

**Comunicación y género**

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Amia Srinivasan, *The Right to Sex*. London, Bloomsbury, 2021, 301 pages.

The debate over sexual politics has divided feminists since the sexual revolution exploded in the 1970s. If the personal is political, there is a lot to discuss — and hopefully, change — about women's sex lives concerning the conditions of material and political domination. Yet how can we regulate such an intimate field as sex without imposing laws and values that turn out equally oppressive, particularly for people whose bodies and sexualities have always been under public scrutiny? These debates have returned in the #MeToo era, with new questions on the ambiguities of consent and the reality of violence and resistance across the axes of race, class, or sexual orientation. In her instant-classic essay *The Right to Sex* (2021), political philosopher Amia Srinivasan attempts to expand and mobilize feminism to imagine more inclusive, safe, and pleasurable relationships with sexuality and desire.

Arguing for a feminist defense of sex as a cultural, but specially a political issue, Srinivasan explores in depth some of the touchstones of sexual politics, such as the legacies of white male privilege, the symbolic and material implications of pornography and sex work, the socio-cultural constructions of desire and the implications of consensual sex across power relationships. While mostly referring to contemporary cases, the author relies on a long-established genealogy of feminist thinkers, from Kollontai to hooks, always insisting on reading each of them in their context. Consistent with her view of feminism as “a political movement to transform the world beyond recognition” (xi), she approaches every question from a state of discomfort and constant wonder, unafraid to imagine alternative realities for the near future.

Importantly, Srinivasan advocates for a profoundly intersectional vision that considers how in real-life scenarios of domination, gender is entangled with systems of racial and socioeconomic oppression. Thus, she criticizes how mainstream political movements addressing abstract, uncomplicated subjects — including the #MeToo movement — often end up damaging those whose material and embodied realities were initially more precarious. This way, she warns against the excessive reliance on institutional actions, denouncing the legacy of racism behind certain rape accusations, and the vulnerability of poor women to domestic violence when the law intervenes against their partners. Likewise, she examines how both pro-abolition and state-regulated measures against pornography and sex work do not offer an alternative work option for those people for those who depend on that work for a living. Besides her sharp Marxist critique of the complex infrastructure of gender domination, Srinivasan refuses the possibility of long-term and universal solutions.

Above all, the author is concerned with the difficulties of reconciling top-down with bottom-up approaches to sex politics, and focused on how multidimensional systems of violence are experienced on an ordinary basis. As she measures political responses against ethical questions, Srinivasan ultimately concludes that any practical solution should work towards a new “emboldened sexual imagination” (71) capable of setting people's sex lives “free from the binds of injustice” (96) through a radical politics of love. As she suggests, the next stage of the feminist sexual revolution needs to be a collective process to be engaged by all people through a more complex awareness of power relations, and everyday acts of mutual care and recognition.

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