

The appropriation of women in the XXI century: From prostitution to sexual work Why to legislate for the abolition?

La apropiación de las mujeres en el siglo XXI: De la prostitución al trabajo sexual. ¿Por qué legislar para la abolición?

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Abstract:

Prostitution has been considered a way of exploitation of women's body along centuries; nowadays we talk about sex labor and autonomy, the power of choosing and is here where the dilemma of that if women's choosing of the bad-named "oldest profession of the world" in a free, responsible and informed way of livelihood even though there are other forms of employment is true? We live in such a context where what most matters are the market and the use of women's body as an object of debris. Seeing prostitution as a job is not viable, there should be legislation in order to abolish it.

Keywords:

Patriarchy, feminism, ownership of women, prostitution, sex labor, legislate, abolish

Resumen:

La prostitución ha sido considerada una forma de explotación del cuerpo de la mujer a lo largo de los siglos; ¿hoy hablamos sobre el trabajo sexual y la autonomía, el poder de elegir y es aquí donde el dilema de eso es si las mujeres eligen la mal llamada "profesión más antigua del mundo" de una manera libre, responsable e informada de subsistencia, aunque haya otras formas de empleo son ciertas? Vivimos en un contexto en el que lo más importante es el mercado y el uso del cuerpo de la mujer como objeto de escombros. Ver la prostitución como un trabajo no es viable, debe haber una legislación para abolirla.

Palabras Clave:

Patriarcado, feminismo, propiedad de la mujer, prostitución, trabajo sexual, legislar, abolir

Introduction

It is real that historically women have been seen as human beings without dignity, without respect and that our fight to be visible has been long. The recognition of our rights, the equality in all forms in respect to men above all, has been consolidated little by little through feminism that, as a theoretical, political and social tool, has been prove of it.

By other side, the development of the significant gender has been a great support to recognize that the differences between men and women were created by the society and they have sense in relation to a social imaginary denominated patriarchy. Nowadays, there exist reliable evidences of the achievements obtained by women,

which are reflected in the international juridical regulations and they have given impulse to legislations in some countries that recognize their equality facing men's, apart from many other rights denied along centuries.

Unfortunately, some battles to fight are still missing. Even if it is true that nowadays they have a wide legal protection framework of their rights, it is also true that they are still seen as objects to own, objects that are used and unused in a more violent context, of victimization and, in many occasions, of re- victimization.

In this sense is that we question the following statement: Which forms of ownership of women do we recognize in the XXI century? Some answers fit, same that will be briefly referred, without missing – as we mention

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following- that we will only mention one of them, to know, the current situation of prostitution, named in some contexts as sex labor and that, at the end reflects an state of slavery, of ownership. If we conceptualize this activity as a job, it will be correct to ask if the sexual work is carried out in conditions of freedom and from a symmetry of that who exerts it and who asks for it.

Ingeborg Kraus who wrote an article about the conditions of women that exert the sex labor in Germany, "The prostitution model in Germany has brought hell in the world", points out that far from the fact that in that country the rights of the women who have taken the "job" as a way to earning a living are respected, this has been turned into a form of exploitation and as a reaffirmation of the ownership of women, only seen as pleasure objects in service of others (those who have the empowerment and payment forms).

Presently, people argue about the pernicious of the industrialization of sexual labor, of the unviable that is given it the recognized market status. According to what is pointed out in the article previously mentioned, in this country there have been opened mega brothel, with capacity to host 1000 buyers of sex at a time, where women are shown as merchandise in a glass case for the client to choose the one he likes the most or that physically fills up their expectations. In Germany, sex labor was made legal for 15 years previous and, given the results shown, the only thing this option led to was to turn this activity into an industry mostly managed by men.

To this respect Ana de Miguel points out that new forms of reproduction and acceptance of inequalities between women and men have emerged, and this inequalities have their justification in freedom of choice and make us think that women choose the "sex labor" beneath logic of that all can be bought and sell, that what matters is pleasures and the money in pockets [1]

In the case of Mexico, there still exists a great debate about what must happen with prostitution: that is to say, if prohibited – in general, in the states prohibition is not spoken of and is a constant practice, it is ruled- as pretended in Mexico City or Veracruz, that has a current legislation on this topic 4 (the regulation of prostitution considered as a formal job, will result counterproductive 5 to women's rights and integrity, given that it will foster a ravenous market that will allow women seen as an object of use and disposal) - , or is abolished- as recommended by the international human rights organisms focused on the offense of human trafficking, and, for such a reason, they seek to ensure that this practice finishes because they consider it the root of the offense.

We consider that this posture is most viable to eradicate this type of structural violence in which thousands of women in our country live, same point of view we adopt for the purpose of this work, that is to say get the obliteration of this practice throughout viable and effective public legislation.

Patriarchy and women ownership

The French author Simone de Beauvoir who, for her time, was considered a fierce feminist, deeply analyzed the role of women in society and the construction of their own identity. She articulated, considering her philosophic and politic formation, the release of women under a politic project. In her book, the second sex, De Beauvoir tells that the story of women has been related to the emergence and development of private property: The ancient societies lived under a matriarchal system along a great period of time. Nevertheless, the author argues, this changed when men, due to their physical strength, domesticated the animals and owned the agriculture labor; this way, the wealth produced was only for them, it was turned into their exclusive property and, to assure this property was inherited by their shanks, males demand fidelity of women, who eventually became another belonging more .

From an Anthropologic perspective and that is fundamental to the understanding of the construction of the patriarchal system, Franca Basaglia points out that there exists an analogy of women's position and nature. "Women have menstruation, they get pregnant, they give birth, they have menopause. All the phases in their story have been modified and altered whit their body which anchors them to their nature" [2].

The same author signals that this is the reason why our culture had deduced that all women are, is by nature: maternal by nature, weak by nature, obstinate and sweet by nature, stupid by nature and, also, perfidious and amoral by nature.

Women were always conceived as a being there for the others, as a breeding of others and of themselves in all aspects of life, constituted by the others and being part of them. That conception is based on three axes: nature-woman, body for others-woman and the mother without mother

For Basaglia, the feminine body has been core in the historical definition of the condition of women and in the patriarchal appreciation which considers it a natural gift.

Regarded to her, the anthropologist Marcela Legarde also says that the cultural cycle of women's life is structured in torn of two fundamental axes: Their living body (sexuality) and the relation with others (the power). This author states that since the moment women are born until their death, women are, in the patriarchal society, incomplete beings who are under constant transformation:

When they are born, women have the historical mark of gender in their particular situation. Society is organized for such purposes with the objective of reaching out a destined sexuality to recreate specific forms of

procreation and eroticism, as well as empower relationships characterized by asymmetry, inequality, and generic patriarchal oppression.

Sánchez points out that the oppression of women by men is always reflected in diverse contexts. In the first humankind legal texts the obsessive worry by men to assure or demonstrate their paternity and that there is not any existing doubt of their filiations is remarked. This author argues that because of this in the Hammurabi code (2003-1916 b. C) the husband had the right of having a slave to have children if his wife could not procreate. Through marriage, women ceased being part of their own clan to be part of their husband's.

This gave the husband all the rights above her: girls or boys that were born belonged to his family not hers, the wealth she had before marriage was also his property. Women were this way turned into another element of heritage of men, who even decided if they will still alive.

Nonetheless, diverse theoretical positions hold this point of view, that is to say that the place women have in respect to men, although with some changes, persists till modern Life. For example, Carole Pateman, argues that modern patriarchy is constituted by sexual contracts and poses that the social contract that the citizens hold up is fundament in this, given that men dominate women, and these have to give them sexual and domestic service.

The sexual contract implies submission of women. The patriarchy idea reaffirms the thinking that women are still seen as an ownership object. As said by Colette Guillaumin, who builds up the concept of women ownership in diverse contexts. In her essay "Practice of power and nature idea" she refers to various forms or ownership of women that have historically been visualized and that nowadays are still up to date. On this author concern, we will refer to what she denominates concrete property, characterized for the drawdown of women till the state of physical object.

She states the use of a group by other, it's transformation into an instrument, manipulated and used to increase the dominant group goods, or even with the objective of making their survival possible in better conditions that those in which reduced to itself, the other group will get may vary .

In the case of women, according to the author, we can distinguish four materialization parts of this subordination situation: a) ownership of time; b) ownership of products from the body; ; c) sexual obligation; d) Taking care of some specific member of family because of special situations (children, grown olds, disabled people or I'll people) or permanently (generally men). From this statement, we will briefly explain each one of these forms of material ownership.

Time ownership

To this respect, we will retake as an example the time spent in activities derived from the marriage contract and the common-law relationship of men and women. Interpreting to Guillaumin, when women get married or live a common-law union with an heterosexual couples, they lose great part of their freedom, this because of that all their life turns around their occupations or the needs of the people who are their family; in other words, their time is limited because they need to be pending of the other's needs understanding it as a fundamental subject in their life, that could be the husband, children or other members of the family nucleus. In the case of children, it implies being pending of feeding them, cares, help them when they are sick - stay up all night long if necessary - etcetera. There are no limits in the time spent doing housework, there is no limit in the work of being wife, couple, mother, and in some cases taking care of the law- family.[3]

Currently, though the paradigm that women must do these labors when they get married or when they are in a relationship has been modified -thanks to the fights to get gender equality, sharing roles and housework, the incursion of women in job market and the empowerment of themselves- it is real that choosing a marriage life or living with an heterosexual couples as the axe of their existence, women have no free time. Apart from doing activities in concern of their profession, when they get home, they continue with the activities previously described. The author claims that

In the most public and familiar circumstance, women are expected to clean and have tidy homes, take care and feed the children, clean the floor or serve tea, wash the dishes and answer calls, sew buttons or listen to the metaphysical and professional worries of men etcetera.

There are more exigencies for nowadays women; they always have to do extra work.

Body products ownership

From this perspective women are only thought and recognized because of their physical condition of being women, due to what their bodies produce and can be useful or serve to men. Women are recognized as incubators, ask milk producers (for human beings to survive the first months of life), their function is to perpetuate the blood and last name of the men who get them pregnant, they do not have the power to decide over their bodies to abort or not.

Those conditions have changed in public domain thanks to the social struggles looking for equality and their rights to be recognized. Nonetheless, in the private domain they are still tolerant in front of unequal contexts, violence - physical, psychological, economic, political, patrimonial, obstetrical and symbolical- apart from the fact that they are still being denied the right to decide what happens with their bodies. In the private spaces, there is a limitation, exploitation and abuse against women when they are thought as property

Sexual obligation

Guillaumin says that give a name to this physical ownership of women is not easy: sexual service? (As military or social service) or sexual obligation? (As housework). She argues that women were not raised thinking in that human rights are in charge of others; they were only taught the obligation of fulfill the other's needs. Under this perspective, it is assumed that the essential relationship between men and women is the physical contact in its most reduced and most fulfilling perspective, turning this in sexual use, as a pleasure object.

There exist two main ways of sexual physical use: in one side, the one intervening for a non-monetary contract, in marriage or in fact relationships; and, on the other side, the one that is directly paid, that is to say, prostitution. This section will be focused on the first aspect, the second- prostitution- will be developed later on. [3]

In heterosexual marriage the physical abuse is indeed extended in all possible forms, among which sexual relations are more important. This is seen as a fundamental factor in marriage or any relation; when a man and a woman decide to get married or get together, it will happen just to have control over the other's body, establishing a monogamy relationship that allows each person in the relationship feel the body, they supposedly have just acquired as an owning through marriage or engagement, belongs them, symmetrically and mutually, but that is not really true.

Guillaumin point out as example adultery: if this is committed by married women, they cannot set this aside; they belong to their husbands and cannot decide what to do with their bodies. For society, adultery committed by women is unforgivable. However, if women cheat on their husbands, they are socially condemned, even by our own gender. There is not freedom in this context. Marriage provides a belonging status, of exclusivity, of possession. When being their husbands' belonging, women have no decision on their bodies, and cannot freely enjoy their bodies, they are not sexually free.[3]

The physic weight of the group members

In this section we will refer to the material caring of other people, that are unpaid and is generally derived from an affective and lasting relationship. According to Guillaumin, these chores are developed on the framework of a direct physical appropriation. She states as tangible examples the labor made by the nuns, in service of the others. Another recent topic addressed is derived from the marriage link: Taking care of the family members, starting with the husband, and finishing with children or other members of the same family.

Taking care of others, in other words, feed them, washing them, get them dressed out, being pending of their emotional development, are activities that imply a physical and material ownership guaranteed because of this feeling of obligation in women.

In the same concern, Marcela Legarde y de los Rios en "The captivity of women, mother-wives, nuns, whores, inmates and crazy" I consider, she assumes these forms of ownership because she assumes the captivity as *the synthesis of the cultural right that defines the status of women in the patriarchal world*.

She states that women are captive due to they were forbidden their vital autonomy, their independence to live, the decision over themselves, their free choice opportunities and their capability to decide what the fundamental living rights are: she claims that captivity characterizes women because of their subordination in front of power, their vital dependence, because of their occupations related to institutions and to their own and because of the obligation of what being female means, what the stereotype of living being woman represents.

Presently, this context is still perceived in the limits women have to consciously decide over their bodies, the structural factors of poverty, exclusion and inequality, in general, influence and help women to determine the choices taken, they are captive till the point that they cannot freely choose because the conditions are not favorable to do so.

When the author makes reference to the role and captivity in which women live configured as "mother-wife" she says

It is a captivity built around two essential definitions, positive in women: their procreative sexuality, and their vital dependence from others through maternity, their fidelity and conjugal life. This captivity is the positive paradigm of femininity and gives life to the wife- mothers, that is to say, to all women beyond the standard development culturally recognized as maternity and conjugal life.

The captivity of the mother- Conjugal life also gives life to the specific social group of women which is defined for being material y subjectively wife-mothers.[4]

In the section: "Maternity: cares and the others", in the cited work, Lagarde points that the *others* depend in general on women, derived from the maternal relationship, they are seen as the ones who have to be attentive to the others' needs

Maternity is the group of facts of the social and cultural reproduction, through which women create and take care, generate and revitalize, in a personal, direct and permanent way during all their lives, to others, in their everyday survival and in death.

The others in female maternity are, for women, men and women with whom they are related essentially to survive: the toddlers, the children, the young, the adults, the elderly and seniors, the sick and the disabled, the capable, the unprotected and the dead. The others are their parents, their spouses, their children, siblings and relatives surrounding their lives.

But the others are also people different from the family and even unknown for them, the requirement consists on them being taken care in a direct way or through their stuff, and this has to be done in a physically, affectively, erotically or intellectually form, at any time or circumstance on both sides, under the private or public institutions through personal pacts in the regime of the contract and salary, or under the coercive compulsion, in health and in sickness).[4]

In conclusion, this anthropologist describes that from this perspective the vital dependency of women is depicted in *the others*: they live by and for *the others* in an asymmetrical relationship for the others- people only live with them.

Based with the exemplified here we can reassure the belief on the sense of ownership that it is had concerning to women, ownership in the most private aspects and also in the public ones. To be seen as configured beings and created to the service of others, it being the existence a formal, affective or in fact link established or not.

Based on what it is described by the already mentioned authors is that we sense that women are currently still configured as appropriable, exploitable for the sexual satisfaction of men and, in cases of industrialization on the commerce of their bodies, so that others take advantage of the economical products obtained from this *work*, but it is not worthy of the name, due to the fact that it is allowed to use the female bodies as service provider machines.

As it could be observed in the previous section, when women are conceived as objects that can be appropriated, they are not owners of their own bodies, their time, their lives, are structurally configured as beings for others and without a real power of election. Prostitution is one of the most common forms in which men, with or without women's consent, have seized women's bodies, their labor force, to be used in their personal o economical service*.

*I do not know the fact that prostitution can be done by men or members of the LGBTTTI community and abolishing it would benefit to all of them. In this work I focus my attention to women in situation of prostitution as one of the deepest- rooted and deadfall types of violence for continuing to be seen as objects of appropriation.

† Debra Satz outlines and analyzes in a critical way two traditional perspectives about the moral character of prostitution, the economical and the essentialist perspectives. On the first one the wrongdoings of prostitution are attributed to its consequences, to the fact that it generates externalities, that is to say, sex is treated as if it were a totally indifferent

Even in the German case we previously referred, a model of ownership and subordination is implied: women are hired to work in specific places under deplorable conditions, without giving them the corresponding, and at expenses of their own bodies, organized groups as informal industries that earn millionaire amounts. These established places generally belong to men who have created capitalist emporiums interested exclusively in the economical profits. They are markets dominated almost exclusively by males.

But these markets are harmful[†] because they allow abuses of all kinds and women are merely objects, this situation has to be completely removed, we have to try that there exist equal conditions so women around the speech of liberty of election of a job, and who have their choice of employment, stop seeing prostitution as an option of earning money for their subsistence.

As Ixchel Yglesias states, the first paid sexual encounter accomplishes the function of a simple ritual, that according to the anthropologists, it is translated into explaining the transformation from a social status to another and the commemoration of personal milestones in prostituted women causes a process of adjustment and adaptation due to the social, cultural, historical and moral burdens there is about prostitution, are inserted in their bodies [5]

Prostitution

Defining prostitution is not an easy work, for when we think about this, it is difficult not to include the social fact through our prejudices and preconceptions about gender, relationships among the genders and the forms of damage that are relevant or irrelevant. Therefore, we can find different interpretations to this term:

a) the social and stigmatizing, which considers as *undignified* to women who voluntarily practice it as a way of survival, without even imagining, the tipping points and the psychic and emotional matters they can suffer.

b) the one that visualizes it as a media of production and obtainment of benefits by medias of their bodies –in satisfaction of others- even giving a supposed consent, because if we start on the point of a unequal structural, economic and social situation in which they are found, rather this is forces them to “choose” this way of subsistence.

c) the one related to origin of offenses such as human trafficking and sexual exploitation which are the most

matter; from the second perspective it is remarked in that the troublesome of the selling of sexual work, this practice results inherently alienating and harmful for the human happiness. Contrasting to them she points out that “the most plausible backup for the thesis of an asymmetry between the sexual and other types of work derives from the function that the commercialization of sex and the reproduction perform in the preservation of a social world in which women conform a subordinated group” and I would add disadvantaged.

damaged and violated by their pimps. Along this paper we have pointed to the interpretation that visualizes women as a media of production to satisfy the purposes of others, that is to say, the benefiting from the women's bodies, even under their supposed.

Prostitution understood as the practice of having sex in return of an economical compensation, currently –and even if it seemed that it is performed in an autonomous and independent way- it is still one of the most visible forms of female appropriation.

As far as it is not formally legislated or ruled in an abolitionist sense, which implies to search for measures and public politics which attain the eradication, as it has been developed in Northern Europe, with harsher sentences for whom wants to obtain this called service, in general men it is certain that it continues being a forced activity and supported by the belief that it is practiced in liberty.

But more than calling it forced thinking about the commission of any crime, we refer to the circumstances in which it has been regulated, women have been forced to take up works in brothels or prostitute houses without legal regulations, working for long hours and under unsanitary conditions.

These are set up business in the majority , as I have pointed, by men, and that is why women become in a media of economical production by using their bodies even under their consent and because of this (argument that I have sustained is questionable, due to the fact that there does not exist freedom of election in contexts marked by structural inequalities , poverty and that is questionable because there does not exist freedom of choice in contexts characterized by structural differences, poverty and social exclusion).

In the referred case what is obtained by that sell it is not for them completely, they have to share it with the *entrepreneurs* who have recruitment agencies, where they do not in which the ones who do not accomplish with the pacts that established in a fake contract leaving women in a total state of helplessness.

As far as prostitution is not duly ruled in the sense of attaining its abolition, women, in the thought of a supposed freedom of election, continue being susceptible to abuse and deception. Women who perform this practice look for a way of protection, which is why they agree with the owners of the pimps -conceding mostly the few things they offer women -to have physical assurance, a very precarious economic stability and supposed health conditions within the job they chose to subsist, in many cases because of not having another choice. Given these hierarchies of power conditions that establish a marked violence against women that are used for these objectives.

The lack of established labor opportunities forces many women to take an undesired way that they think will give them assurance and a way of living, although precarious

to subsist. The decision, then, of entering the sex industry becomes more into an imposition. And it is just in this sense that women are exploited, reified, treated like objects and merchandise. With regards to this physico-sexual use of women, Guillemin points out that prostitution resides in the fact that the sexual practice is, on the one side paid in a certain amount and this corresponds to a specific time, which can go from some minutes to several days and codified acts.

The characteristic of prostitution is mainly that the bought physio use is sexual and only sexual, even if the last term reveals ways that seem to be strictly drawn away from the sexual relationship. In these cases, the sale limits the physical use to the sexual use. However, when the industry is presented as something established and voluntary, as it is the German case, it seems that the limits on the given service disappear because they always pretend the customer's satisfaction.

When women who practice prostitution affirm that there are practices that they do not want to perform, the customers remind them that they are giving a service and that they cannot disregard their requests, even those practices contrary to their dignity and safety.

Due to the previous information offenses such as human trafficking and sexual exploitation emerge from the permission and standardization of prostitution, giving the idea that for being a woman it is compulsory for them to serve as objects of sexual satisfaction to men.

Women have to be protected by setting them free of this harmful, hurting and degrading market, through recognizing their rights, fighting for their equality of opportunities making it clear that anything that may hurt the body and emotions cannot be considered as a job, fight for the elimination of the idea that the female body can be used as an object, a thing, only in this way will we reach the substantive equality and the human dignity correspondent to them as people. This is the argument that has been mostly used by the feminist and civil associations which are against that prostitution be regulated as "sexual work" and they have been looking for the abolition of this exercise.

On the other hand the regulatory currents of prostitution and that recognize it as a job base their arguments in the freedom of practicing it as a way of subsistence and they admit that the body can be used to obtain economic satisfactors, on the condition that it is performed in a conscious, free, informed way and in this way women would have the control over their bodies but it is not like this in reality, because of the social framework of prejudices and discriminatory attitudes that women who practice it suffer. It is shown that, in European countries such as Germany and Holland where prostitution is regulated for its free exercise, the life conditions of who practice it, is similar more to slavery than to an opportunity to grow economically and socially.

As several especial reports and coverage about the conditions of the sexual exercise in Europe, this has brought null benefits and any autonomy to women who practice it due to the fact that it benefits more to a market economy than the social economy that it is where this vulnerable group belongs*.

Several women who work in these places are immigrants from close countries where there are no work opportunities or where wars have caused that they escape causing that they conform with this practice in order to survive. In the end it is preferable to live under these bad conditions to die for causes beyond their control.

Sexual labor

In the context of respect to human rights of people who live in situation of prostitution as a work activity to sustain economically, it is what has been called as sexual work, implied in the sexual that leads to the offering of services related to the sex in which an economic remuneration for performing one or several activities. Marta Lamas identifies among these to the sex, the *sex shops*, erotic massage, live sex shows, *table dance*, the accompanying services such as *escorts*, *sexual tourism* and any other form that results in the payment of a service of that nature.

The word *prostitution* is considered unworthy and discriminatory. In the common language it is associated with high-sounding words (*whore* or *bitch*), that can have a discriminatory sense or a hate discourse compatible with the defense and respect to the human rights. This is why people who perform this activity prefer to name it as *sexual work*.

Lamas has sustained that there are some people who give a cold assessment in the working market and use the strategy with the idea that selling sex to move from place, to be independent, even to be able to pay a major or to set up a business [6]

For women who agree with the idea that the solution to this social problem is the regulation of the free sexual work, they consider as respectable this decision, which allows them fully exercise their freedom; and this in their point of view would mean that the Government is protecting their human rights.

But we have to think clearly, would the regulation of prostitution in the sense of its free exercise really be the solution for women who practice it in Mexico? No, it would not. It is better to look for the balance in the creation of Jobs and opportunities for women which would give them ways of survival where their physical and emotional integrity. Throughout the years it has been shown that women who have exercised prostitution, or have been

forced to perform this activity, human trafficking, sexual slavery have left emotional, physical y psychological aftermaths which cause posttraumatic stress[†].

In a world where only exists money they have wanted us to believe that prostitution can become into a sexual work and that this is founded in a clear manifestation of the right to self-determination that women have to decide on our bodies in a free and autonomous way. We cannot forget that most women make these elections in a context of structural, social, cultural and economic inequalities and under this view the election is neither autonomous, nor conscious nor independent.

Despite the fact that sexual work is recognized by the IWO (International Work Organization) since 1998, it has not made any pronouncement which suggests the countries in an internal way its regulation or total recognition. For this fact, it can be regulated in an abolitionist way.

As Cobo establishes “the male and neoliberal elites have proposed to the consciousness of our time the idea that this activity is as legitimate as other activities”. This Spanish author points out that the socializing instances of these systems of power have contributed to their normalization, that the naturalization of prostitution is enrolled in a much wider discourse that has taken place in the last decades of the XX Century and the beginnings of the XXI on the frame of the neoliberal globalization: the naturalization of inequality.[7]

Cobo argues that “it is not the same to say that prostitution is a free work than to say that it is a form of patriarchal subordination”. And of course, it turns into a form of subordination due to the fact that there are not economic conditions nor job opportunities for women and because of that prostitution is naturalized as a way of subsistence despite all the brought existential and social conflicts[‡].

It is the time to establish the basis so that the patriarchal system is dissolved, that women are given the required tools, so they never consider the possibility of using their bodies as an object of use and discard.

The practice of *prostitution*, whereas it is due to lack of options in life (poverty or unemployment) or as an exercise of it as a result of a self-determination, would make us think that it is started by election of the women and that this process is a hundred percent autonomous. Prostitution according to Ixchel Yglesias is

a relationship of power, and the history of that relationship is a closed space created by the patriarchal order and the procurer, it is a captivity, it is the trade of the body and the female sexuality, it is the sum of circumstances in life and the extreme violence against women [4]

[†] It has been sustained by the WHO and according to several researches done into the USA, Canada and several developing countries, it is concluded that approximately 70%, it is to say, 2 out of 3 women who prostitute have the same emotional wound that the war veterans or the victims of torture.

Through flashback systems (repetitive and torturing memories) about traumatizing aspects about in prostitution. 12/06/2019. Consulted en www.mujeeresparalasalud.org. August 24, 2019.

[‡]

This author points out that women in prostitution, no matter the way they have started, live sexual slavery, position with which I agree.

It may be (and so as not to leave this position held by any social, academic or political sector) that there exist women who practice it in a free, personal and informed due to the fact that they have been grown in a system of beliefs where they think that this practice is autonomy and freedom, but they are the least, and as we pointed out before, its exercise has been normalized, in a surrounding where there are not real labor opportunities for women. If we focus on the social contexts where this free practice is performed, we can realize that.

Once it is recognized as a job, it has been given the outline so women are seen and considered as merchandise, and currently it is set the idea that they are simple objects of ownership, besides of reinforcing the capitalist thought that the one who has money and the desire can buy and obtain everything, without being limited. In the case of sexual trade, women are demanded certain benefits and it is thought that it is their obligation to concede the desires of the customer, as this is seen as a working relationship. In this sense, it would seem that once existing express consent, the one who pays may ask for whatever he wants,

Pateman point out that the legitimating of prostitution originates in the stereotype of the natural male sexual urgency: there exists "a natural and universal male impulse which requires and will always require prostitution for its satisfaction". As it is assimilated as a contract where a service is paid, then there are supposed right to be considered and, when thought in this way, women cannot refuse to anything that the customer's request; it is the nature of men to find by any means his sexual satisfaction, and this legitimates, according to his way of thinking, a group of violations to the dignity of women as it is assumed as "natural". [8]

The German case described in this paper is an example of how women are forced by the contractors in the pimps to accomplish with exhaustive working shifts and generally under unhealthy and insecure conditions. Germany has become into a sexual tourism place as well as several countries in Europe which naturalize this use thanks to the earnings that collecting taxes represent, etc. It is alarming that, when we refer to a first world country (socially, economically developed, that it is priced of protecting human rights[†]) that it has been thought that

legalizing prostitution supposedly on favor of women, recognizing their freedom to use their bodies as an object and without any restrictions, the social discrimination they suffered would end up.

The contrary happened, instead that they improved their standards of living and they were allowed decide on their own bodies, in the end they have and are exposed as store window merchandise, they offer their sexual services in packages (just as if they were fast food combos). It is a fact that they do not have a real autonomy for the practice of this exercise because most of them work as wage earners in the capitalist business which are generally owned and administered -as we have remarked it- by men.

According to Cobo sexualization is a feature that the dominating systems assign to the members of the oppressed groups and cites Richard Poulin who explains that the trade of bodies and genders affects mainly to the most vulnerable in society, because it has a marked classist and/or ethnical character. [6]

Conclusion

Not until women are not seen as an ownership object and their identity not be reassured as owners of their bodies, lives and the creators of their own destiny, won't reality be transformed. As far as we continue living stocked on a patriarchal system so fixed in the culture under all contexts, this will not be over. Is the woman in the XXI Century an object of appropriation? She is. Is the sexual work really autonomous? It is not. According to everything signaled I mention that we have to fight for an abolitionist system, that is to say, it has to tend to eradicate, eliminate, end with the practice of prostitution. Legislative authorities have to start the preceding basis and legislate with the objective of abolishing prostitution. How to achieve this? That is where the real challenge is.

A first exercise could be done, it is the creation of norms that penalize to all those who intend to employ this supposed service. Women are not things, not objects, not robots without feelings or desires. It is necessary to protect women from all types of abuse and the violence suffered during centuries when they were considered as properties and things on the service of others. It is the time for the Government to offer the required conditions to guarantee their rights, the opportunities of the required material so as to obtain a balance in the lives of people.

Economical and Cultural Rights, International Convention about the Elimination of All Forms of Racial Discrimination, Convention about the elimination of all Forms of Discrimination against women, Convention against Torture and other treating or cruel penalties, inhuman or degrading, Conventions about the Rights of Children, Convention for the Rights of Disabled people, International Convention for the protection of all people against the forced disappearance).

[†] Article 1 in the Fundamental Law (Constitution), through which Germany recognizes that "the human rights as inviolable and inalienable as the basis of every human community, from peace and justice around the world" and which is a hiring State of the main UNO Human Rights instruments and their additional protocols (International Pact Civil y Political Rights, International Pact of Social,

It is necessary that the Government creates possible and real public politics that offer equality of opportunities, well-paid salaries that unrevealed the belief that the prostitutes exist because they like that job and they find it grateful and empowering; if we don't fight for modify this idea in women in situation of prostitution, they will continue vulnerable to abuses and harassment from whom are looking for benefiting from their bodies; they will continue being suppressed, abused and considered like objects.

There exists a marked tendency in the Northern countries in Europe that have implemented the abolitionist system in their legislation with restrictions on penalties against people looking for hiring sexual services. According to information published in the "The Country" newspaper the Swedish model about criminalization of the customers of prostitution, it has been approved also in Iceland, Canada, Singapore, South Africa, South Korea, Northern Ireland (from 2015) and France (2018).

Also, in Norway, with the addend that in this country persecutes those who practice sexual tourism. Interesting information that is pointed in this is that the European Parliament invited since 2014 to the members of the group to adopt similar measurements, because if this Belgium, Ireland and Scotland have debated bills based in the new abolitionism.

The tendency to reach a real Rule of Law as pretended in Mexico would be consolidated when legislating in the sense of abolishing prostitution. Legislators could take as an example the French Law that penalizes the customers and urges them to take sensibilization courses to understand the social problem that this practice involves. Law in this country, and in a sense of real and palpable public politics, also provides mechanisms, for women to leave this lacerating and vicious circle, through providing them psychological and emotional assistance and the possibility of obtaining temporary permissions of residence if they are not native from that country.

The psychological work to abolish in the interior of women so as not to continue looking themselves as objects is not easy, it implies healing emotional wounds in which they have to focused programs that help healing their self-esteem.

Grégorie Théry, Général Secretary of "Mouvement du Nid" (Organization that fights for the abolition of prostitution) stated that the French law can be considered such as "a great social protective contract in which it is rejected that the power in the market rules our lives and our affective and sexual relationships, a social contract in which the human body and our sexuality are not on sale, where we recognize the reciprocal desire and the respect to consent.

Prostitution is one of the worst forms of violence against women, it is to continue refusing their right to freedom in equality and dignity; it is a practice that has been normalized and set up due to the feminization of poverty, of accepting that women sell their bodies on exchange of improving their life conditions. It is established that

improving their economic conditions depends only on them, they are given the free election of using their bodies as they wish, trading them and without the government assumes seriously the corresponding role, looking for material equality among people. When legislating under a system that tends to abolition, the idea of dignifying women to be recognized as human beings with rights and not as thing susceptible of being bought and sold is restated, because they are not objects, they are not humans and they weren't created for the service of others.

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