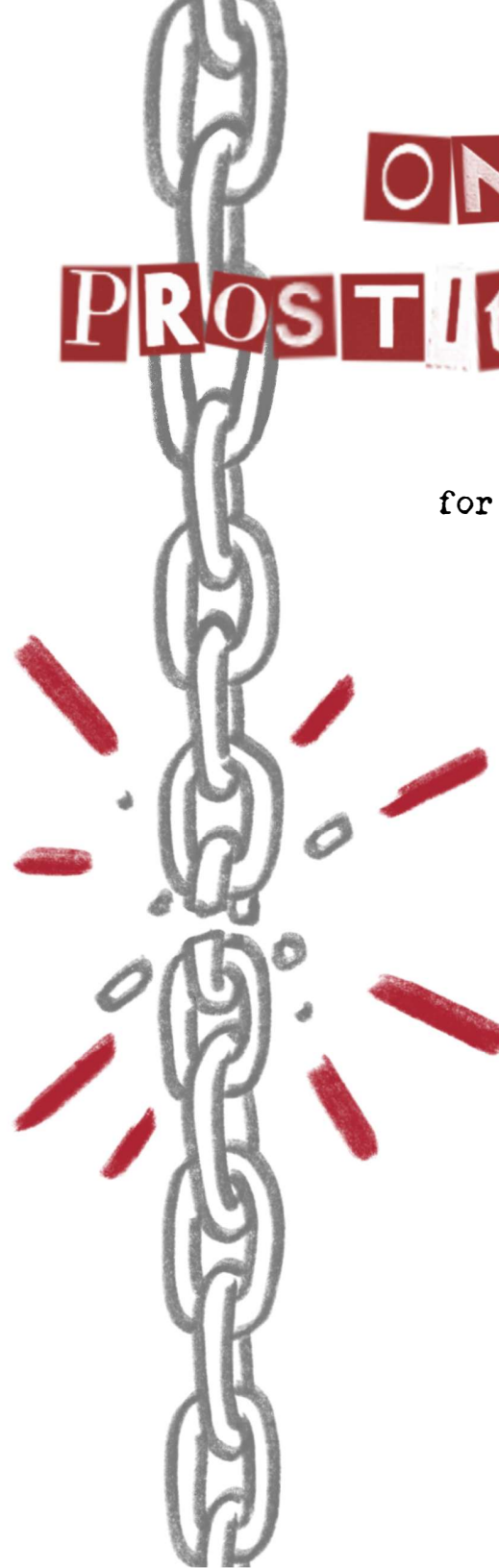


# ON PROSTITUTION

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The broader struggles against the sex contradiction, the exploitation of the proletariat, and the parasitic imperialist looting of oppressed nations are inextricable from the struggle to dismantle the hegemonic male order. As we understand oppression and resistance as interdependent forces in a dialectical relationship of contradiction, we expose the sustainment of male supremacy through the creation of female rebellion: the oppression of women cannot exist without the possibility of women fighting back. Contradictions undergo a final transformation when internal struggle between the opposing forces reaches a critical point—so long as we remain committed to the dismantling of exploitative divisions of labor, male dominance will ultimately produce its own gravediggers. ***The patriarchy will not fall on its own; it is womankind's struggle that will bring about its final defeat.***

## V. Abolition of Prostitution

The abolition of prostitution is fundamental to women's liberation. Women must remain steadfast in our confrontation of the sex trade and its expansionists. Men, sexual liberals, and the global imperial order will not relinquish their ability to control and access women.

### **The abolition of prostitution requires:**

- Economic and geopolitical restructuring to create real alternatives for women, such as socialized production, education, and claim to a sovereign and self-determined nation.
- The fall of imperialism—the global division of oppressor and oppressed nations—through eradicating the financial strangulation of the majority of the world's population by First World states.
- The revolutionary transformation of the sex contradiction through the obliteration of male-dominant social orders, such as patriarchy.
- The elimination of the cultural machinery that legitimizes male entitlement to women's bodies.
- Re-education programming that dismantles sexual essentialism, empowering future generations to reject the commodification of women in both prostitution and in marriage.
- The rehabilitation of prostituted women into the formal economic sector, as well as the social exile and legal criminalization of those who violate women and exploit female labor.

## I. Prostitution as the Class Condition of Women

Prostitution is a global market of male sexual access to women's bodies. It is sustained through alienation, a process that separates the prostituted woman from her body as a site of personal autonomy by reducing her to an objectified commodity. Prostitution functions as a slave relation representing the most brutal and explicit manifestation of the sex contradiction. The sex contradiction under patriarchy organizes sexual relations to subjugate women as objects to be bought, sold, traded, and discarded for male consumption. This social stratification is essential to understanding prostitution—not as a “choice”, but as a forced submission to the logic of patriarchy that reduces women to the sexual property of men.

Women's social identity under patriarchy is fundamentally intertwined with our sexual availability, our worth tied to our ability to serve male desires. Women are forced into sexual servitude from childhood; the grooming of female children represents the reproduction of the next generation of wives or prostitutes. The socialization of women to accept our bodies as vessels for male consumption cannot be reduced to a mere ideological construction—it is materialized in reality through this ubiquitous social order. The entrenchment of sexual entitlement within postmodern patriarchal society has deepened male access to women's bodies, embedding itself within various cultural mechanisms such as pornography, marketing, and the popular media apparatus. These cultural products are deliberate tools of a sexed economy designed to reproduce the subordination of women.

Sexual essentialism is the interpretation of this female socialization and gendering as an innate, apolitical essence of the person, rather than a disabling social construction. Sexual essentialism frames men's sexual access to women as a biological inevitability, justifying prostitution as a "natural" expression of male desire in the free-market economy. This pretext is also used to justify the initiation of women and girls into wifehood and motherhood in marriage, where men are guaranteed sexual access to women and a claim over women's domestic and reproductive labor. In both cases, men are securing the right to sexual domination.

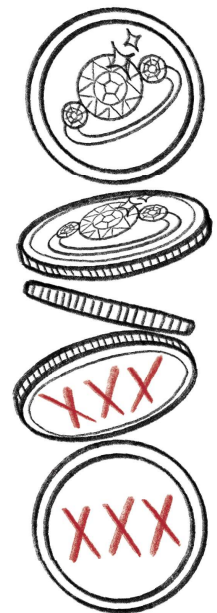
The sex industry, in many ways, is an extreme and hyper-visible manifestation of these sexed social and class conditions imposed on women. Prostitution simply reveals patriarchy's fundamental interest: the subjugation of women as a permanent, pliable reserve labor force, constantly available for exploitation through various means, especially in sexual exchange.

## II. Economics of Prostitution

Under capitalism, women are systematically dispossessed of our material means for survival. We are alienated from the production of wealth while our labor (reproductive or productive) is subordinated to the needs and desires of men. This enforced economic dependence ensures that women remain a vulnerable class, easily funneled into prostitution just to survive. Men create the market for prostitution by insisting on the right to purchase public access to women and sex, in addition to private access to women and sex in marriage. The pervasion of violent male sexuality at the expense of women sets a dangerous precedent: money can replace

women and girls. Sex tourism is one manifestation of the plundering of imperialized nations, turning entire regions into brothels for foreign men. The collusion of traffickers, the state, and travel agencies openly marketing destinations for men seeking racialized sexual access has enslaved millions of women and girls in commercial sex exploitation around the world. Sex tourism has left millions of destitute women in states of dissociation. In this way, the advertising of various women for sale is practically identical to the creation of biodatas for mail-order bride services and arranged marriages.

In order to survive the psychological rupture of dissociation, women in prostitution disembody—separating one's consciousness from her material reality. Within this disembodiment, a reconstructed, subordinate self emerges: one that understands she must perform engagement with reality. Women must feign interest in male buyers, simulate male sexual desires, mimic pleasure and arousal; women must embody sexist and racist impositions, making them appear as extensions of the self rather than the demands of sexual enslavement. Prostitution requires both detachment and the forced enactment of embodiment, making the performance of sex indistinguishable from the process of dehumanization itself. If prostitution demands this level of self-negation and alienation for male sexual access, what does this reveal about the expectations placed on women in marriage and in heterosexual sex?



The survival of sexual slavery begins with distancing. Women must separate their personal identities from their role in prostitution, beginning with physical distancing—leaving home, family, and avoiding any social relations that might connect them to a legitimate world. Women take on new names, often imposed by pimps or chosen as a way to detach from their former selves. This process is similar to the distancing of women from self in marriage: women leave home, which decreases access to other social relations, and take on new names. This distancing makes it harder for women to reclaim their own humanity.

To endure prostitution, women create emotional distance from the men who buy them. Women report “not being there” during sex: a psychological withdrawal, a disengagement. The preconditions of prostitution, however, require women to actively participate in their own violation, forcing them to perform desire, degradation, and submission in accordance with the demands of the buyer. This disengagement is analogous to that of women in heterosexual sex, the defining act of male power. Women endure to serve male sexual desires because that is our prescriptive role. The fragmentation of the self forces women to divide our bodies and minds into usable and sellable parts—a division that is ultimately impossible to maintain without trauma and damage.

In addition to men purchasing the female performance of docility, racialized women are also expected to sell racial subjugation. Men are paying for the ability to enact racialized and colonial fantasies on women’s bodies. The eroticization of racialized women in prostitution is evidenced by the travel of men from the imperial core to the periphery to sexually consume

consent, effectively legalizing coercion through economic desperation. The very existence of prostitution (and marriage) sacrifices womankind to the demands of men: unlimited access to sex with no regard for female safety, autonomy, and dignity.

Women in prostitution are overwhelmingly from marginalized communities: racialized women, poor women, trafficked women from the Third World, and those with histories of subjection to abuse and sexual violence. Prostituted women are often expropriated from privatized patriarchy and rejected from the “normal” trade of women in marriage, cast instead into the public marketplace of sexual exploitation. Women trapped in cycles of poverty, abuse, and neglect are left with no viable economic alternatives. Capitalism, with state and social impunity, exploits these vulnerabilities, turning women’s bodies into sites of profit for pimps, traffickers, and brothel owners.

The industrialization of prostitution is a direct consequence of neoliberal economic policies, foreign intervention, and imperialist plundering of the Third World. The dismantling of social welfare programs for free-market development has exacerbated poverty through the widespread privatization of essential social services. The sex trade preys on this growing global population of women living in destitution, thriving where the state and organized crime converge to commercialize sexual exploitation under the guise of regulation. For example, the brothel model of prostitution offers housing where the state fails to provide even basic material support. Militarization of the imperial periphery also increases prostitution through the direct establishment of military bases, foreign troop deployments, and war economies that systematically create sex industries around them.

The presence of military forces in occupation, imperialist wars, or “peacekeeping” missions facilitates the trafficking and sexual enslavement of local women and girls to be sold to foreign soldiers. Imperialism destabilizes local economies, shatters social structures, and intensifies patriarchal control over women’s lives.

The trafficking of Third World women for low-waged domestic labor and mail-order or arranged marriages are extensions of prostitution, all functioning within the same economic and patriarchal structures that exploit the labor (especially sexual labor) of women. Just as prostituted women are funneled into the global sex trade to satisfy male demand, migrant domestic workers are trafficked under economic coercion to perform feminized labor as caretakers and nannies in the imperial core, often under exploitative and abusive conditions. Mail-order brides and arranged marriages further reflect prostitution’s core logic, where women are legally bound to men who claim ownership over their labor and sexuality.

### III. Liberal Myth of Consent

The concept of “consent” as understood in liberalism presupposes the existence of equality, autonomy, and free will. None of these conditions exist in prostitution as a global market for coerced sex. Women are forced into prostitution due to destitution, a lack of access to education, and systemic male abuse. Prostituted women are traumatically subjected to economic, social, psychological, and physical intimidation to manufacture their consent. Similarly, the liberal ideal of consent in marriage fails to acknowledge the ways in which women’s ‘choices’ are shaped by economic dependency, gendered socialization, and patriarchal expectations, rendering

submission to an arrangement that exploits female labor, sexuality, and reproductive capacity.

The liberal ideal of female agency ignores the violent preconditions of male domination, fabricating the exploitation of women as consensual. On the premise of divorcing the contradiction of sex from the political structures of exploitation that organize it, radical liberals have effectively shackled women into commercialized rape and patriarchal captivity through the perception of “consent”. The fallacious attempts at legitimizing prostitution as labor only serve to protect and expand a multibillion dollar industry of rape; any examination of illusory choice cannot be disentangled from the sexual and social patriarchal control underpinning the very structures of institutionalized rape. The money generated through prostituted women’s bodies is taken by pimps anyway, leaving women with little to no control over the selling of their “labor-power”. This is not dissimilar to the reproduction of heirs through women’s bodies in marriage; women create life and their babies take on men’s names and wealth. The myth of consent places the blame of sexual enslavement on women’s shoulders while absolving both men and the system of responsibility.

### IV. Psychology of Prostitution

Prostitution is sexual exploitation sustained over time, with sex itself as the commodity being sold. In prostitution, commodity exchange separates sex from the human being, requiring the gradual psychological dissociation of women from their bodies. This process unfolds in three interrelated stages: distancing, disengagement, and disembodiment.