

# When I Was A Prostitute: Based On Real Life Story

Attwood examines Victorian attitudes to prostitution across a number of sources: medical, literary, pornographic.

Don't 'Kill' That Marriage or Take Your Life Until You've Read This Book! Steve Davies, a strict, disciplined and morally upright company executive suddenly fell in love with a notorious, long-term prostitute, Serena. Despite strict warnings from his friends and relatives, Steve took this strange love to another level - he proposed marriage to Serena and went ahead to marry her. This unusual engagement sparked off lots of matrimonial troubles, yet Steve was glad to put his love, his name, his home and his reputation on the line for Serena. Did the forces that bind such engagements come to the aid of Steve as he became a husband to a wife-prostitute? Did Serena act like a pig who always returns to the mud? Was Steve able to sustain his intimate love for his unusual wife? A story of extreme love, fury, and jealousy. This is a painful personal love story. A story of what deep and true love can do when gross infidelity and contrary societal opinions hold sway in a relationship. Find Below the Many Benefits to You If You Read this Novel Today: •This Christian Romance novel will help you to finally find the love that will save your ailing marriage. •This book will help you to discover the mysterious extent of God ' s love for you. •Please don ' t ' kill ' that marriage until you have read the last word or statement in this book. •You will learn the patience, perseverance, deep love, forgiveness that will save your marriage, family and children ' s future. •You will

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find the love that is needed to believe in yourself, your ability, and your future. Your life will become more precious to you. Get a copy today.

The Prostitute first appeared in 1937 and created an immediate stir in Thai literary circles, both for its sympathetic portrayal of prostitutes and because its author was a young lady from a respectable family. It tells the story of Reun, a young girl from up-country who is seduced by a city pimp and tricked into working as a prostitute in a Bangkok brothel. For the reader today, the novel offers a fascinating Thai reaction to the problem of prostitution in an age long before the American military presence or mass tourism.

When I Was a Prostitute Based on Real Life Story

Revolting Prostitutes

A Novel

A Mexican Border Prostitution Community During the Late Vietnam Era

Married to a Christian Prostitute vs. Muslim Virgin: The Quest for Two Heavens

My Fathers Prostitute: Story of a Stolen Childhood

Stories of Broken Promises and Shattered Dreams

**This book draws on the voices of sex workers and their clients to critically assess the criminalization of prostitution in favour of decriminalization. It does so by contrasting their voices with the claims made by prohibitionists: those advocating the prohibition of prostitution or, at least, the prohibition of the purchase of sexual services, and notes scholarly research that gives context to those accounts and claims. Each chapter is dedicated to a particular issue which is given currency in academic and public debates on**

**sex work. The first part of each chapter reviews the state of research and publicly-aired contentions and the second part compares sex workers' voices with claims from prohibitionists. It highlights the gap between what many sex workers have to say about themselves and what theorizing prohibitionists say about all prostitution. It argues that there is often a striking contrast in attitude, perspective, interpretation and valuation. This books speaks primarily to prohibitionist thinking and sex work stereotyping and, secondarily, to the debate on decriminalization of sex work.**

**Yearning to escape her life of prostitution in 1870s London, Sugar finds her fate entangled in the complicated family life of patron William, an egotistical perfume magnate. This book is an anthropological study of the unusual coincidence of prostitution and patriarchy among an extremely marginalized group in north India, the Bedias, who are also a de-notified community. It is the first detailed account of the implications of a systematic practice of familial prostitution on the kinship structures and marriage practices of a community. This starkly manifests among the Bedias in the clear separation between sisters and daughters who engage in prostitution and wives and daughters-in-law who do not. The Bedias exemplify a situation in which prostitution of young unmarried women is the mainstay of the familial economy of an entire social group. Tracing the recent origins of the practice in the community, the author goes on to explore the manner in which this familial economy manifests itself in the lives of individual women and the kind of family groupings it produces. She then examines the repercussion this economy has**

**on the lives of Bedia men, how the problem of their marriage is resolved, and how the Bedia wives become repositories of female purity which otherwise stands jeopardized by Bedia sisters engaged in prostitution.**

**Vols. 11-23, 25, 27 include the separately paged supplement: The acts of the governor-general of India in council.**

**Based on Real Life Story**

**Eternal Aspect of the Feminine**

**When I Grow Up I Want to Be a Prostitute**

**Rewriting Prostitution in Victorian Britain**

**Report**

**When I Was a Prostitute**

**Illustrating the myriad ways that mothers provide for their children—piloting airplanes, washing floors, or dancing at a strip club—this book is the first to depict a sex-worker parent. It provides an expanded notion of working mothers and challenges the idea that only some jobs result in good parenting. We're reminded that, while every mama's work looks different, every mama works to make their baby's world better.**

**Fifty Shades of Ghetto Meet Lavish-A sexy yellow-boned man with**

**charm, good looks, and swag. Growing up in a home with a dad who was a Pimp, it was inevitable that the whores of his childhood would groom him into becoming an heir to the Pimp throne of his father. Although Lavish was a Ghetto Celebrity, he had dreams that surpassed the streets. In love with his prostitute Jade, could he break the Pimp code and make her his wife? Meet Jade- A beautiful hood chick with a not so beautiful past. After becoming accustomed to the many touches she'd received from her mother's boyfriends, Jade learns the secrets of her femininity and grew up selling herself to the highest bidder. It wasn't until she met Lavish that she realized she had been settling for crumbs when she could've had steaks. Jade uses her anger and resentment of the past to become a highly paid dominatrix and is so good at what she does, even political figures fall under her prowess. After falling madly in love with Lavish Jade takes death defying risks to be his one and only. Can their love withstand the test of time? Or will it die by the code of the streets?**

**No one would have guessed that young Amy who loved music, her family and going to church would one day become Sydney - an exotic dancer who fueled her lifestyle with drugs and sex. But her path from**

**the small town of her birth to the mean streets of moral compromise was fast and furious, until an event in Canada led her back home to God and Family. Now, as a Pastor and motivational speaker, Amy's story inspires countless women who feel lost, ashamed and unforgiven. Her message in "Prostitute to Pastor" sets people free to accept their God-given, authentic selves and embrace a new life of confidence, joy, and love. Rev. Amy Miranda boldly shares her story so that others may be open to the power of God's intentions for each of our lives, no matter the darkness of our past experiences. Her "7 Lie Busters" in the final chapter, provide an everyday tool to reinforce the truth to move us forward into God's Light and love.**

**My name is Carmen. I am thirty three years old now. I was a prostitute for the most time of my life. I have a child named Sam. My life was a mess until now. I changed men, dealers even countries. I was disgusting little toy that men was playing around with. I was beaten, offended, arrested. I can't count the men I had sex with. I know that my book will probably receive tons of negative comments and discussion about the whore that costs nothing. But, believe it or now "It is never too late to start a new chapter in your life". I am happy**

**now. Sometimes there are nights that are pushing me back in the hell that I was living in but now I have a strong man hand that holds me tight until I fall asleep again. I have a heart that is beating for me now and the best thing is that I can hear it now. I have my son's eyes happiest than ever. And this kiss that he gave me every morning is melting my hearth, giving me the power never to come back in the past where I have nothing, I was nothing...**

**The Crimson Petal and the White**

**Patriarchy and Prostitution among the Bedias of India**

**My Journey to Becoming Vickie Vicksay It Took 43 Years**

**A Prostitute's Life in Costa Rica**

**The Prostitute's Body**

**Thriving in Sex Work**

*A Political Insider's Account of How Britain's Democracy Has Been Bought. Donnachadh McCarthy, former Deputy Chair of the Liberal Democrats, describes how a corporate elite have captured Britain's democracy. Legions of former and current British politicians are in the pay of corporations. Party political funding is awash with tax-haven donors. Our media has been hijacked by 5 right-wing billionaires. Academia is being captured by corporate interests. The*

*production of thought, the dissemination of thought, the implementation of thought and the wealth arising from those thoughts, are now controlled by a tiny, rich elite. The UK is no longer a functioning democracy but The Prostitute State. This State has 4 Pillars: A Corrupted Political System, A Prostituted Media, A Perverted Academia and A Thieving Tax-Haven System. It has resulted in wealth flooding from the poor to the top 1% and in ecological destruction. This book is a clarion call for A Great 21st Century Democratic Reform Act.*

*Includes sneak peeks from "New beginnings" and "Full circle." The disconnection between spirituality and passionate love leaves a broad sense of dissatisfaction and boredom in relationships. The author illustrates how our vitality and capacity for joy depend on restoring the soul of the sacred prostitute to its rightful place in consciousness.*

*NATIONAL BESTSELLER • NOW A MAJOR MOTION PICTURE starring Abigail Cowen, Tom Lewis, Nina Dobrev, with Logan Marshall Green and Eric Dane, special appearance by Famke Janssen. Distributed by Universal Pictures with a screenplay by Francine Rivers and D.J. Caruso. California's gold country, 1850. A time when men sold their souls for a bag of gold and women sold their bodies for a place to sleep. Angel expects nothing from men but betrayal. Sold into prostitution as a*



*child, she survives by keeping her hatred alive. And what she hates most are the men who use her, leaving her empty and dead inside. Then she meets Michael Hosea, a man who seeks his Father's heart in everything. Michael obeys God's call to marry Angel and to love her unconditionally. Slowly, day by day, he defies Angel's every bitter expectation, until despite her resistance, her frozen heart begins to thaw. But with her unexpected softening comes overwhelming feelings of unworthiness and fear. And so Angel runs. Back to the darkness, away from her husband's pursuing love, terrified of the truth she no longer can deny: her final healing must come from the One who loves her even more than Michael does . . . the One who will never let her go. A powerful retelling of the story of Gomer and Hosea, Redeeming Love is a life-changing story of God's unconditional, redemptive, all-consuming love. Includes a six-part reading group guide!*

*Magdalena*

*Redeeming Love (Movie Tie-In)*

*Secrets of a Five Year-old Prostitute, Monsters in the Coal Bin*

*The Prostitution Papers*

*La Zona*

*Containing Full Reports of Decisions of the Privy Council, the High Courts of Allahabad, Bombay, Calcutta, Madras and Patna, the Chief Courts of Lower Burma and the Punjab, the Courts of the Judicial*

***Commissioners of Central Provinces, Oudh, Sind and Upper Burma, Reported in ... 25 Legal Periodicals ... : with a Large Number of Extra Rulings Not Reported Elsewhere***

In the late 60's and early 70's I was a well-known prostitute in Kansas City, Missouri. But this isn't the story of the Mayflower Madam or Hollywood's Heidi Fleiss. This is not about the rich and powerful. It is a true story about an everyday prostitute. I've titled the story '12th Street Rita' because Rita was my 'street name' and 12th Street was where I worked. I have written the story in three parts. Part I, 'Journey to 12th Street' begins at age 11 when my parents died and my brother, sister and I were sent to live with abusive relatives. Part II, 'The Life' is about prostitution in Kansas City in the 60's and 70's. Part III, 'The Awakening' is just that, coming out of a dream world and facing reality. The story ends at age 26. Over the years, I'd thought about writing this story, but didn't have time. I was a single mother trying to make ends meet after my prostitution career ended. As the years went by, I married and acquired in-laws I worried about. I didn't want them to know about my past. Then the grandchildren came and I said I'd never write the story. Almost three years ago I had open-heart surgery. I almost died several times, but I survived when everyone had given up hope. At that time, I realized I wanted to tell my story, because it too is a story of survival. The book contains profanity, but I couldn't be true to the story without it. This is a fast-paced, hard-hitting story, not for children, and not for those offended by adult language or sex.

How the law harms sex workers—and what they want instead Do you have to endorse

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prostitution in order to support sex worker rights? Should clients be criminalized, and can the police deliver justice? In *Revolting Prostitutes*, sex workers Juno Mac and Molly Smith bring a fresh perspective to questions that have long been contentious. Speaking from a growing global sex worker rights movement, and situating their argument firmly within wider questions of migration, work, feminism, and resistance to white supremacy, they make it clear that anyone committed to working towards justice and freedom should be in support of the sex worker rights movement.

"Powerful," "Compelling," "A story well worth writing" - this is what people are saying about this honest, and sometimes brutal, true story of one man's struggle growing up in the shadow of childhood sexual abuse. From his difficulties growing up, to his drug addiction, failed relationships, and struggles with parenthood, the author takes us through the ups and downs of a life spent in the shadows, trying to make sense of the events that formed the basis of his being. Sometimes tragic, sometimes hopeful, but never sugar coated, *My Father's Prostitute: Story of a Stolen Childhood* takes the reader on an emotional ride which reminds us that the human spirit is more powerful than the demons that haunt us.

Written by a victim of a child sex abuse ring from age 5 to 13. Describes source and fate of kids. It's worse than you think and it's going on in middle-class neighborhoods across the USA.

A Ghetto Love Story

Indian Cases

The Gutter Princess DIARY OF AN (UN)WILLING PROSTITUTE

### Eyes of Prostitute

The Madras Weekly Notes

How Mamas Love Their Babies

Acclaimed true-crime journalist Linda Wolfe presents the chilling case of a college professor who bludgeoned to death the prostitute he loved—plus eight other true stories that expose the psychological forces that drive seemingly respectable people to commit violent, unexpected crimes. A professor at Tufts University School of Medicine, a suburban husband, and father of three, William Douglas secretly frequented Boston's Combat Zone, a world of pimps, pushers, and porn shops. One night in 1982 he met twenty-year-old prostitute and former art student Robin Benedict, with whom he began a torrid affair that would end in murder. With the revealing psychological insights that made her previous books such riveting character studies, Wolfe depicts the catastrophic results of Douglas's living out his secret love fantasies and the complex police investigation that brought the professor to justice. Among the eight shorter true-crime stories included in this volume is the case of the notorious Marcus twins, Manhattan gynecologists and drug addicts who were found dead together in an Upper East Side apartment. Wolfe also takes readers into the gay and transsexual clubs of 1980s New York for a twisted story of love and murder, and to the Texas suburbs, where a privileged fourteen-year-old boy takes a semiautomatic to his parents one sweltering July morning.

The idiosyncratic master Chester Brown continues his thoughts on sex work. The iconoclastic and bestselling cartoonist of *Paying for It: A comic-strip memoir about being a john* returns with

a polemical interpretation of the Bible that will be one of the most controversial and talked-about graphic novels of 2016. *Mary Wept over the Feet of Jesus* is the retelling in comics form of nine biblical stories that present Chester Brown's fascinating and startling thesis about biblical representations of prostitution. Brown weaves a connecting line between Bathsheba, Ruth, Rahab, Tamar, Mary of Bethany, and the Virgin Mother and reassesses the Christian moral code by examining the cultural implications of the Bible's representations of sex work. *Mary Wept over the Feet of Jesus* is a fitting follow-up to Brown's sui generis graphic memoir *Paying for It*, which was reviewed twice in the *New York Times* and hailed by sex workers for Brown's advocacy for the decriminalization and normalization of prostitution. Brown approaches the Bible as he did the life of Louis Riel, making these stories compellingly readable and utterly pertinent to a modern audience. In classic Chester Brown fashion, he provides extensive handwritten endnotes that delve into the biblical lore that informs *Mary Wept Over the Feet of Jesus*.

First published in 1997, this study aims to forge new connections between debates on prostitution, media processes and everyday life in its exploration of depictions of female prostitution in British and Irish broadsheet newspapers between 1987 and 1991. Lorna Ryan first examines a range of discourses on prostitution before proceeding to areas including signals of prostitution and images in the press. Encompassing both textual and visual analyses, Ryan demonstrates that these newspapers relied on appearance, place, time, motive and intent in categorising women as prostitutes.

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A self-help book for sex workers. Sex work is ?easy money? Hardly. The adult industry is riddled with pitfalls and dangers. Erotic labor is often emotionally demanding, draining, and complex. It can be hard to know who to turn to for advice on keeping yourself safe and sane. Lola Davina, former stripper, dominatrix, porn actress and escort, provides the life skills you need to prosper, including: ? Cultivating friendships, community, and romance ? Mastering money? Debunking sex industry myths such as you have to be flawless, or clients hate to hear ?no? Avoiding trigger states, like loneliness, fatigue, boredom, anxiety and depression, that lead to bad decision-making and burnout? Surviving bad calls, shifts, and shoots ? and so much more? Thriving in sex work means having a healthy body, mind, heart, and bank account. No matter your job title or gender, whether you're independent or work for someone else, if you want to succeed in sex work, then this book is for you.

Working

Chaste Wives and Prostitute Sisters

I Was a Virgin When I Married Him but He Caused Me to Be Treated like a Prostitute

Appearance, Place and Time in British and Irish Press Stories of Prostitution

Reading the Prostitute

In Their Own Words

The Reality Behind the Stereotype Magdalena Tells Her Story Beginning with her dirt-poor childhood, her alcoholic mother and pedophile step father, through her days as the "star prostitute" of the Jardin Hotel and beyond, hear her tale of sex, drugs, violence, love, and survival. Divorced Mother

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14 "I already had a baby girl and was divorced by the time I was fourteen. I was a mother now but I was still young, cute and very popular with the boys. I liked sex and I had a lot of boyfriends. They would share their marijuana with me and their beer or rum or glue or whatever they had and I would have sex. I liked sex and drinking and the drugs. The sex was just one part of it all. "But I was very poor. I worked for a few weeks at an ice cream factory but I didn't like it and I hardly made any money there. One of my boyfriends, told me about a place I could earn money just by having sex with gringos, the Hotel El Jardin. He said he thought I'd be better off being paid for sex by gringos and giving it away to the local losers. So I decided to try it."

An astonishingly brave memoir of prostitution and its lingering influence on a woman's psyche and her life. "The best work by anyone on prostitution ever, Rachel Moran's *Paid For* fuses the memoirist's lived poignancy with the philosopher's conceptual sophistication. The result is riveting, compelling and incontestable. Impossible to put down. This book provides all anyone needs to know about the nature of prostitution in moving, insightful prose that engages and disposes of every argument ever made in its favor." —Catharine A. MacKinnon, law professor, University of Michigan and Harvard University  
Born into a troubled family, Rachel Moran left home at the age of fourteen. Being homeless, she was driven into prostitution to survive. With intelligence and empathy, she describes the exploitation she and others endured on the streets and in the brothels. Moran also speaks to the psychological damage inherent to prostitution and the inevitable estrangement from one's body. At twenty-two, Moran escaped the sex trade. She has since become a writer and an abolitionist activist.

Trishala, "Born A Prostitute", tells the story of a young girl named Trishala, who is born in a community which is into Caste Based Prostitution. She was initiated into this profession when she was just 12 years old with the Nath-Utarna Ceremony, and sold to the highest bidder for the

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Since then, every night she had to entertain a new customer. Trishala had never experienced love outside her village and had a deep longing for true love. Trishala's village Kashipur was the border between Madhya Pradesh and Uttar Pradesh, it is a dystopic underbelly, and a regressive crime-infested matriarchal community. Siddharta, a business tycoon with a dejected past, accidentally meets her in Kashipur and crosses paths with Trishala, which awakens true love in her. At the same time, a fiery journalist Samera and an IPS officer Abhishek are investigating a spate of kidnappings in the same area. Destiny brings Siddharta, Samera and Abhishek together, as they find themselves entangled in a bloody feud between two rival gangs of Kashipur, a multi-million-dollar drug and human trafficking nexus, and a crime-infested regressive community. How this colossal endeavor unfolds, and Trishala's journey of realization and rebellion, forms the crux of the story.

Kamada, whose mother, Tara, is a prostitute solicited by wealthy men in Mumbai, prefers to live in her own world of magic, where her imagination shields her from her reality. She is on a mission to escape the streets of the city and her mother's house, which feels like a prison. Only her magical friends, a parrot astrologer who tells of the future and a neighbouring family know that her dream is to leave home to study in America, for which she has been conscientiously making arrangements, studying for the GRE, collecting all the necessary documents and taking care of the finances. When she plans her escape, the 16-year-old's world is turned upside down when her mother reveals a secret, adding to the many upheavals already assailing her teenage mind. Will her dream and the future she envisages for herself in a faraway land come true? Praise for *The Prostitute's Daughter* While reading this book, I was wishing I could reach out to Kamada and tell her that everything will work out in the end. A lovely bit of writing. Maria Goretti (author, food blogger and former MTV VJ)

(Kamada's) means of escape is the blue folder she carries everywhere. She also escapes via h



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imagination, which conjures fantasy creatures everywhere, animates the fruits at vending sta  
lends voices to the city's potholes. It's this overlay of fantasy, always evocatively but matter-  
interwoven with the real-world narrative, that lends the book its greatest charm. The sheer n  
detail of it all speaks eloquently of Kamada's fever-pitch desperation for a new life, and its re  
at the book's end is touchingly bittersweet. An extremely memorable and winning tale of the  
perseverance dreams require. Kirkus Reviews Juliet Philip loves magic, white feathers, faeries,  
the sound of the rain, glowworms, ponies, majestic elephants, fresh coffee, dance, waterfalls,  
(both real and in the air), rainbows, blowing bubbles, deep belly laughs, the smell of wet earth  
creating things. She likes to make books, drawings, doodles, banana bread, fish curry in cocon  
milk, silly randomness, magic, and connections with people and the universe. Her stories are b  
enchanted India because she grew up there. Talking Points A heartwarming tale about making  
dreams come trueEvocative of a teenager's struggle in trying circumstancesA moving portray  
unlikely friendships and escapist imaginationsWorldwide readership/marketLovers of young ad  
and general fiction, commercial fiction readers, general-trade readers.

New York Supreme Court APPELLATE DIVISION

Prostitute to Pastor

12th Street Rita

The Professor and the Prostitute

The Fight for Sex Workers' Rights

A Pimp and a Prostitute

My name is Vicksay Baby Moten-Richardson; I am the last of fourteen children. I  
realize now why I am so different in so many ways, not in a bragging way but in a

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way that God has laid it on my heart to share my life in this book. Not too many people are named Baby. It was not until I was eighteen and graduating from high school when I revealed that my middle name was Baby. When the principal of the school called my name and I walked up to get my diploma, it took over ten minutes to stop the class of 1974 from laughing. What a wonderful memory that was. For many years, I felt like I was a nobody, even though forty-two years ago I bought a new home when I was twenty-two years old with my sister, and she still lives there to this day. I was voted most likely to succeed. I completed high school in three years instead of four. I was number fifty-six in a class of 560, grade-wise. I would have ranked higher, but because I was graduating a year earlier, it caused my ranking to be calculated differently from the students who had attended high school for four years. I received three four-year scholarships to the University of Arizona. I completed a twenty-four-month computerized accounting program in eighteen months while raising four extremely sickly and one very difficult foster child and while running a full-time day care from my home. I took twenty-four classes in those eighteen months and received twenty-three As and one B. Of course, I give God the glory because He is the only one who gives us strength. I was a straight-A student. Since I was in first grade, I have always assisted children with learning disabilities. However, the one thing that I am proudest of was that I married a virgin. Inside I was this sad and

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disappointed little girl that I thought no one would love or care for. And one more thing that I am proud of is that with the only two men I have been intimate with in my whole sixty-four years of life, I took my wedding vows first. But that same person whom I just told about filed bankruptcy several times, moved over fifty times, and lost over fifteen cars and over forty jobs, all because of pride, disobedience to God, and letting people speak negativity into my life. It is very difficult to share your weakness with the world and those whom you love and know. But it is more liberating to know that my story is going to help many people, especially women, not to make the mistakes I have made.

As an ex-prostitute, the author penned a collection of letters addressed to Johns and other significant figures in her life from start-to-finish as a trafficked victim, confronting each individual with words on a page. "It required me to tell myself the truth and then get to a place where I could tell others as well. It was a journey through shame, through anger, through grief. Writing these letters made me push through just simply being "mad" at someone... It made me truly discover why. This book has been the foundation of my recovery." Though non a memoir, the book reads more like a collection of short stories of true crime, collectively taking you through one woman's eleven year journey in the sex trade, written by a survivor of human trafficking. The author's intent is to bring awareness to the role of demand on those entrapped and enslaved in the sex trade.

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"Present can create remarkable past For the other persons and unforgettable future for generations, Who are ready to travel with the thought of creating something new to be in the past" ~ JOHNSON DAVID

This case study explores the operation of a brothel community in Frontier City, Mexico during a period of economic prosperity (1969-1972). Participant observation provides a typology of the major forms of prostitution practiced and the characteristics of the clientele (American, Mexican-American, Mexican) are discussed. The literature on prostitution is fairly extensive and this monograph is intended to add to those portions of it that favor a sociological interpretation of an ancient social institution. The research for this study was conducted more than two decades<sup>1</sup> ago and is now being released for publication since it is highly unlikely that I (or anyone else) would now be able to recognize any of the hundreds of prostitutes and their clients that I interacted with during 1969-1972/Summer: 1974--much less for me to be able to release discrediting information that may cause them harm of any kind. As a further precaution I assigned fictitious names to all of my informants (including Evangelina) in the process of transcribing my field notes. This was necessary because La Zona also serves as a center for night life and underworld recreation. illicit deals, contraband was touted, and sometimes agents of social control (police, assorted officials) and otherwise respectable citizens of both Mexico and the U.S. were

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observed in situations which would tarnish their reputations and conventional identities, and certain military personnel - just by being on-site, or by living in Mexico - were breaking military regulations. As a double safeguard I then took the fictitious names and, for the most part, eliminated them entirely by specifying the context of the interaction. For those irritated by the phrases according to informants and an informant said, I apologize. While this may seem a bit paranoid - and it is somewhat awkward - it must be noted that the Mexican government did not authorize my research and the keen reader of footnotes will discover that the risks of being identified as one freely talking to the American asking questions are not imaginary. The danger lies in being misidentified as a tool of the police, or the underworld, since both have contacts on the scene. when dealing with U.S./Mexico border crossing inspectors and the on-site Mexican police who engage in routine searches for weapons and suspicious materials. The initial field research was conducted when I was in my early to mid-twenties--without benefit of any form of sponsorship, research grants, or official recognition--and was an important part of my forming a professional identity as a sociologist. While the research served as an ethnographic rite of passage for me, premature release of the study could have generated controversy and proved damaging for those who had become part of my extended family (many of whom were still active on La Zona or currently in the American military). Moreover, the political and media

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climates of the times favored the superficial exposure of cosmetic issues internal to Mexico, i.e., drug busts, street shoot-outs, and corruption which, while real enough, often understate--and possibly deflect--the importance of overriding U.S. interests. certain kinds of deviance research and the cutbacks in funding at many universities in the eighties saw labyrinthine administrative requirements in the area of human subjects research grow in direct proportion to the dwindling amounts of funds available. At best, the study of social deviance was losing some of the luster it had acquired in the late sixties and, at worst, there were growing suspicions--according to detractors--that deviance research, itself, was a questionable activity since such study was perceived as either being irrelevant to imagined larger issues--which were increasingly seen as exclusively the result of political contests of one kind or another - or that such study, of necessity, would serve to reinforce a particular status quo. tendentiousness which is antithetical to the conduct of any actual research: either one's subjects must be shown to experience the requisite amounts of victimization, false consciousness, or oppression so as to make the research liberating (and, hence, unnecessary, since this conclusion is known before the data are gathered), or the inside story of the life-world of one's subjects is assumed to be so fragile that it must not be made public lest they become further discredited than they already are. In any event, I did not want to muddle my fledgling academic career in controversy<sup>2</sup>, so

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I used my materials from La Zona in classroom lectures over the years and pursued other areas of research until my field notes acquired a wholesome shade of yellow--and were thus harmless. What results is a study of those structural features of La Zona that make the social meaning of the practice of prostitution--as experienced by clients and the women themselves--clearest in the eyes of an outside observer. A few caveats, however, are in order. that, in fact, a period of prosperity characterized the years 1969-1972. This was only apparent when I returned in the summer of 1974. It is important to mention, however, that during 1969-1972 the Mexican peso traded at roughly seven to the U.S. dollar; the Vietnam War was being waged; there was no gasoline shortage; the local bull ring was typically packed to capacity on the weekends; during rush hours one could walk across the International Bridge faster (in either direction) than traffic could proceed, and it would be a decade before AIDS would receive substantial public attention. Second, I was very close in age to most of my informants and also unmarried. This facilitated a range of social contacts that would have been quite difficult to both experience and achieve had a larger number of years--and social statuses - separated me from those with whom I regularly socialized and recreated. For example: hitching a ride to and from Mexico - and La Zona - allowed me to capture the impressions of the journey common to both prostitutes and clients who were age-peers. on both sides of the

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border limit such activities to the young. I experienced friends, colleagues or objectionable folks and settings, depending on the circumstances, which became a subject matter only in the process of writing. Thus, many taken-for-granted gestures, impressions and ways of behaving, e.g., being almost totally innocent of risks, were not initially seen as problematic. At another level, prostitution embodies the essence of sexism - without which the institution could not survive, much less flourish. Yet, in everyday interaction, both on and off-site, the prostitutes refer to themselves as the girls - in part, due to cultural conventions; in part, because some are not yet adults; in part, because the word prostitute is an outsider's term and is never used as a form of self-referral. This, at times, produces politically incorrect prose. While I defer to, and appreciate, norms governing non-sexist language wherever possible, I should note (to linguists and others) that this polite convention strains credulity in a setting, which is characterized by racist and sexist contours. or to break the monotony of the region, fashion a language shared by their social peers--whatever the larger society may dictate. For example, no prostitute on La Zona conceives of herself euphemistically as a sex worker - no matter how much those in certain academic circles may wish this to be so - and virtually all prostitutes refer to a large percentage of men as boys. Moreover, affectionate monikers which are conventionally applied only to significant others, i.e., my love; my hero; dear;



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honey; my only one; are part of the general vocabulary of intimacy that surrounds settings where prostitution is practiced. Such verbiage is decidedly left at the door when the work-role ends. Intimate language is truly shared only among a small circle of confidants - or may be mentioned (along with Mexican curse words and certain forms of slang) in a joking manner

A Woman's Journey from the Spotlight to God's Light

Trishala Born a prostitute

Dear John, the Diary of a Prostitute

The Prostitute

The Prostitute State - How Britain's Democracy Has Been Bought

Sex Workers and Their Clients