

European Conference

Social Inclusion and Health – Crossing the Borders

27-29 September 2007 Sofia, Bulgaria

Speaker Presentation

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Session Friday morning 28. September 2007

Prostitution Policies

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sex theses regarding the governmentalization of sex work and amendatory statements to the recently public evaluated situation in Germany

Abstract:

Depending on the discourse antagonistic evaluations of sex work emerge. In order to tackle the still unsolved deep rooted problems related to prostitution fundamental theories have to be studied as well as holistic perspectives to be taken courageously in a humanistic emancipating approach.

Sexuality, gender, race, class, money, consumerism, capitalism, religion, power, demand, control, self realisation and love are all interweaved. Hence no fundamental unified solution is possible but the different sex work segments, regions, actors, motivations and identifications have to be distinguished, valued and honoured, if nobody shall be scapegoated and symbolic politics to the masses will be performed creating uncounted victims at the margins.

1. What is voluntary sex work?

- Work or freely negotiated money for sex exchanges in-between consenting mature adults (Here freedom of choice and a certain array of choices can/must be implicated).

Hence not only a high-end clandestine courtesan and tax paying legalized and registered sexworker but also an undocumented migrant living on his own but kept in illegality by immigration laws can have the knowledge to survive in informal markets as well as an drug user can deliberately choose to do so to continue living an unhealthy lifestyle.

- **There is no forced sex work *per definition*.** That must be called slavery, rape etc. (When two men hold tight another not consenting man in order to fuck and rape him, nobody will call that involuntary or forced homosexuality). Questioning voluntariness is the first argument from fundamental feminists. Prostitution is not inherently related to violence (similar to homosexuals are not inherently child molesters).
- **Prostitution is an independent form of sexuality** where no emotional and social responsibilities are created between promiscuous partners. Sexuality can be lived or sex can be performed like sport. It depends on the cultural invention of money and living in large city structures and is a cultural inheritance. This asset should be protected by human rights.

How realistic is it to draw a sharp line between forced and voluntary sex work?

- All societies may need an omega-person or -population to scapegoat them in order to function easy. Prostitution has been given this role somehow comparable to the Jewish people. It is controlled in order to save monogamous marriage and political patriarchy.
- In order to survive everybody is forced into working or wage labour (in an modern market economy of service exchange instead a traditional self sustaining farm land based economy). Unless there is unconditional basic income based upon the fundamental Charta of human rights: right to live ... freedom of speech ... unionizing ...
- It has to be researched what are the prostitution specific forms of violence. E.g. drug use may create problems of sometimes masochistic-sadistic self-treatment which in turn attracts typical partners. However these are not intrinsic problems of prostitution. Possibly, discrimination and stigma are the only major structural forms of violence giving reason for all the many others ...

Questioning the distinction between forced and voluntary may be only an argument for the helper industry for clients and funding. The discourse on violence is stigmatizing and has to be stopped.

2. Does the legislation or decriminalisation of sex work contribute to forced sex work and trafficking in human beings?

There is no forced sex work *per definition* (cf. above). E.g. compulsory health checks for prostitutes discriminate them as risk factors but they are in fact risk bearers to be infected statistically significant by clients.

- **Decriminalisation** is what sex workers want and need to become strong and selfempowered. The political debate is restricted to the policy models: prohibitionism, abolitionism, neo-forms thereof and regulation. Other with sex than money markets, nobody is talking about much advocated **liberalism**, new markets and globalized economy. This is stigmatising.
- **Legislation** has to be distinguished from decriminalisation. Legalisation means regulation which gives power to e.g. police to control and often misuse their power on prostitutes.

In Germany the new and much in the media hyped prostitution legislation is not functioning and is still very tricky discriminating prostitutes: They are treated like minors who can not take consequences of their negotiation. They are not allowed to convey their claim which - under the argument to help prostitutes- in fact weakens them and their business status.

- The trafficking debate is a moral crusade against the valuable prostitution option for women, transsexuals or young men. The penal code of **trafficking in human beings has such a wide definition** that even not having transgressed any border, or bad working conditions by bourgeois measurement, or even not capable of the national language victimizes migrants. This is racist and de-powering.
- Abolitionism and prohibitionistic policies are bound to fail as we can learn from alcohol and drug policies.

The real life situation is determined not only by written legal code but also by **informal discourse** or even open stigmatisation of whores, punter and intermediaries as pimps and traffickers. Although legalized by legal code there can be much stigma which creates an abolitionist prostitution climate.

What other factors impact on forced labour and the trafficking of human beings?

- Poverty, no employment opportunities. However it is never a single causal reason, otherwise millions of people would have tried becoming prostitutes.

Global wealth gradient in the world and between people

Knowledge deficit, no free education, language

Power relations, women are second to men, migrants are second to nationals, workers are second to owners...

- Migration laws, no legal work other than prostitution. World domestic policy standards are required in the long run. IT specialists are chained to their inviting company and have to leave country if they quit job, but nobody will call them trafficked.

Tradition of the forementioned

3. Which political level is the best option to obtain an approach in which voluntary sex work is recognised and can be dealt with in a legal and humanitarian way?

Public discourse and political debate

Fundamental research of sociology, economy and politics.

4. What measures should be taken to empower sex workers?

Decriminalisation. Reflect critically how the present situation is actually stigmatizing and discriminating. Anti stigmatisation policies. Information campaigning, reconnoitring, reconnaissance...

- Workers rights. Promote human and dignified working conditions instead of focussing merely of the prevention of violence which stigmatises the business indirectly (E.g. with taxi drivers you would discuss at firsthand car communication and taxi stands and not the killing of drivers).
- Knowledge to the people. **Whore college.** Teach not only safer sex, but also how to work sustainable on the long run and not to be worn out by the stigma too soon. How to become an independent business women and how to survive in an informal highly competitive market and how to legalize your business, accounting and taxation, marketing and networking and last but not least the high art of erotic entertainment, sexual services or sexual healing...

By whom?

Government, politicians: Decriminalisation, no sex biz scapegoating. Information on rights.

Helper industry, NGOs: whore college and knowledge transfer from business perspective.

Sex workers: come out, indulge in networking and foster whore movement2.0

Allies: give support

Clients: To activate punters to stand up for solidarity and their right for paid sexual services or client sensitization to feel responsible about the freedom of sex workers is not without problems in stigmatized environments and can be a trap which men will detect. Society can criminalize punters, when the situation of prostitution is not becoming better soon after and blame them without having fostered decriminalization themselves.

Business owners: declaration of fair trade standards and self commitment to transparent rules.

Is self-organisation a realistic option?

Yes, if it is done right.

- **Public funded real independant NGOs with equal representation with sex workers and others involved.** Self governances not GONGOs (government organised) dependant on political parties or confessional bodies.

If it is done not right, prostitutes will deny cooperation and visibility and this can then be an argument to categorize them to help receiving objects or victims.

Is state-interference a desirable option?

Rights, rights and rights. Rights and the abolition of the prostitution stigma and stigmatising rules. Make good functioning not stigmatising laws or change laws in order to end discrimination.

Keep the state out of people's bedrooms [Carol Leigh].

Questions by Ruth,
Answers by Marc.

more ...

Prostitution control – international comparison
<http://www.sexworker.at/phpBB2/viewtopic.php?t=949>
tinyURL.com/2pfrcd