

ure. *A real place of sexual pleasure, defined as the male pleasure, and consequently tolerated, has been the brothel.* From this we can jump to the conclusion that a “problem of excessive sexuality”, represented by phantasms of conservatives, is a “problem” since it concerns the female sexual pleasure. All rhetoric concerning the “responsible attitude to sex” (this includes of course an unconditional acceptance of the monogamy and a set of values attached to it) aims at “owners” of the particular reproductive organs, “owners” of the uterus. As much as the feminist movements may be right in their criticism of many aspects of inequality of women in a society, one can, nevertheless, assert that the *breaking point of the conservative fears is the changed* (and hopefully still changing) *social role and status of women.* Their fear was even aggravated by the appearance of the feminist movements, which in the 1960s brought about also some radical demands in an attempt to speed up the process of women’s emancipation. In the area of (sexual) pleasure, therefore, appears to emerge a displacement of previous relations – instead of patriarchal legitimacy of sexual pleasure as a male category. This displacement is furthermore illustrated by the fact that the feminist discourse enters open pluralist concepts of society, which embrace the rights of all kinds of minorities and marginal social groups. This explains why the feminist discourse is apprehended as a discourse of a social minority although women cannot be in real terms considered as a minority. The implementation of women’s rights, hence, clearly indicates and instigates at the same time, a structural social change. Of course, this does not involve an immediate collapse of the institution of family, the breakdown of morale and who knows what, which the conservatives claim. However, it implies shifts within these institutions, as well as a changing of their position in the complete institutional environment. Consequentially, this structural social change anticipates a change in the political organisation of a society, thus complementing the changes in the sphere of economy. The fact that in such a setting women may freely decide on the use of their reproductive organs gains a huge threatening symbolic meaning in the eyes of conservatives. From the very definition of conservatism follows an articulation of arguments that are projected into a never existing “stable times” of an order, which has been founded on the interdiction of the female sexual pleasure.

The conservative contrariety to sexual pleasure is therefore *aimed against the female sexual pleasure and not against pleasure in general*, especially not against the kind of organisation of pleasure, as it supposedly ex-