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*The Prostitution of Sexuality.* Kathleen Barry.  
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undergraduate usage. The authors presume that the reader has a thorough background and understanding of: (1) the history of American criminal justice and judicial sentencing policy, especially since the 1970s; (2) criminal justice practice and operations; and (3) criminal justice research and policy debate. They also presume that the reader has a substantial background in sociological theory, social-governmental policy and research methods. Without this substantial background, many readers would simply not comprehend the complex issues that our presented.

*Incapacitation* is a book written from the ideological perspective of academic sociology with which some scholars may disagree. This perspective leads the authors to some inconsistencies in their analyses. For example, on one hand the authors lament the fact that little meaningful applied policy research on incapacitation was either conducted or published in the late 1970s and 1980s. Yet, the authors fail to recognize the fact that sociological academic values discourage applied research, prevent its funding and inhibit its publication in scholarly sociology dominated journals—conditions that continue today.

Despite its few weaknesses, *Incapacitation* is an example of outstanding academic scholarship. Its thoughtful reading and discussion should be considered mandatory for anyone interested in criminal justice policy in the United States and the role that penal incarceration will take in the future.

William G. Archambeault  
Louisiana State University

Kathleen Barry, *The Prostitution of Sexuality*, New York: New York University Press, 1995, \$24.95 hardcover.

Prostitution, like pornography, is one of those complex issues that painfully divides the women's movement—not surprisingly, given its explosive mix of sexuality, class, race and nationality. Feminists hold two basic positions on prostitution: first, it is a legitimate means for women to earn a living and should be decriminalized, and second, it is inherently exploitative of women and must be abolished. Kathleen Barry belongs firmly in the second camp, and has written a passionate argument for ending

what she calls "the prostitution of sexuality"—i.e., prostitution itself and the patriarchal exploitation of sexuality on which it is based.

This is Barry's second book about this subject; her influential *Female Sexual Slavery*, published in 1979, brought her to prominence in national and international movements against pornography and prostitution. Her two books overlap considerably, but this new work is more tightly focussed and empirically based, drawing on more than a decade of additional research and activism. Its core position is provocative yet compelling: prostitution, rooted in male power over women, is inherently and always exploitative. "When the human being is reduced to a body, objectified to sexually service another, whether or not there is consent, violation of the human being has taken place." Evidence for the damaging effects of prostitution comes from studies in the U.S. and other countries, especially the third world, where sexual exploitation is tightly linked with economic and racial exploitation.

Barry's discussion of the close ties between prostitution, the trafficking in women, and economic development in Asia is particularly forceful. She explains how, under rapid industrialization, changes in family structure and rural-to-urban female migration lead to increased dependency on prostitution industries "both as a source of foreign exchange through sex tourism and as a means of siphoning women off from the developing labor force." Legitimation of these industries is found by looking to European nations where prostitution and sex industries have been legalized. This "industrialization of sex" is built on the economic and social vulnerability of women, rooted in both feudal and modern conditions. Prostitution, Barry argues, "may well be among the high costs women pay for their country's development."

To those who argue that prostitution can be a freely chosen activity or occupation ("sex work"), Barry retorts: "If the act exploits, it is in itself destructive of human life, well-being, integrity, and dignity. That is violation. And when it is gendered, repeated over and over in and on woman after woman, that is oppression." Supporting the right of women to be prostitutes is like defending abusive marriages. Thus, for Barry, there is no distinction between "free" and "forced" prostitution, a change in the position taken

in her first book when, she explains, she was still mired in an individualistic, market-oriented conception of human rights.

Barry reviews the impact of the three legal strategies regarding prostitution: prohibition, regulation, and abolition—i.e., decriminalization. Since all nations are patriarchal, she argues, women lose no matter which strategy is taken, whether through harassment by law enforcement and regulatory authorities, or brutalization by pimps and organized crime. She advocates an alternative “feminist human-rights” approach which punishes customers and pimps while helping prostitutes move into more acceptable work.

The book ends with a call for the United Nations to adopt the Convention Against Sexual Exploitation, a document modeled after the Universal Declaration of Human Rights and developed by non-governmental organizations and women’s groups from around the world. The Convention defines sexual exploitation broadly: female infanticide, wife/widow murder, woman battering, pornography, prostitution, genital mutilation, female seclusion, dowry and bride price, sexual harassment, rape, incest, and sexual abuse and torture. Among other requirements, nations would be urged to criminalize the customers of prostitution but not the prostitutes, prohibit sex tourism and mail-order-bride selling, and enact laws that hold liable those who produce and distribute pornography.

Barry’s arguments against sexual exploitation are powerful, but they are marred by a tendency to collapse complex matters into simplistic and absolutist categories: prostitution equals violence equals pornography equals sex. For example, she speaks of “sex itself as violation of women, whether or not there is consent,” and criticizes the “No Means No” campaign against sexual violence for suggesting “that when women do not say no, when women actively consent, they are not violated.” Wives who are controlled by their husbands, she asserts, are just as much sexual slaves (and she uses this term literally) as prostitutes controlled by their pimps. In a similar vein she argues against using consent and force to separate prostitution from rape. “In marriage, in dating, and in rape, what women have to prove is not that they were abused but that they are not whores, that is, that they are not sexed bodies.” Since patriarchy defines every woman as a sexed

body, according to Barry, marriage, dating, rape and prostitution become indistinguishable, except by degree of exploitation. Finally, she dismisses out of hand those anti-censorship feminists and other "sexual liberals" who believe that state power should not be used to restrict sexual expression.

Despite these flaws, the book is a serious contribution to a complex and important problem. Barry offers an analysis well grounded in feminist theory and principles, and provides a concrete strategy to address female oppression on a world-wide level. For these reasons, her book merits close attention.

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Ann Goetting and Sarah Fenstermaker (Eds.) *Individual Voices, Collective Vision: Fifty Years of Women in Sociology*. Philadelphia: Temple University Press, 1995. \$49.95 hardcover, \$18.95 papercover.

If there were ever any doubt about the diversity of women's experiences—even within academic sociology—*Individual Voices, Collective Vision* surely puts it to rest. The recollections of eighteen senior women are almost breath-taking in their variety. Yet, as the title of the volume suggests, shared threads emerge quite clearly from these autobiographies. In her conclusion, Sarah Fenstermaker refers to these common themes as "living outside" (the marginality that these women—and many sociologists—experienced early in their lives) and "living inside" (their struggles to succeed in the often unfriendly world of academia). The end result, as Ann Goetting suggests in her introduction, is to give voice to women's reality. Rather than simply summarize each writer's chapter, I hope to describe some of the diversity and commonality of this reality.

First, the diversity. The contours of these women's lives vary widely, both in their youth and as adults. Gaye Tuchman, for example, writes in great detail of the Sugarman Family Circle, and rues its diminution: "No one phones to say that my grandfather's first cousin's granddaughter has had a child" (304). The lives and families of several of the women who wrote for this collection