

The Sexual Cult

Most people steer clear of group sex and cults. Families that are both cults and involve group sex elicit a double “OMG.” Still, there are some people who will thrive in an environment that could be categorized this way. In a free society, the opportunities for life, liberty, and the pursuit of happiness end only when those opportunities infringe on another’s right to life or property.

Still there are issues raised by a sex cult that must be addressed. Most importantly, there is the question of children. In an AFFEERCE society, the child is sacred. So if the sexual cult involves children living under the same roof, the family can expect extremely close scrutiny from social workers, and possible judicial intervention.

Although abuse is the main issue when dealing with sex cults, or cults in general, the second is community standards. In a free society, the law gets involved only when there is question of abuse. But that doesn’t mean people are powerless to act if a family of 32 prostitutes move in next door, spending their night turning tricks in every room of the house and by day standing naked in the garden waiting for the alien mother ship.

In a free society, there is always the right to picket, leaflet, chant, boycott, and otherwise peacefully protest. In a free society there is the right to deny service to anyone for any reason. A picket line is not good for a prostitution business, especially if the picketers have cameras. Neither is being forced to travel many miles for grocery shopping or to eat in a restaurant. Different communities have different standards. Exit rights for adults and the right to life for children can never be abridged. Other than that, given a super-duper plurality (5/6 of the dominion), it is a free-for-all. (See, *Chapter 9 – Government, Law, and Justice*) However, not all lifestyles mesh. In most small communities, it will be organized actions, and not law, that maintain community standards.

Suppose we look at a challenging example of a sex cult; a family whose members are in the BDSM community. That’s bondage, discipline, sadism, and masochism. There are plenty of roles. There are dominatrices, leather men, dungeon masters, masters, and slaves to name a few. There are 45 family members; 30 men and 15 women. The house is a renovated apartment building, with a common eating area, two dungeons, 10 human cages, a room for whips, belts, and strops, a mummification room and a sling room. There are intimate heterosexual and homosexual couples and triads, as well as singles. Playtime is bisexual and non-penetrative.

The question of children is simple. The answer is: not allowed. For a child to see one of their parents being whipped is abuse. For a child to see one of their parents put in a cage is abuse. For a child to hear their parent being verbally abused is abuse. This is fine with the family. Having children is not their objective. Several thousand dollars in rebated housing distribution goes to support the fun and games. Rebated food distribution goes for sundries and the contribution of several wealthy members supplies alcohol, tobacco, and other intoxicants. The family motto is: “Life is a pain-and we love it.”

Our BDSM family found the apartment building in a liberal urban neighborhood that did not have many children. Nevertheless, there was a hue and cry when the proposed family charter was published in the community newspaper, as communities can demand in the interests of full disclosure. There was concern that those children who did live in the neighborhood would be scarred. Some considered it an outrage that

sexuality would be mixed with violence. Some considered that a family whose sole purpose was decadent sexuality was inherently evil. And this was a liberal neighborhood!

Being a liberal neighborhood, they agreed to sit down with future members of the BDSM family and reach an accord. They assented to a provision in the family charter that no children would be allowed in the building at any time, including emancipated minors under the age of 18, and that all appropriate rooms will be soundproofed so no sounds of violence reach the street. The clincher was an agreement that every day, at least 10 family members would spend 4 hours cleaning litter from the neighborhood streets and yards and painting over any graffiti that might appear. Someone was smart enough to add the provision that this task would be performed without leg irons. It was stipulated that any violation of this agreement would result in a campaign to oust the BDSM family from the neighborhood. Notice that the restriction of rights (the right to wear leg irons if one wishes) cannot legally be proscribed or in any way be enforceable by contract. It is an unenforceable bargain among neighbors where the threatened remedy is an organized and perfectly legal campaign by the community to oust the BDSM family.

There remains the legal question of abuse. How can consent be asserted when “no” can mean “yes”? How can a social worker spot abuse when many have been voluntarily disciplined by means of implements that leave welts and scars? There are agreed upon safe words which when spoken mean “no” and “stop” and “help!” The community insisted these safe words be standardized and included in the family charter. They also demanded that the BDSM family pay \$10 a day to an inspector from the level-1 council who would make a quick walkthrough to verify that nobody was being held captive against their will, and that the captives giving consent were not seriously impaired. It was a hard bargain, but in the end everyone was better off.

So the BDSM family renovated the apartment building and peacefully moved in for a life of fun and games save 4 hours a day when 10 slaves were sent out to clean the neighborhood. And on Halloween, the community even allowed those slaves to pick up trash in their leg irons.