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cept the argument that the U.S. did not join Britain, France, and Israel in invading Egypt because of the association of an anti-colonial narrative with Nasser unless we see that narrative as reflecting specific imperial interests. The U.S. refusal to join in the seizure of the Canal helped to mark the end of Britain and France as major imperial powers, a transition that had begun as a result of the Second World War, and the ascendancy of the United States as the major global power in the Middle East.

This failure to address how the cultural foundations of war relate to material and political interests is due to Smith's one-dimensional view of the state. Smith makes frequent reference to theories that address material and political interests, such as "political cynicism" (p. 208) assuming "sneaky individuals and groups" and "implausibly clever and sociopathic lags" (pp. 47–48). Smith is, of course, free to disagree with scholars who emphasize the material and political foundations of war, but it is striking that a book that is about the power of language should so dramatically delegitimize their position by reducing such critiques to "cynicism." Smith's presentation of this critique as implying an omnipotent state bludgeoning citizens into obedience sounds more like caricature than theory. States are contradictory institutions that exercise power simultaneously through coercion and consent. State officials responding rationally to specific material and political interests must use cultural codes and narratives to define situations in ways that are appropriate for those interests and to engage in conflict over these interests precisely because state power is based on consent as well as coercion.

Smith does a fine job making the case for the significance of culture in war. While he does not devote sufficient attention to integrating the cultural logic of war with its material and political logics, the book nonetheless offers useful tools which others can use to develop a more complete understanding of how politics, economics, and culture interact in war.

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*Regulating Sex: The Politics of Intimacy and Identity*, edited by **Elizabeth Bernstein** and **Laurie Schaffner**. New York, NY: Routledge, 2004. 313pp. \$36.95 paper. ISBN: 041594869X.

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In their introduction to *Regulating Sex: The Politics of Intimacy and Identity*, Elizabeth Bernstein and Laurie Schaffner establish the importance of theorizing sexuality and sexual justice within global spheres of economics, politics, and culture. The book as a whole makes a wonderful contribution towards this project. While the majority of *Regulating Sex* focuses on "the neoliberal nation-states that comprise the driving force behind cultural and economic globalization" (p. *xv*), a limitation that Bernstein and Schaffner lament, the spirit of the collection invites vital conversations far beyond North American and European borders.

Bernstein and Schaffner "encourage controversial dialogues" (p. *xvii*), within three substantive arenas: commercial sex, GLBT rights movements, and childhood sexuality. While the connections between these three arenas may not seem initially obvious, co-housing them within one volume is a theoretically savvy move. In doing so, Bernstein and Schaffner invite readers to reflect on the overlapping cultural and institutional forces that constitute, reinforce, and challenge contemporary discourses and regulations in these arenas and beyond. In particular, the editors highlight the increasingly global "cultural mandate of reproductive heterosexuality" and its role in shaping dominant contemporary institutions and discourses (p. *xv*).

*Regulating Sex* contains 15 essays, the bulk of which are empirical (textual, content, and historical analysis; ethnography; interviews), with think pieces as introductory and concluding essays. The quality of the writing and analysis in this edited volume ranges from quite good to superb. Some essays make their contribution by adding to the stockpile of critical sexuality studies, affirming that sexual practices and discourses are always reflective of cultural and institutional power relations. Many others push beyond the descriptive and the affirmative, providing

dense analysis and edging dominant narratives in sexualities scholarship into more theoretically and politically complex domains.

Many of my favorite articles are located in sections II (sexual commerce) and III (childhood sexuality) due to their combination of rich theoretical and empirical content. In section II, Wendy Chapkis links the U.S. Trafficking Victims Protection Act of 2000 to anti-immigration movements, exposing this as a policy that protects dominant sexual and ethnic boundaries of the United States rather than ensuring safe, consensual working and living conditions for all workers. Julia O'Connell Davidson and Jacqueline Sanchez Taylor explain the development of "sexual Disneylands" for North American and European tourists in the Caribbean to global economic policies (IMF and World Bank structural adjustments) and asymmetrical visa policies (privileging the global mobility of European, Canadian, and U.S. citizens). Elizabeth Bernstein examines the experience, practice, and regulation of commercial sex work within the context of neo-liberal market, political, and cultural systems. She concludes that within this context a series of contradictory dominant discourses and practices emerge, where commercialized sex is both "normalized" (e.g., through tourism, business travel, and the information economy), and "problematized" (e.g., "cleaning up" street-level poverty and prostitution) (p. 121).

Section III is also exceptional, with provocative ties to the previous section on sexual commerce by examining the relationship between notions of sexual "innocence" and full citizenship. Namely, those who exist outside the hegemonic ideal of married heterosexuality—whether they are sex workers or child sex abuse victims—must be seen as sexually "innocent" in order to be ushered into the realm of the charmed circle of sexual normalcy and full citizenship. Toward this end, Kerwin Kaye's piece is outstanding. Kaye walks the reader through feminist, psychological, and state discourses of protectionism against sexual abuse, connecting all to a fundamental focus on the sexual innocence of the victim, hence obscuring larger attempts to critique hetero-patriarchal power relations. Penelope Saunders's article on child prostitution similarly argues that "innocence" is a concept that upholds heteronormative narratives and imagination, where the

child in need of help must be seen "as innocent, separated from society, commerce, and of course sexual activity" (p. 183). Finally, Laurie Schaffner provides a compelling analysis of U.S. legal definitions of sexual agency and criminal agency, raising issues of racialized, sexed, and classed dimensions of choice, innocence, and culpability. These varying legal definitions (e.g., eligible to be tried as a felon at thirteen, eligible to consent to sexual intercourse at eighteen [p. 191]) provide a stark reminder of how legal structures often reinforce sex, race, and class hierarchies.

The volume ends with essays by Steven Seidman, and Janet R. Jakobsen and Elizabeth Lapovsky Kennedy. Seidman provides a social-historical context of assimilationist and liberationist approaches to the topic of gay rights and proposes a hybrid model for contemporary activists. In short, this approach broadens the narrow rights-based (assimilationist) approach with interventions in cultural realms, challenging and redefining assumptions about what it means to be a "good sexual citizen." Jakobsen and Kennedy challenge sexual justice movements to move beyond neo-liberal, individualist ideals of privacy and freedom toward articulating ideals of sexual freedom within relational, group-oriented, co-constructed processes.

These final essays are helpful in evaluating activist strategies for sexual justice, but readers might find themselves yearning (as I did) for Bernstein's and Schaffner's final assessment. While their introductory overview is insightful and theoretically sophisticated, the cohesiveness of the collection could be strengthened by mapping each article within a matrix of assumptions and activist strategies, and assessing the implications of these positions. For example, the framework of liberation vs. assimilation is commonly used when addressing gay rights; how might this framework guide conversations about sex work, trafficking, and child sexual abuse? What can be gained by applying the same assumptions and intervention strategies across different sites of inquiry? If these same frameworks do not "fit" across different arenas of sexual justice, is this due to different sets of power relations, different symbolic contexts, or something else altogether? These are the sorts of questions that remained after reading this volume and I would have liked to see

Bernstein and Schaffner's thoughts on the strengths and limitations of pursuing various sexual justice strategies within particular contexts. Still, the strengths of this volume outweigh the weaknesses and scholars who are interested in the global dimensions of sexualized assumptions, practices, and regulations will indubitably benefit from its incisiveness.

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*Growing the Game: The Globalization of Major League Baseball*, by **Alan M. Klein**. New Haven, CT: Yale University Press, 2006. 279pp. \$30.00 cloth. ISBN: 0300110456.

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We have seen baseball become important in Latin America and North and East Asia, courtesy of U.S. neo-colonialism. And domestically, it has provided a venue for Spanish-speaking men of color to dominate a nationalistic, masculinist team sport, located in the heart of the United States—and for occasional Korean and Japanese players to move from one comfortable professional league to another. About a third of major leaguers now come from beyond these shores, most notably from the Dominican Republic. Baseball has even provided major-league contracts to Australians! Unknown at home, their U.S. non-star salaries dwarf those of their infinitely more famous domestic counterparts in other codes. There has even been a world cup of baseball, which saw the United States outperformed, symbolically losing all but political-economic control of “the national pastime.” This follows the pattern of England inventing association football and becoming increasingly worse at it as the sport spread and overseas players were recruited domestically.

At the same time, many U.S. investments in baseball have proven subject to the typical capitalist problem of overproduction. The retort has been to stimulate demand and supply overseas—demand in wealthy countries and supply in poor ones. The idea is that the globe's wealthy, indolent fans in the North and indigent, industrious players in the South offer Major League Baseball rich consumers and needy athletes. This keeps spectator incomes high and controls player incomes

(overseas recruits from nurseries are much cheaper than local college talent). But while moves to obtain cheap labor from Latin America have helped to manage costs, U.S. sports have failed the other task that overproduction requires—securing affluent consumers elsewhere. The book under review colors in this picture.

Alan Klein is justly renowned for his ethnographic and historical work on sport. By contrast with the banal positivism of disclosing the impact of minimum grade point averages on college football programs, or endlessly debating the optimal angle of inclination for the foot to descend on the ball in order to ensure media revenue or alumni giving, Klein's research has influenced those of us involved in this academically unglamorous domain to think critically. Picking up on his earlier investigations of how the major leagues nurse young players in Latin America, he turns his hand here to the globalization of baseball, in a new book that could be the standard work for some time.

Most research on globalization and sport starts with a theoretical exposition of global processes, generally drawing on one of two principal paradigms: figurational perspectives, deriving from the sociological theories and empirical studies of Norbert Elias with a blend of Marxism, focusing on the division of labor and media ownership, and Foucauldianism, via concerns with subjectivity and governmentality. By contrast, Klein refreshingly begins with the thing itself—what is going on with baseball as it migrates around the world? What does it rub up against, and which party is most affected by the exchange? And he begins at home, as it were, by looking at two key clubs, the New York/Los Angeles Dodgers and the Kansas City Royals, to see how they have established nurseries to develop young talent cheaply, in domestic and international contexts; and the hegemony of the sport itself, via an examination of the Commissioner's Office. Then he looks at the crucial Dominican case before moving on to Asia, Europe, and Africa, eventually engaging baseball in eight different nations.

The methods are a blend of ethnography, industry analysis, and archival research, and the period covered by the ethnography ranges between 1999 and 2005. Klein is rather dismissive of theorizations that attend