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Pimpology 101: An Examination of the Pimp as an Acceptable Social Role in a Capitalist Society

Andrew Nevin

Conceptualizing prostitution as the “world’s oldest profession” illustrates the incredibly high value that we place on economic success in our contemporary society; therefore, selling one’s body for sex is regarded as just another career option (Kennedy, Klein, Bristowe, Cooper, & Yuille, 2007, p. 2). Ultimately, the existence of the capitalist economic system in North America has contributed to internalization of the norms and values that reflect the ideals of capitalism. An interesting aspect of our culture, is the increasing acceptance of certain social roles which have historically been understood as deviant or morally wrong. When examining the sex industry, we see that the pimp role in the context of street-level prostitution has become normalized in society such that the pimp becomes just an embodiment of accepted values in a capitalist society. The objective understanding of the pimp as “one who controls the actions and lives off the proceeds of one or more women who work the streets” (Williamson & Cluse-Toler, 2002, p. 1) is almost universally condemned as immoral; however, by critically analyzing the social role of the pimp in the context of our capitalist values, it becomes apparent that the pimp role is far from being perceived as a social ill by the wider society. In essence, ideologies of the capitalist ruling class have determined our values, and these values have distorted our collective rationality with regards to the prosecution of pimping in street-level prostitution.

In this paper, I will examine the social role of the pimp in relation to capitalist values such as masculinity and patriarchy, and demonstrate that these institutions have contributed to society accepting and legitimizing pimping in the sex industry. First of all, the modern conceptualization of masculinity is a major reflection of the capitalist ruling class hegemony and serves to legitimize social roles that result in social and economic successes. In this sense, certain pimping behaviours and successes lead to the pimp being viewed as an extension of accepted masculinity. Furthermore, a structure of patriarchy operates in a partnership with capitalism; thus,

paternalistic and patriarchal values are attached to the capitalist system. Accordingly, pimp behaviours conform to the accepted status quo in modern capitalist societies by being perceived as a form of micro-level patriarchy. Finally, the criminal justice system, the media, and popular culture have created an avenue for the general acceptance of the pimp role by emphasizing more positive connotations of pimping. Therefore, we can see that the pimp role represents an internalization of capitalist values, such that the pimp becomes an extension of accepted masculinity and an acceptable representation of patriarchy that is further glamorized by a semantic transformation in mainstream popular culture. Overall, I will argue that dominant values reflecting modern capitalism have helped turn the pimp into an accepted and non-deviant social role.

According to the work of Kimmel (2003), our current conceptualization of masculinity is derived from the high value that North American culture places on traits which correlate with capitalist success such as competitiveness, dominance, and aggression. Therefore, modern manliness can be represented by a “Marketplace Manhood” that is based on visible successes in the capitalist market (Kimmel, 2003, p. 112). Essentially, ‘real’ men are successful capitalists who have been socialized to prove their masculinity through accomplishments in the workforce. Socialization processes that emphasize “Marketplace Manhood” reflect the idea that masculinity is a social construction used by the ruling class to perpetuate the capitalist system. Moreover, according to the Marxist theory of ‘Dialectical Materialism’, cultural norms and values are reflections of the means and relations of production that exist in a particular economic system. In a capitalist society, this is represented by industry and an owner-worker social relationship. Ultimately, our modern culture is a product of capitalism that serves to maintain the capitalist system, and we accept a definition of masculinity that reinforces structures of inequality so that

only the ruling class can be regarded as the manliest and thus be entitled to the most power. Overall, masculinity is entrenched in capitalism and if a male typifies the “Marketplace Man”, he will be accepted and empowered in society.

From this understanding of capitalist masculinity, one can see how the pimp role still exists in society despite an almost universal repudiation of the violence and oppression that characterize pimp culture. At the most basic level, a pimp is defined as a male who “procures or traffics in women and preys on those women for [his] own pleasure and profit” (Stienstra, 1996, p. 183). However, the pimp also ultimately represents a ‘real’ man. Due to success in the capitalist market because the pimp owns of the means of production in the sex trade (women), pimping has become an extension of accepted masculinity. According to Merton’s ‘Strain Theory’ (1938), there exists universal goals of power and wealth for every member of society, but when the means to achieve these goals are not available, one may turn to illegitimate means. In this sense, the pimp legitimizes his masculine status by becoming successful in an underground economy through behaviours that victimize and exploit women. Pimps basically dehumanize female prostitutes and immorally use them as a means to their end of profit; however, the structures of society that perpetuate inequality actually lead to the pimp being characterized as an ‘innovator’ for managing to attain monetary goals through illegitimate means (Merton, 1938). Therefore, “pimps believe all capitalistic pursuits are parallel to pimping” (Williamson & Cluse-Tolar, p. 1079). Because capitalist society has created the ideal of the “Marketplace Man”, economic successes and upward social mobility by pimps ultimately warrant the acceptance of the pimp role in society. In essence, modern society values capitalist success such that successful pimps are admired and validated with the label of ‘masculine’ which is universally coveted by males.

Modern society is also characterized by homosocial competition whereby males need to prove themselves in the eyes of other males in order to be accepted as masculine (Kimmel, p. 117). Therefore, this leads to the societal acceptance of the major characteristic pimping- the commodification of women (Williamson & Cluse-Tolar, p. 1089). Males must prove their manliness by flaunting money, power, and women in front of other men who represent a form of 'gender police' (Kimmel, p. 120). This draws a parallel to how pimps must also flaunt women; however, in this case, the motivation to objectify women is entirely for financial gain. The enterprise of the pimp is based on selling sex for money, and women become a form of currency that improves the social and economic capital of these male pimps. Female prostitutes are treated as property and may be bought and sold (Giobbe, 1993, p. 33) until they possess no further economic value and are discarded (Williamson & Cluse-Tolar, p. 1079). Furthermore, the fact that male prostitutes are rarely procured by pimps (Logan, 2010, p. 681) demonstrates the inherent power that males have over females in modern society because males are not inevitably commodified.

Moreover, the "most well-respected pimps are called 'macks'" (Williamson & Cluse-Tolar, p. 1080). These are pimps who represent the most successful capitalists and thus are the manliest of men in the pimp game. The fact that there exists a hierarchy of pimps conveys that there is a circular pattern to successful pimping where "the more money the women make for [the pimp], the more power he has to exploit them and the more the prostitutes are forced to contribute to their own exploitation" (Shelby, 2002, p. 406). Therefore, a 'mack' is the most skilled at the exploitation process. Due to the value that modern society places on "Marketplace Manhood", it is no wonder that the lowest pimps in the hierarchy- known as the "tennis shoe pimps" - are mostly regarded as unsuccessful entrepreneurs (Williamson & Cluse-Tolar, p. 1080).

These “tennis shoe pimps” have the least economic success in the prostitution game, garner the least respect from their peers and society, are rarely granted masculine status, and are overrepresented in the criminal justice system due to their less skillful enterprise. The ‘mack’ pimp essentially represents a capitalist who “understands the meaning of business over personal ventures [and is involved in] marketing a product and investing in [the] product so that it can return profits” (Williamson & Cluse-Tolar, p. 1081). In this underground economy, the product refers to women, the marketing refers to exploitation process, and the purpose is financially motivated. This entire process parallels the homosocial competition in the mainstream culture whereby women are commodified for leverage in the pursuit of a masculine status against other male competitors.

The ‘macks’ who own the most women are most easily accepted into the social category of masculinity and are the most adept at impression management to protect their masculine status (Quinn, 2000, p. 122). Impression management for the pimp involves a “preoccupation with the conspicuous display of material wealth” (Quinn, p. 122), and this corresponds to how males in the dominant culture exhibit wealth and power to gain the masculine designation. According to Kimmel (2003, p. 117), homosocial competition is a manifestation of the capitalist system and leads to intense scrutiny from other men in order to evaluate if one typifies a successful capitalist and a ‘real’ man. Therefore, the masculine man has the ability to empower other males by deeming them masculine. Accordingly, the outward display of success from the pimp enables their own empowerment. In this sense, clothes, riches, jewelry, and women improve reputation and recognition, and ultimately lead to the designation of the pimp as a masculine and successful man (Quinn, p. 122). Furthermore, female prostitutes come to understand that their pimp’s “success or lack of success is a reflection on her [and] if her man is not looking his best, then she

is not a very successful ho, and this will make for an embarrassing situation” (Williamson & Cluse-Tolar, p. 1079). Thus, it appears that even the exploited women have internalized the dynamics of the homosocial competition to the point where they participate in their own oppression for the sake of emphasizing their man’s masculinity. Overall, examining the parallels between the pimp and average male based on impression management strengthens the argument that the pimp role is an extension of accepted masculinity.

Also, the pimp role in modern society represents an accepted masculine role in the sense that the pimps’ tools and projected personalities conform to the ‘rules of masculinity’. Robert Brannon’s rules of manhood from 1976 strongly correspond to pimp culture such that the pimp becomes an archetype of the ‘proper’ man (Kimmel, p. 114). These rules include flaunting power, being aggressive and rejecting femininity, taking risks, and being a “sturdy oak” in terms of emotions (Kimmel, p.114). I have already described the pimp adherence to the first rule regarding power demonstrations by analyzing how women are viewed as literal currency to improve social capital. In terms of personality traits, pimps further conform to these masculinity ideals. For example, pimps control women “through the use of threats, intimidation, and violence” (Williamson & Cluse-Tolar, p. 1075). Maintaining order and control over the female prostitutes usually entails physical coercion which the women call “being broke” (Williamson & Cluse-Tolar, p. 1082). Therefore, the pimps personify the accepted aggressive component of masculinity. Moreover, the fact that the pimp makes his living in an illicit marketplace confirms the risk-taking component of accepted masculinity. Finally, pimps clearly reflect the emotional manliness rule. For instance, “two famous and successful pimps, Iceberg Slim and Ice Tea, were said to be so cold blooded they called themselves ‘Ice’ to let everyone know their capacity for heartlessness” (Williamson & Cluse-Tolar, p. 1085). Ultimately, the modern day pimp persona

satisfies enough historical rules of masculinity that the pimp role can be deemed as acceptably manly by the wider society.

I have demonstrated that pimps are acceptable in terms of “Marketplace Masculinity”, and now I will turn my attention to another value that we have internalized from capitalism-patriarchy. The structure of patriarchy is pervasive in the modern capitalist society and can be portrayed at a micro-level through the organization of the street-prostitution “pseudo-family” (Romenesko & Miller, 1989, p. 110). In essence, pimp-controlled women operate in a “patriarchal unit [that is] made up of a ‘man’ and the women who work for him” (Romenesko & Miller, p. 110) and this family dynamic contributes to their commodification and dependency on a male pimp. The pseudo-family structure provides an illusion of security due to a hierarchal arrangement in which the pimp acts as chief decision-maker, protector, and disciplinarian (Romenesko & Miller, p. 117), but in reality he just exploits profit from the female labour. Therefore, the family arrangement is non-egalitarian in nature and the pimp reinforces the patriarchal system at a micro-level by oppressing and exploiting the women who work for him. Intra-family politics and competition maintain the patriarchal control of the pseudo-family because each woman vies for the second most powerful position- the “bottom woman”- in the male-controlled hierarchy (Romenesko & Miller, p. 117). Thus, competition and jealousy dominate the family to the point where the “wife-in-laws” are unlikely to cooperate to force a change in the patriarchal structure (Romenesko & Miller, p. 121). Ultimately, the dynamics of the prostitution pseudo-family represent an internalization of patriarchal and capitalist values that are played out at an individual level. In this sense, this family unit serves to maintain the pimp’s authority and empowerment, just as patriarchy in the wider society maintains male and capitalist authority. This situation can be compared to ‘regular’ families in which males are typically the

heads of the households, so the pseudo-family ultimately represents an extension of traditional families. Running parallel to the gender relations of the wider capitalist society, the women prostitutes in the family “can never rise to a status equal to the man” because the “rules of ‘the game’ explicitly state that men are to dominate women as subservient creatures [who] respect and appreciate that fact” (Romenesko & Miller, p. 118). Patriarchal and capitalist values are so entrenched in individual minds that pimps are able to exploit the sexuality of women who are logically self-sufficient in the sex industry because they exist as both labour and capital (Romenesko & Miller, p. 123). Furthermore, the family arrangement also equals a business arrangement in which the pimp is awarded the greatest financial return due to his position at the top of the hierarchy. In essence, state patriarchy is played out by pimp-prostitute relationships, which contributes to the pimp role being less condemned by society. People tend not to critically reflect on what they understand to be the norm, and in this case patriarchy represents a norm of the capitalist modern society.

Many structures of inequality exist in our contemporary society due to the complex interplay between capitalism and patriarchy. Accordingly, a large gap exists between the privileged/empowered members and the marginalized/fringe members of society. Disparities in economic and social capital in North America have created social conditions that may facilitate the involvement in criminality. For example, young women may turn to prostitution in order to survive in the capitalist system that has not taken care of their needs. Ultimately, the unequal distribution of wealth has produced enabling conditions for prostitution such as poverty, unemployment, war, and inaccessibility to resources (Woolman, 2006, p. 1) that also increase the “vulnerability to pimp influence” (Williamson & Cluse-Tolar, p. 1076). Therefore, in the capitalist world, the political-economic and ideological conditions reflect the state acting as a

metaphorical pimp (Lie, 1997, p. 251). This means that society itself encourages the commodification of women (due to the unequal social conditions that it perpetuates) because impoverished women may only be able to survive through participation in an illicit job market such as the pimp-controlled sex trade. Essentially, “women who engage in prostitution under a pimp are often compelled to do so by their circumstances [and] sometimes the alternatives are worse- for example, extreme poverty, returning to an abusive home, or more risky forms of criminal activity” (Shelby, p. 398). Thus, the unequal social conditions of the state appear to turn the state into a pimp, which legitimizes the behaviours of real pimps because they are just acting out the nature of the state.

Furthermore, “power in a patriarchal state...is predicated on men’s control of women’s sexuality” (Lie, p. 251), which means that within our modern society, power is maintained within the male ruling class by disempowering females as “others”. In this sense, economic and political inequalities contribute to the controlling of female bodies under the guise of paternalism. The male ruling class cites paternalism as a justification for their duty to protect women which leads to protection at the expense of other women (Lie, p. 252). Therefore, the paternalistic intent of the ruling class has created a social condition in which marginalized and impoverished women are sacrificed in order for the state to gain compliance from more empowered members of society (Lie, p. 252). In essence, one can see that the pimp culture is just an individualized extension of the culture of inequality that the state emphasizes. Pimps are a micro-level representation of the capitalist state in the sense that their exploitation of individual marginalized women is just a reflection of the state’s exploitation of the marginalized female population as a whole. Therefore, the pimp role is validated because it conforms to the latent and concealed ruling class ideals by acting out existing power relations at the expense of marginalized women.

Ultimately, pimping can be understood as merely a manifestation of the capitalist, patriarchal, and paternalistic culture in modern North American society, which supports the claim that the pimp is an acceptable social role.

The nature of the criminal justice system further serves to establish the pimp as an acceptable social role. Due to the rare prosecutions for pimping behaviours, there is a message sent from the state that pimping is not a major problem in society and does not require a legal intervention. For example, research by the Policing and Reducing Crime Unit in the United Kingdom discovered that fewer than 200 people were prosecuted for pimping in 1997 in England (May, Harocopos, & Hough, 2000, p. 1). Other research has claimed that “more than 80% [of prostituted women] become involved with pimps over time” (Giobbe, 1993, p. 36). These contradictory findings demonstrate a large discrepancy between the prevalence of the pimp role in prostitution and the frequency of formal sanctions against pimping behaviours. Statistics such as these have emphasized that pimping is an offense that is not attractive to the criminal justice system, and this tends to minimize and underestimate the harm that pimps cause to society. Therefore, the inaction of the judiciary branch to prosecute pimps seems to represent a form of passive acceptance of the pimp role in the sex trade. Because the state represents the people in a democratic society, the permissiveness of the criminal justice system to largely ignore pimp criminality is diffused into the general public such that the members of society can rationalize and accept pimps on the basis of government inactivity to get rid of them. Ultimately, pimps benefit from selective law enforcement and tend to be awarded lenient sentences even when they are prosecuted (May, Harocopos, & Hough, p. vii.), which leads them to avoid much social backlash since people tend to have an inherent trust in government paternalism and the police.

The message sent here is that if the government does not see pimps as a major problem, then members of the society should trust the government and also neglect pimping as a social ill.

On the other hand, the female prostitutes are salient participants in the sex industry and are therefore excessively targeted by legal agents. According to the same British study, in 1997, there were approximately 11, 500 cautions or prosecutions for the offense of soliciting prostitution by females (May, Harocopos, & Hough, p. 1). Moreover, “the criminal justice system tends to contribute to a cycle of prostitution, dependence, and pimping” through such actions as police harassment and extortion of prostitutes which prompt the perceived need for pimp protection (Shelby, p. 406). These types of findings and statistics demonstrate that the focus of the criminal justice system is on punishing the female workers rather than their male counterparts, which further reflects the male privilege in our patriarchal society. In essence, the criminal justice system represents both an embodiment of society’s values regarding criminality and a formal moral entrepreneur. If there are no moral entrepreneurs who are concerned with a social phenomenon, it is unlikely that the general public will create a moral panic. Therefore, the legal system contributes to the culture of acceptability surrounding pimping by essentially neglecting to adequately prosecute pimps.

Furthermore, street-level prostitution has been historically and contemporarily regarded as a social ill and societal dysfunction. Angus Reid Public Opinion polls have consistently reflected the Canadian perception of prostitution as an immoral act. For instance, 68% of surveyed Canadians in 2006 deemed prostitution immoral; however, there is a recent trend toward acceptance, but only by as much as half of the national population (Angus Reid Global Scan, 2006). The dominant norms and values in capitalist societies tend to denounce prostitution as immoral while unequal power relations maintain the marginalized and stigmatized status of

female prostitutes. Interventions of the criminal justice system have used laws and criminal statutes to further disseminate the negative outlook on prostitution. For example, Canada regulates the sex trade based on peripheral laws that do not infringe on fundamental freedoms entrenched in the Canadian Charter of Rights and Freedoms. Therefore, the actual exchange of sexual services for money is legal, but restrictions through various laws surrounding procurement, advertisement, and brothels have historically made prostitution almost impossible to practice within the confines of federal law (Criminal Code of Canada, 1985). Ultimately, formal and informal norms have maintained the conception of prostitution as a moral burden to society.

By conceptualizing prostitution as negative and operationalizing the practice as one of sole female participation (based on salient observations of females on the street), the male pimp role may be welcomed by society as an organizing agent/force for this social ill. By drawing on the societal values of patriarchy and paternalism, one can see how pimps may represent a perceived positive role in the sex trade in the form of protectors and supervisors for ‘immoral’ female prostitutes. In this sense, the pimp may reflect an extension of state paternalism and patriarchy by representing the need for a male organizing agent in the sex industry. Society’s paternalistic desire to protect women may lead to rationalizing the pimp as a physical protector of women on the street who shelters them from abusive clients. In reality, there are “higher levels of violence experienced by women controlled by pimps [which demonstrates] that pimps, contrary to popular belief, do not provide women with the protection from the violence of customers” (Norton–Hawk, 2004, p. 193). The rates of attempted rape and verbal/physical abuse experienced by pimp-controlled women are almost double that of non-pimp-controlled women (Norton-Hawk, p. 193), which illustrates the misconception of male protectiveness in the sex

trade. Moreover, due to criminalizing aspects of prostitution, “prostitutes have little legal recourse against violent clients or clients who have been serviced and then refuse to pay” (Shelby, p. 406), which may lead to prostitutes turning to pimps for some perceived protection from clients. Therefore, any acceptance of the pimp role based on micro-level paternalism is actually undeserved; however, the misconception of protection persists due to the internalization of society’s patriarchal values and a passive acceptance of the status quo.

Furthermore, this acceptance of the pimp can also be seen through the common belief of the pimp as having a close social relationship with the prostitute such that he is seen as a boyfriend rather than an exploiter and oppressor. In actuality, only “16% of prostituted women interviewed [by Kennedy] described being turned out by a boyfriend or a pimp to which they had an emotional attachment” (Kennedy et al., p. 7). Therefore, the pimp role that is commonly conceptualized as a positive social relationship is actually largely coercive; however, this misinformation is shielded by society’s acceptance of the paternalistic and protective male role in society. Overall, the pimp role represents an extension of patriarchy which legitimizes pimp behaviours as paternalistic and thus acceptable in contemporary society.

Finally, the patriarchal values influenced by capitalism have led to a culture that facilitates sexual violence against women. Violence and harm against women has become normalized in society such that the violence perpetrated by pimps onto the women who work for them is not actually deviant, but rather just represents conformity to our sexualized violence culture. Many times violence against prostitutes exists and is ignored by the criminal justice system; however, violence against non-prostitute women is also very prevalent in modern society. Ultimately, it is this prevalence of violence against all women in society that contributes to the non-deviant nature of the pimp role. Research shows that around 80% of women involved in

prostitution experience some form of violence from pimps or johns (Farley, 1998, p. 40). On the other hand, according to the 'Canadian Violence Against Women Survey' (1993), about "half of all Canadian women have experienced at least one incident of physical or sexual violence since the age of 16" (Statistics Canada, 1993). Therefore, female victimization is actually wide-spread and not confined to the prostitution industry. Overall, pimps have internalized patriarchal values from the capitalist society and contribute to the disempowerment of women at an individual level through violence. However, the amount of pimp violence is not statistically deviant from the amount of female victimization in the general population, which may demonstrate that pimp violence is acceptable and simply conforms to a culture of sexual violence in modern society.

Although it is apparent that pimping represents an extension of capitalist values such as "Marketplace Manhood" and patriarchy, the pimp role has further become an acceptable social role through a process of glamorization. In essence, the image of the pimp has transformed over time and has now come to be represented as a positive role in mainstream culture. The word 'pimp' has begun to reflect positive images, themes, and desired male attributes in modern society such as affluence, strength, and coolness. Furthermore, the pimp is represented in popular culture (e.g. the popular hip hop genre of music) in such a way that a dominant and aggressive 'player' mentality is idealized and normalized. There has been an increase in socialization towards glamorizing the pimp role, which as a result, is now moving away from the traditional understanding that portrays the pimp as an oppressor and exploiter of women. Ultimately, the conceptualization of the pimp has transformed into the socially acceptable representation of the 'cool guy' in the dominant culture. Pimping, due to the style of this profession, has undergone a semantic shift from procurer to refer to any 'smart' person (Quinn, 2000, p. 124).

Through hip hop music, the pimp is idealized as mastering “persuasive power [and] verbal skill” (Quinn, p. 118), which has displaced the less socially acceptable persuasive procuring of female workers in the sex industry. In this sense, the mainstream culture has attempted to neutralize the negative connotations of the pimp’s greatest tools- persuasion and manipulation- in order to regard them in a positive way. The dominant society also accepts the popular culture pimp as masculine because he “earns a rich living from wit, guile, and dexterous language use” (Quinn, p. 118) and “converts subcultural capital into economic capital” (Quinn, p. 124). The mental image of the pimp that has emerged is also very reflective of the hip hop manifesto which emphasizes money, material possessions, dressing well, luxurious living, and women (Quinn, p. 122). Therefore, ‘pimp’ has become a type of compliment offered to males in the modern dominant society rather than within a deviant subculture, and this has encouraged the embodiment of pimp characteristics in the general male population. Accordingly, the ‘player’ mentality among males, which celebrates promiscuity and the sexual objectification of women, may be attributed to the misogynist and patriarchal pimp figure in hip hop who “sells pussy” (Quinn, p. 125) and lyrically commodifies women as a symbol of masculinity and power. It has become apparent that the pimp role has become accepted more in society through a semantic reconceptualization that has its roots in popular culture. Overall, pimping has become legitimized as a positive role by shifting the immoral actions of pimps into positive interpretations of success through a medium in which entertainment is paramount and critical reflection is discouraged.

Throughout this paper, I have attempted to demonstrate that through the conceptualization of the pimp as a masculine and paternalistic male who plays out patriarchal power relations, one can understand the pimp role as an acceptable extension of capitalist values. The culture of violence in North America and the glamorization of the pimp in popular culture

have also further legitimized this social role and have contributed to its non-deviant status. Ultimately, the persistence of the capitalist economic system requires a compatible culture; therefore, the capitalist values of “Marketplace Masculinity”, paternalism, and patriarchy have been internalized by societal members such that the pimp role can be portrayed as an acceptable social role. The following quotation by Williamson and Cluse-Tolar (2002) reflects the absence of pimps in current social research on prostitution:

“By not including pimp-controlled prostitutes in present studies, researchers may be misrepresenting the true character and total prevalence of street-level prostitution. This practice may obscure the continued existence of pimp-controlled prostitution and may produce an added shield of invisibility over this already hidden segment of street-level prostitution” (p. 1090).

Therefore, further research into this area should examine the effect of increased legal sanctions against pimping as well as examine the cultural conditions that could remove the idealized version of the pimp that is seen in modern popular culture. Only through critical reflection can the acceptance of the pimp role be possibly reduced within a capitalist system.

In conclusion, being a pimp in modern society represents an acceptable social role due to our passive internalization of capitalist values.

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