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Art and Craft of Writing

The Polarizing Politics of Sex Work

A crowd of people walk through the streets of Venice. Not an odd sight for such a bustling area, of course. But something set them apart from the usual clusters of people. Despite the sunny weather, each one of them was carrying a red umbrella. They marched through the streets with these umbrellas in hand, all supporting one united cause.

This was an art exhibit set up by Tadej Pogačar during the 49th Venice Biennale of Contemporary Art. This Red Umbrella March had people come together from all over the world in solidarity with the same object to unite them. This art exhibit started a movement to help one of the most stigmatized and ostracized members of modern society- sex workers. As one person in the crowd's card said, held in their red gloved hand adorned with a large ring, "Stop the wars on the whores"^[1].

This march, demonstrating against human rights violations and inhumane conditions sex workers face, created a global symbol to support and unite sex workers. Sex work has a long history in the world, culminating in controversy and debate over whether it should still be a profession and how it should be policed if it is now. While this march created solidarity and awareness for sex workers and the problems they face, it did not do much to change policies. Awareness is the first step in change, but simply talking about something does not change things. Especially something as old and with such a deep history.

Prostitution has been dubbed one of the world's "oldest professions." Realistically, this is likely not true when hunters, shepherds, and farmers likely predated the sale of sex- but it is worth noting that this form of labor has been given this title. This title is well deserved when prostitution can be observed as far back as the start of the written word (or as far back as we can understand these old recordings of history), with the first (known) recorded mention of prostitution dating back to 2400 BC. in a Sumerian temple dedicated to their goddess of love, war, and fertility- Ishtar^[2]. These recordings

detail the different ways that prostitution was practiced in the temple and showed that it was not an exclusively female job; men were also recorded to be prostitutes. Even one of the first fully written codes of law, the Code of Hammurabi, contains provisions for prostitutes and how they should be governed and protected^[3].

Going forward slightly in time, this job was also incredibly prominent in ancient Greece and was seen as a valid job. Unlike today, where the legitimacy of sex work as a form of labor is debated, prostitutes practiced independently and “wore a kind of uniform, a distinctive type of dress, and even paid taxes. A successful prostitute could become not just wealthy, but also influential”^[2]. There were also brothels in ancient Greece, and the Greeks had distinct names for prostitutes depending on the type of work they did. Like the Sumerians, there were religious temples where prostitutes worked. Men were also recorded to have been prostitutes (though there was a certain stigma against men who practiced prostitution due to the stigmas surrounding homosexuality)^[2].

Ancient Rome was initially similar to these other two places. Prostitution was legal, widespread, and had a connection to religion- until Christianity spread to the region. This is where more similarity to the treatment of modern sex workers starts to be observed. Sex workers in Rome garnered little respect, as they were slaves, ex-slaves, or a part of the lowest Roman social classes. The system morphed into one that women were forced into as slaves or as a form of punishment. There were still some higher-level prostitutes who were licensed and perhaps faced less horrible treatment than slaves- but these slaves (both male and female) were forced into awful conditions^[2].

It is interesting to observe how, in more ancient times, the relationship between prostitution and religion was positive, with holy temples being the main sites for the practice. However, Christianity changed this norm.

As Christianity became more widespread, so did the stigmatization around prostitution. The Catholic Church was officially against prostitution, as sex was seen as something that should only happen between a married couple. Giving into hedonistic desires and living one’s life in pursuit of self-pleasure (especially physical pleasure) gets in the way of prioritizing God and his ideas. Though the Church believed this, it also recognized that prostitution was a necessary evil- “it helped prevent the greater evils of rape, sodomy, and masturbation”^[2]. Banning prostitution was, in the Church’s mind,

likely to create even more problems. Though this was the church's mindset, it still attempted to urge prostitutes to repent and give up their careers. From this point in time and beyond, there has been an ongoing attempt to crack down on prostitution- though it has never been successful. As there has always been a demand for sexual services, there will always be sexual services supplied. Some attempts at policing in a way that allowed sex work started once this was realized, such as brothels in England and designated red-light districts in France and Germany^[2]. Even with these attempts, a lack of respect for sex workers and their labor has persisted through the West.

Though it may not have been respectable or widely accepted, the realization that prostitution was inevitable allowed it to happen in the Middle Ages. Once again, however, there were changes as time went on. During the 16th century in Europe, sexually transmitted diseases started to become widespread. It did not take long for a connection to be made between sexual promiscuity and sexually transmitted diseases and, building off of that, a connection between sexually transmitted diseases and sex workers^[2]. Opinions of sex workers quickly started to grow sour as these associations were being made, and people started thinking about sex workers as dirty and swarming with illness.

If one thing is constant throughout Western history, it is the ever-evolving relationship between the role of the Christian church and society. Such as during the Scientific Revolution, when the Church's appreciation of science switched to a distaste. (With the focus being on the Christian church in Western civilizations, though there are great complexities in this relationship

in other religions around the world) In *The Scientific Revolution* by Tarnas, this relationship was heavily explored, focusing on faith and reason. The church was representative of faith and science of reason. Unlike how some prominent religious figures of today make it seem, there was once a strong interconnectedness between them. The church used to look to scientists to aid in church matters, such as improving the calendar so holy days could be appropriately celebrated.

However, there quickly came a disconnect with the rise of the Protestant church. Catholics were willing to interpret the Bible in a more metaphorical sense and accept that some things would not align literally with the bible. At the same time, the protestants found anything that did not align literally with the bible to be false and heretical. This saw the Christian church turn away from science and see it more as an

enemy. The Bible being “wrong” threatened the Church’s influence, and this threat made Protestants less willing to accept scientific findings^[4]. Now, this disconnect is easy to observe in society. This conflict in how knowledge is gathered in the world has made it difficult for those who believe in a religion (namely, in our case, a Christian religion) to accept different ways of thinking. Now, sex work is one of the topics that the church finds difficult to moralize due to the conflict between how the faith perceives the practice.

Much like the relationship between faith and reason, the relationship between faith and sex work started as a positive one (as there were religious temples dedicated to performing acts of sex work) and evolved to a more modern relationship in which religion looks down on sex work. Like those in the middle ages, sex workers today are looked down on and connected to STDs and dirty sex.

These connections made it easier for governments to justify shutting down brothels and outlawing sex work. Even today, strong stigmas surround sex work and sex workers. Sex workers and people advocating for and with them are working to help society unlearn these stigmas.

Part of the reason why change for sex workers is so difficult to achieve is this stigma in how society perceives them. In the modern era, those involved in sex work have been increasingly referred to as “sex workers” as opposed to “prostitutes” or degrading terms like “sluts” or “whores.” This is because some people see what they do as *work*, and this opinion is spreading amongst more people. This is an important distinction in these discussions. Designating sex workers as workers and recognizing that what they do is labor is something that aims to help with the stigmatization problem. “Derogatory terms, such as “prostitutes,” “hookers,” and “whores” are often used to describe sex workers in the media, politics and even research literature”^[5]. The negative connotation associated with these words is often harmful to gaining rights for sex workers.

Despite this, some people try to reclaim this language and own derogatory terms, such as the person marching in the Red Umbrella March who held up a card designating sex workers as whores in a positive light. This reclamation of language allows people to gain more power from words designed to oppress them. Such as the gay community reclaiming the word “queer.” The word queer had gone from being an accepted term to call people within the community to a slur that was used to belittle and

insult. It had become harmful and used against people to degrade and bully them- but recently, it had been reclaimed by the community as an umbrella term for those who do not identify as heterosexual. This created a generation that sees the word as their own and a term that describes them, while still having an older generation that sees the word as harmful and oppressive.

This has happened with many words that have been used against marginalized groups. From African-Americans using the N-word, a slur that had been used horrifically against them when they were enslaved that is now a colloquial term exclusive to that community, to women reclaiming words such as bitch, slut, and cunt to own language that has been used against them. “Even though words can be the tools of oppression, when used by the oppressed, they can also hold immeasurable power. So, why leave these harmful words in a place where they can wound, when we can pick them back up, dust them off, and find ways to reuse them in order to bring light to those who have been harmed”^[6].

However, many organizations dedicated to sex worker’s rights see language differently. Stella, a Montreal-based group run by sex workers for sex workers, has highlighted the importance of language in discussing sex work. As the organization notes, “Sex work and sex workers are often framed in very simplistic and stereotypical ways that erase the complexity of our realities: good or bad, forced or chosen, glamorized or exploitative”^[2]. These debates and intricacies of language show that it can matter and have an impact on perception. Others are against this emerging “positive” terminology because of the harmful society they believe it perpetuates. Such as a former prostitute from New York City who believes “The language of “sex work, ... implies falsely that engaging in the sex trade is a choice most often made willingly; it also absolves sex buyers of responsibility”^[8]. People in this camp generally see sex work and trafficking as bonded together and impossible to separate. Hence they see a harm in normalizing it and giving it a title. Unlike how organizations like Stella see “sex work-” as a phrase to unite sex workers of all genders, races, backgrounds, and focus on how the labor they do *is* work. This back-and-forth is almost never-ending, with different sides firm in how they will discuss sex work and how some language is harmful or necessary.

It is a step forward for sex worker advocates to start being able to speak of the intricacies of language and go deeper into how society can affect people. As progress is made, more support is available to sex workers. The Red Umbrella Fund is the first and

only global fund dedicated to supporting sex workers. It is a sex worker-led fund that provides monetary support to “sex worker-led groups and national and regional networks” to help sex workers “live lives free from criminalization, stigma and violence”^[9].

The initial Red Umbrella art exhibit has grown further than people simply marching with umbrellas. The exhibit has become a global symbol for sex workers, and a red umbrella lets sex workers know that spaces are safe for them. As society evolves, so does the Red Umbrella.

As these ideas of language have introduced us to, there is a lot of nuance in modern prostitution and how it is both practiced and policed. Gowri Vijayakumar, an Assistant Professor of Sociology and Women's, Gender, and Sexuality Studies at Brandeis University in Massachusetts, agreed to speak with me about some of these nuances. We met over Zoom on a Friday after she had one of her classes, and she explained how she got started researching this sort of unconventional topic. She was involved in a student-run HIV prevention and education group and taking a class on global health. In that class, a speaker came in to speak about HIV in Africa, inspiring her to write a thesis on HIV in Africa. When she went back to school to get her Ph.D. and had to decide on a dissertation topic, she got back into researching HIV, this time in India- with an interest in sex worker activism and sex worker's role in the AIDs epidemic in India. This led her to write her book, *At Risk*, which details her fieldwork in India and what she experienced when researching this epidemic. She has had experience working with real sex workers, which was important to me when I interviewed her.

The dangers that this type of labor brings to those who practice it (with most discussing this topic placing their focus on women specifically) are often brought into discussions when trying to determine what should be done about sex work. Some point out that the labor is inherently degrading to women, promotes human trafficking, and can never be safe.

When I questioned Dr. Vijayakumar about the inherent harm that some claim sex work brings, she made an interesting point. “People don't ask that type of question about other types of work. Like, if somebody does domestic work, they're not typically asked, is this inherently harmful? But of course, there are many things about it that are harmful- it is stigmatized, it is very difficult labor, it is hard on the body, it is low paid. It is

disproportionately done by people who are precarious and marginalized”^[10]. She goes on to discuss how there are aspects of sex work that are harmful but that the harm is not inherent.

Her comment about how this question is not one asked towards other forms of work stuck out to me- even in other forms of labor that are dangerous to those involved, this question is not posed to them. Such as with soldiers in the American army- this profession takes a massive toll mentally and is physically dangerous. Oftentimes, people sign up for the Army due to poverty, lack of education, etc (similar to the reasons cited for people performing sex work). In modern times, those in the army are praised for this decision- but they were not always well respected in the US^[24]. There was a point when this labor was also stigmatized, but it has transitioned to being more widely accepted, and there is less of a need to ask about inherent harm. Chances are high that it will be harmful to those who sign up, but that is deemed a necessary evil to get that job done and help society. That leads to wondering- should sex work be accepted enough that the question of inherent harm is not asked? Or eliminated, so there is no sex work for that question to be asked about?

There are a few reasons why people get into sex work- and of course, as with every aspect of this issue, different people believe different things. The most widely accepted reasons include being out of options and needing an option for work to get out of poverty, better pay and more flexibility than traditional jobs, and exploring sex and sexuality^[11].

Technology has changed how and why people get into sex work and has opened up more conversations about how it is and should be policed.

The policing of sex work has only grown more complex as technology has evolved over time. Instead of having to walk around a street at night to find clients, sex workers can post ads online, sell sexually explicit content on designated websites, and find clients through the World Wide Web. Not only has it made it, in some cases, easier to find clientele, the internet has also made it safer. Sex workers could get in contact with one another to communicate about blacklisted clients and anyone who might be potentially dangerous. A previously mentioned organization, Stella, has an online newsletter for sex workers where they can share news about dangerous clients to keep one another safe. It is available in English and French and useful for sex workers in the area to maintain their safety to an extent. When reporting these clients

to the website, the site offers an email and phone number to help provide support to sex workers through medical, legal, and other services^[12].

It is important to bring sex workers and organizations run by sex workers into these discussions, as they bring a perspective that those who have never engaged in sex work cannot fabricate. Lola, a former prostitute, has made the switch to performing sex work online through a website that has greatly risen in popularity in recent years- OnlyFans. Lola is not her real name rather, a pseudonym she uses online to protect her identity as she sells explicit content. Although OnlyFans was not necessarily a site meant for selling explicit content but a way for content creators to interact more closely with their community, it did not take long for the website to become synonymous with sex work. The COVID-19 pandemic saw many people out of a job and in need of another way to make income. That, combined with the growing demand for pornography, created a rise of sexually explicit content on the site- supply meeting demand. Lola is one of these people who started reacting to that demand, starting her profile on the site in early 2022.

We texted each other to conduct the interview, and she let me in on many aspects of her life. She told me she maintains anonymity through the site by using a different name and withholding personal information about herself. This is to protect herself from potential threats.

The anonymity and accessibility the internet brings doesn't make it any less work, in her opinion. "I feel like it mainly just changes the ways you have to take precautions and the type of people you have to deal with. Because yes, you are anonymous, but so are they to some extent as well"^[13]. She also points out that, despite the spread of this type of sex work, there is little legislation in place to protect her or her content. It is easy for her content to be stolen and distributed without her being compensated, even though she relies on the income from this sex work to be financially stable.

When I asked her if she ever felt judged for being a sex worker, she told me "I definitely feel judged as a sex worker. I occasionally will mention my OnlyFans when I'm closer to friends/colleagues, etc, but I never really talk about how I used to be an actual prostitute. Most people still think so shamefully of sex work, but it is the oldest world profession, and they act surprised."^[13].

There have been many ways that policymakers and activists in the present have

considered to police sex work. As with many nuanced issues, there is a lack of consensus on how it should be policed. However, the arguments generally lend themselves to one of four categories- criminalization, legalization, decriminalization, and partial decriminalization. Though there is more nuance than these four categories, solutions generally fall into one.

To break them down simply- criminalization supports making all aspects of sex work illegal. Selling and purchasing is illegal, and anything to do with it will result in jail time or fines. Legalization supports removing illegality from sex work under certain conditions. It is not something that anyone can start doing on a whim, but a regulated practice that is monitored and controlled by the government- with punishments in place if practiced improperly. Decriminalization removes all illegality from sex work and does not support regulation. The aim is towards no punishment for buying and selling sex and a lack of governmental intervention to try and monitor the practice. Partial decriminalization is a mix- criminalizing buying sex work while decriminalizing the sale of sex work.

Criminalization is the most widespread approach to sex work in the Western world today. In America specifically, 49/50 states practice this approach. Critics of this criminalization model argue that it is more harmful to those involved, especially the sex workers themselves.

A lot of advocates for sex workers and sex workers themselves critique this model for the violence it perpetuates, This criminalization increases STDs, makes those who had to leave the field financially unstable, and makes it difficult for sex workers who remained in the field to report violence against them while working.^{[14][11]}

However, some see criminalization as the only way sex work should move forward. Rachel Moran, a former sex worker and Co-Founder of Survivors of Prostitution-Abuse Calling for Enlightenment, believes that, from her experience, supporting sex work is wrong. She argues that legislation that decriminalizes sex work supports prostitution and “if a prostitute or former prostitute wants to see prostitution legalized, it is because she is inured [desensitized] both to the wrong of it and to her own personal injury from it... To be prostituted is humiliating enough; to legalize prostitution is to condone that humiliation, and to absolve those who inflict it. It is an agonizing insult”^[15].

Legalization of sex work involves creating laws, regulations, and codes to police

how people buy and sell sex and punish those who break the law. Nevada is the only place in the United States that has legalized sex work in specific areas. There are specific regulations in place, and only certain areas are permitted to allow the practice of prostitution, with penalties in place if it is practiced elsewhere. In the majority of legal sites and documents referring to this legalization, the language used is “prostitution” as opposed to “sex work.” Mona’s Ranch is a brothel in Nevada that is open 16 hours a day, 7 days a week. The front page of their website boasts that they can “legally please and tease you into sexual heaven”^[16]. They discuss the different types of women who work there and the type of services they can provide, sprinkling in the fact that it is a completely legal service every so often. The website has some vulgar language throughout, as is expected by the almost touristy vibe of the site. Still, it is clear that the aim is to facilitate consensually paid-for sex and allow adults to explore their sexuality in a way that benefits all parties.

Some sex workers, like Lola, believe in this legalization model. “I think it should be legalized because it’s going to happen regardless,” she starts. “To keep people safe, it needs to be regulated”^[13].

There are some critiques of this model, ranging from a fear of increased trafficking to data showing sex workers are unwilling or unable to work under the conditions that come with legalization. In Nevada, sex workers who want to practice legally have to apply for licenses, register with sheriffs, and work in specific brothels that each have their own regulations and rules. These strict policies led to the arrests of nearly three thousand sex workers in 2018 who practiced sex work outside of licensed brothels as they felt discouraged from working within the environment^[17].

Decriminalization as a model has been growing in popularity recently. Nearly all sex worker organizations around the world favor this model. An organization called “Decriminalize Sex Work” is, unsurprisingly, a big proponent of this model. Their home page claims that “evidence shows that decriminalizing sex work will help end human trafficking, improve public health, and promote community safety”^[17]. It is important to note that decriminalization of sex work will still include criminalization of trafficking, rape, violence, and anything, including minors, as those are distinct and separate from sex work.

Sex workers and sex work organizations greatly favor this model because it is more favorable to those who practice sex work, especially those who are more

marginalized. People of color are disproportionately arrested when criminalization models are in place. Making sex work decriminalized will help reduce this risk to marginalized sex workers. Sex workers will also feel safer reporting crimes to the police as they will not be at risk of being arrested when coming forward to law enforcement. In areas where sex work is criminalized, sex workers do not feel safe going to the police when a crime occurs while they are on the job. This policy also makes it easier for sex workers to advertise their services and avoid having to conduct business on the street-making it safer for the sex workers and clearing the streets^[17].

New Zealand is one country that has fully decriminalized sex work. There are, of course, still laws in place criminalizing anything nonconsensual and involving minors or trafficking (again, these are completely separate from sex work and should be treated as such- but these topics are still a concern when discussing sex work and some struggle to separate them), but consensual sex work performed between adults is decriminalized. This model has led to fewer sex workers looking for clients on the street, sex workers feeling safe reporting crimes to the police, overall positive progress in the relationship between sex workers and the police, and no evidence of increased trafficking^[18].

While some see this as a success, others are still against this model. Some argue that it is not destigmatizing sex work, and the field is still seen as poorly as it was before being decriminalized. They also argue that it has not made the field safer for sex workers. Other people also see it as another way for trafficking to become more widespread.

Partial decriminalization is another popular form of policy sex work and one that has been increasingly popular in Europe. Dubbed the Nordic Model, this model is a form of partial criminalization that favors criminalizing those who purchase sex while decriminalizing sex workers and providing them with ways to stop selling sex. This approach came about in Sweden after researchers worked with (the website for this approach, *Nordic Model Now!* refers to women who sell sex as “prostitutes” or “prostituted women”) “prostituted women” and were concerned about the “abuse, extreme poverty and violence” these women faced while selling sex^[19]. From this perspective, the Nordic model sees all sex work treating women as a “commodity that men can use as a sex object, causing her real psychological and physical harm, and in violation of her human rights and the human right of all women to equality with men”^[19].

Those who are proponents of this model argue that sex work will never be safe, but they focus on making it as safe as possible for sex workers, who they believe are essentially forced into the field. This model calls for decriminalization on the sex worker's side and the clearing of criminal records related to selling sex. This method also calls for services for sex workers such as harm reduction services, "housing, legal advice, addiction services, long-term emotional and psychological support, education and training, and childcare"^[19].

On the other hand, there is a focus on criminalizing the purchasing of sex. The goal is to change people's mindset and discourage people (primarily men) from wanting to purchase sex. The call is for a relatively low sentence of a year in prison to change people's behavior but not ruin their lives. There is also a goal of targeting the factors that drive women into sex work and taking preventative measures so fewer women feel pressured into the field^[19].

It is worth noting that the focus on only cisgender women as sex workers this model centers around shows a limited view of the world- while there can be a focus on cisgender women as sex workers in something like a paper or a specific type of research, focusing exclusively on cisgender women in a whole model of policy can be harmful to other groups that are involved in sex work- men, transgender women, transgender men, nonbinary people, etc, are also part of the equation and should also be considered when discussions around sex work are had.

While this model has been gaining a lot of traction and popularity worldwide, heavy critiques are still being made against its effectiveness. Those who oppose this method point out that it assumes "sex workers cannot make voluntary choices about what they do with their bodies," "consensual adult sex workers cannot possess bodily autonomy or rights and that they are always being exploited," and creates a system in which sex workers are financially dependent on criminalized clients, which does little to help sex workers^[20]. Those who denounce this model have started to call it the "Entrapment Model" instead, as sex workers often have their lives ruined due to the eagerness of police to arrest their clients. There is a lot of danger that comes from this fear clients have of being arrested. Clients will often withhold their legal names and insist on remote locations, which provides sex workers with less safety and more willingness to follow these individuals to unfamiliar places. This can lead to them being robbed, raped, or even killed.

One of the biggest demotivators for governments and individuals to support decriminalization or legalization of sex work is the idea that it will lead to increased human trafficking. The Coalition Against Trafficking in Women Australia wrote to the Legislative

Council Select Committee on Human Trafficking in New South Wales to explain their fears of human trafficking if NSW continues decriminalizing sex work. The organization argues that the current system of decriminalized brothel regulation doesn't curb human trafficking but instead fosters "demand for the sexual exploitation of women and girls"^[21].

There is a large group of people who believe that normalizing sex work will cause more harm than good, especially in terms of trafficking and slavery. There is a belief that vulnerable people who get into sex work can be manipulated and coerced into doing things they may not want or even be trafficked by people who take advantage of them. There are some instances in which this has happened, so, unsurprisingly, this weariness toward normalizing sex work exists^[22].

Others argue that there is a strong distinction between sex work and trafficking, and by blurring the lines between the two, more harm is done than good. They believe that criminalizing everything will not be beneficial and instead make it harder for sex workers to practice safely while people are still trafficked. There is a distinction between sex work and trafficking, and laws in place should reflect that by treating them as two separate entities and punishing those for trafficking.

The red umbrella represents a safe space for sex workers. It is an international symbol for sex worker's rights, representing resilience, vulnerability, protection from violence, safety, strength, and resistance^[23]. This unconventional symbol for a rights movement brings comfort to those with whom it resonates, and since its debut in 2001, it has only become more of an icon for this marginalized group. Movements, funds, and campaigns are named after it, showing the unprecedented influence of the original art project.

Now, the Red Umbrella Campaign advocates for sex workers rights. They address the stigmas that sex workers face and attempt to promote awareness about the field, continuing the umbrella's protection.

Sex work is inevitable. As it has existed throughout history, it has been accepted that as

long as there exists a demand for sex work, there will always end up being a supply. This demand has yet to diminish. Dr. Vijayakumar predicts the world changing and sees a new era for how sex work will be policed in this modern age. She has seen more conversations being opened up in recent years about sex workers and what rights they should have, if any. As sex workers grow more organized, they are starting to make bigger pushes towards the policies they are after^[10]. Organizations worldwide and symbols like red umbrellas are helping build this interconnectedness, and there has been a more global push to change policy.

The future of sex work is uncertain. With the rise of technology, time will only tell if the profession will switch to a more virtual market. There are possibilities of the field turning to virtual as opposed to physical, which opens up possibilities for more regulation and more widespread availability. Personally, I do not see this happening due to the value people place on physicality- but the possibilities are endless. The ease and availability might convince people to make the switch and might provide more avenues for sex workers and those purchasing alike.

The increase of the virtual world in sex work is bound to lead to questions of what exactly needs to be policed when talking about sex work- how do you police a body that is not interacting physically? Those questions will need to be dealt with when the time comes, but it is certainly something to speculate about as people are still debating how to and how much to regulate physical sex work.

No matter what conclusion the majority comes to, it is clear that the world's oldest profession will not be going away any time soon.

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