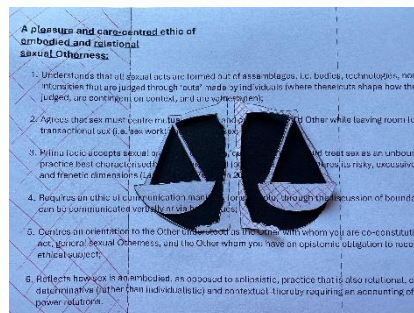
1. Place the pre-printed “justice beyond the binary” template sheet onto your cutting mat with the scales image and text facing upwards.
2. On the template sheet, use your craft knife to make incisions along all sections marked with a continuous black line.

3. Sections A, B, C & D (sections shaded with red cross hatching in the images below) should come away from the main template sheet. Set these aside for later.

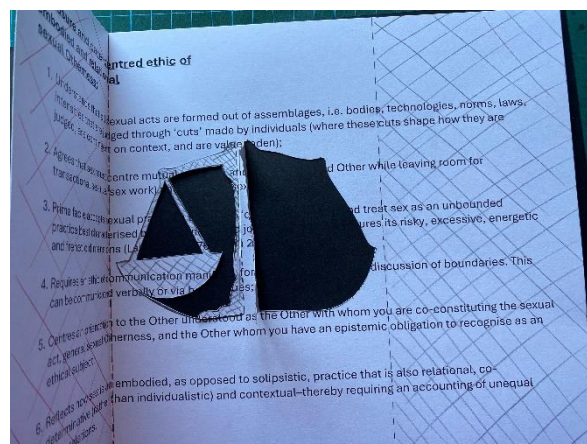


4. On the template sheet, use your craft knife to score along all the broken lines. To score the card, lightly pull the craft knife blade over the surface, not cutting through it but, creating a light indent, so the card will fold crisply and easily

5. On your own template sheet, identify the scored (broken) lines (which, on the images right, are coloured red). Fold along these scored lines, so the sections shaded with red crosshatching (on the images right), are at a 45-degree angle to the cutting board.



6. On your own template sheet identify the scored (broken) lines (which, on the image right, are coloured black). Lift the template sheet off the cutting board & fold along these scored lines, so the sections shaded with black crosshatching (image right), are at a 45-degree angle to the main body of the template sheet.



7. Stand your template upright on your cutting board, so the cut-out scales appear to intersect the main sheet.
8. Use any available materials and tools (including the removed sections A,B, C, and D) to alter / adjust / personalise / re-craft / develop/ grow / change what you have made; reflecting your feelings and ideas about Tina's research and the discussion we have shared today.



## A pleasure and care-centred ethic of embodied and relational sexual Otherness:

1. Understands that all sexual acts are formed out of assemblages, i.e. bodies, technologies, norms, laws, intensities that are judged through 'cuts' made by individuals (where these cuts shape how they are judged, are contingent on context, and are *value laden*);
2. Agrees that sex must centre mutual pleasure and care for self and Other while leaving room for transactional sex (i.e. sex work) and everyday sex;
3. Prima facie accepts sexual practices that push 'queer' boundaries and treat sex as an unbounded practice best characterised by the French word *jouissance* which captures its risky, excessive, energetic and frenetic dimensions (Laplanche 1976; Stein 2008);
4. Requires an ethic of communication manifest, for example, through the discussion of boundaries. This can be communicated verbally or via bodily cues;
5. Centres an orientation to the Other understood as the Other with whom you are co-constituting the sexual act, general sexual Otherness, and the Other whom you have an epistemic obligation to recognise as an ethical subject;
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