

**A Study on Nalini Jameela's an Autobiography of a Sexual
Worker, Challenges and Problems faced by Woman Sexual
Worker.**

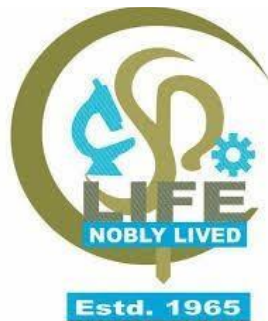
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Declaration

I do hereby declare that the project "*A Study on Nalini Jameela's an Autobiography of a Sexual Worker. Challenges and Problems faced by a Woman Sexual Worker*" is the record of genuine research work done by me under the guidance of Mrs. Princy Dharmaj, Assistant Professor, Department of English, St. Paul's College, Kalamassery.

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Certificate

This is to certify that the project work "*A Study on Nalini Jameela's an Autobiography of a Sexual Worker. Challenges and Problems faced by a Woman Sexual Worker*" is a record of original work carried out by Jothi Lakshmi T. B. under the supervision and guidance of Mrs. Princy Dharmaj, Assistant Professor, Department of English, St. Paul's College Kalamassery.

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Introduction

Nalini Jameela was born at Kalloor near Amballoor in Thrissur district. She is 42 years old and a sex worker. She is also the member of 'Jwalamukhi' the association of sex worker. The book *Autobiography of a Sex Worker* is written by Nalini Jameela and translated with a forward by J Devika. Nalini Jameela's first work is in Malayalam *Oru LaingikaThozhilaliyude Aathmakadha*. It later translated in English the *Autobiography of a Sex Worker*. Nalini Jameela lays out an interesting and powerful narration of the patriarchal oppression faced by women through her own experience.

She is a middle class ezhava woman who became a sex worker only because of poverty. Her works which have been hailed as one of the most sensational and controversial books in Malayalam literature. It became an overnight hit and soon found its way to cater to a greater audience when it was first translated and published in English. The book is really a good pick. It is a candid and outspoken memoir of a girl who started as a worker in clay mine and later became a sex worker. The book mainly speaks about the challenges and problems of women as sex worker, wife and a mother. Nalini Jameela comes from two different origins. The fact that the author does not identify herself with one religion, speaks a lot about how she also cannot identify herself with people, her caste her kind and her kith and kin. Nalini Jameela has set forth an example of self – acceptance and unexceptional valor by writing. She was not interested to write her autobiography and later decided to write it in 2001.

The book offers deep insights to the way a woman without a husband is still looked down upon and treated by our society. It also offers a deep understanding of the way of this industry in earlier times. For those of us, who crave for inspirational reads, this is the story of women who was never content with the way she was treated. She stood up for all that was wrong and the benefit and betterment of other women in her profession. This is well illustrated on the book. Marginalization is the main defect that a prostitute faces. The people in the society keep a distance from them. So that they felt many problems their own. They are also women and struggle for life. Medieval prostitutes were marginal. In fact, the prostitutes provide a convenient example to explain the very idea of marginality. They also face many kind of health problems, diseases and also different kind of harassments too. No one cared about that, everyone show the partialism and marginalization. Now a day's sex workers also have associations, guest houses, law and rights etc. Every facility is available to them, but they are in trouble with lot of problems day by day.

There are categories of people called migrant sex workers recognized as right bearers under international human rights law and are entitled to the fulfillment of their rights without discrimination. A women who is entering in to the field of sex work who expecting a male client. So not only women; men should also known as prostitutes. In olden times, there was a 'devdasi' system prevailed everywhere in India, especially in the palaces. 'Devdasi' system is a religious practice whereby parents marry their daughter to a deity or a temple. The marriage usually occurs before the girl reaches puberty. In recent decades, the practice has been used to push young girls into prostitution. Most of the

people are against prostitution and sex works in public, but the same people are secretly catching and approaching them. A woman never born as a sex worker and she never decided to be a sex worker. Her circumstances and situations forced her to take part in this work. In her point of view, she is doing a job by expecting a good remuneration or wages. She also liked to live in a better way. She must take care of her children and family, maybe she is in poverty or a widow. All these problems lead a woman into these works.

Many feminist who support sex workers favor decriminalization of prostitution. It allows prostitutes to go into business for them selfless and self-determination is a tenet of feminist politics. They believe decriminalization fosters responsibility, empowerment self-esteem and self-care, all important feminist values. Anti-prostitution feminist hold that prostitution is a form of exploitation of a women and a practice which is the result of existing patriarchal, social order. These feminist argue that prostitution has a very negative effect, both on the prostitutes themselves and a society as a whole; as it reinforces stereotypical views about women, who are seen as sex objects which can be used and abused by me.

Pro-prostitution feminists hold that prostitution and other forms of sex work can be valid choices for women and men who choose to engage in it. In this view, prostitution must be differentiated from forced prostitution, and feminists should support sex worker activism against abuses by both the industry and the legal system. The disagreement between these two feminists' stands has proven particularly contentious, and may be comparable to the feminist's sex wars of the late twentieth century. The act of prostitution by definition joins together two forms of social power (sex, money) in one

interaction. In both realms (sexuality, economics) men hold substantial power over women. In prostitution, these power disparities merge in an act which both assigns and reaffirms the dominant social status of a man over the subordinated social status of women. The demand for commercial sex is often further grounded in social power disparities of race, nationality, caste and color. These are many feminists whose views on prostitution do not fit either the anti-prostitution feminists to the sex positive feminists view points; and in some cases are critical of both. These feminists authors are criticized what they see as the unproductive and often bitter debates that characterizes the two positions analysis of prostitution. Such authors highlights that in allowing arguments about prostitution to be reduced to a state analysis and theoretical debate, feminists are themselves contributing to the marginalization of prostitutes, simplifying the nature of work they carry out and the personal circumstances that involve each individual.

As a translator J Devika struggled to retain the complexities of the argument. The book should never judge by its cover, those who expect real story, it is full of nothing but reality.

Chapter-1

A Woman as a Prostitute

Many people are living in poverty. There are Dalit settlements around her house. Her mother had a job in the treadmill, she was dismissed on the pretext that father had become active in the communist party. In her family they all were dependents. Mother was always given a lesser place in home. House administration was 'Valyamma'. Father also was under the control of her. He was not only a communist but also the follower of Sree Narayana Guru. Valyamma torture her mother in a big and rude way and that made her realize that pride and dignity comes out of only having money. When she was just nine, she started going to work in a tile factory, then started work in a clay mine for good wages. The job was difficult for her, but she left happy in that job and feeding family. When she was 13 years old, she got a bad experience from a person called 'Balatan'. That was the first bad experience that she was forced from a man. She was not on good terms with her father because he never allowed her to go to work. She supported her brother's registered marriage because of which she had to leave the house.

When she was just 18, she met Subramanyan', the person who had once proposed to her and had been upset by her rejection. He took her to his home. Many rumors were spread in the local folk about them and that made them husband and wife. That's how her wedding took place. She faces lots of problems, sufferings and harassments. She lived with him for three years. He died of cancer and attack. She had two children, one boy died when he was seventeen; the young girl is doing well. The daughter is with mother -in -law

and she hates Nalini; the image she carries in her mind is that of a mother who abandoned her at age of two. But Nalini sees her secretly and provides help through her mother. She started sex work after her husband's death to take care of her children and feed them in better way. She was satisfied with her job that wage was just fifteen rupees. Rosa chechi was their head of the work. A man approached her first to look like an aristocrat, not like a policeman. His behavior towards her that night was very tender. After his needs, the same man handed her to the police in the morning. She says that "men can be both tender and cruel at the same time". She learned that lesson from her first client. Slowly police and drivers became her clients.

Company houses are called 'veshyalayam'. In many cases large 'Tharavads later became company houses. The people approach them through brokers. Manukka was Nalini's favorite person. She also had relations with the people called Siddique, Salim, Velayudhan and Viswanathan. Nalini had a sex relationship with Rosa chechi's lover so that they fight each other and went to their own way. There were many harassments from policeman was generally great on that period. The hassle of standing at pick-up points, waiting for clients was bad enough. After that she worked in Mangalore, there she got 'sayyips' as clients. There she met a person called 'Koyakka'. He proposed her and she married him. He is a person who married twice and divorced both his wives. They started living together. She gives birth to a baby girl and named Zeenath. Slowly Koyakka make a distance with Nalini and baby so that she divorced him. She met another person called Shahul and started living with him. He was a Muslim so that she changed her name from Nalini to Jameela. They live as husband and wife for next 12 years. She stops her sex

work. Her main tension was her daughter's education. They change places every time badly affected Zeenath's education. She leave from Shahul and returns to her own place. They started to live in Beemapally. Life in the mosque became miserable. Sometimes doing sex works, sometimes other works, she took a decision to stay own in sex work when she began to interact with 'Jwalamukhi' an organization that worked for the welfare and rights of sexworkers. Those who joined it were known as 'Jwalamukhigal'. She attend many meetings and programmes, later she become the part of Partnership for Social Health Programme (PSH). She reminds everyone that HIV was caused by the neglect of sexual safety measures. All her experience taught her how health less a sex worker is in life. There is little difference between the activists and the ordinary people. It is who stuck around thinking of themselves as progressive who often behaves the worst. Jwalamukhi was heard mockingly in the early days and later became the symbol of their self-confidence.

Nalini mention her important four points as a sex worker that, we are free in four aspects, we don't have to cook and wait for a husband, we don't have to wash his dirty clothes, we don't have to ask for our husband's permission to raise our kids as we deem fit, we don't have to run after our husbands claiming rights to their property to raise our kids. 'Jwalamukhi' activists used to get reported in the papers and magazines. The first visual media Programme she took part in was Asianet's 'Aattakalam. She thinks that femininity is a woman's strength. She demand that sex for be decriminalized if two people want to have sex by mutual consent, if this is no way nuisance to others, Then it should not be questioned. This is particularly important in

Kerala. Sex work and sexual exploitation are two different things. It is the sex workers whom that bring together in organization. Some may have landed up in this trade through exploitation. But only those who have decided to stick this trade for good can become part of organization

The sex rackets has nothing to do with sex work, In rackets women are kidnapped and sold to whoever the kidnapper chooses. It is a naked display of force. The person trapped in it will be given no consideration, either mentally or physically. Sexual exploitation means that people take you away for their enjoyment and use you. A person who suffers sexual exploitation may become a sex worker. In rackets young girls are brutally used, without any discretion, without any consideration for their minds or bodies, without rest or healthcare. Buying sex may just be limited to a caress. It can be between people of the same sex, and not just between those of the opposite sex. People who try to calculate physical, mental presence and social acceptance in sex in kilograms are to be pitied. The word 'Veshyas' comes from Sanskrit. It means she who seduces. It's because it was reduced to an abusive term that we had to find a new term 'sexworker'.

There's sex in seeing, in touching, and in caressing; and then there's deep, intense sex. These are all different. No one is saying that everyone should necessarily buy sex. Only those who want it, need to buy it. Sex like an injection. The effect lasts for some moments. Today in Kerala, there are more male sex workers than female sex workers. The Malayalam film 'Soothradharan' reveals the story of a sex worker and their problems, surroundings etc. In the history of films and T V there have been some phenomenal depictions of sex workers that portray the industry and the

profession with sensitivity, complexity and times with a sense of fun and panache too.

Many of them say prostitution is sin and also sex work. But when we look at them through other perspectives of life. It is actually a job to continue their life. We can say that a sexworker may be virgin in two types; mentally and physically. Most of the sex workers are mentally courage even they are physically exploited. They never love their job. But their circumstances compelled them to do it. So a bad outlook towards prostitutes must change. Sex workers are unstable groups. They always move from one place to another. They have no commitments to anyone at all.

Chapter-2

The Domestic sphere- A violence Patriarchal

Nalini's account is a fierce presentation of the domestic sphere as violently patriarchal. At different stages of her life, she observed and reflected up on the violence that women are subjected to in the domestic sphere. Her mother's and her own experience revealed contradiction embedded within the domestic sphere quite clearly to Nalini. Market's in sexually – explicit materials (pornography) and sexual (prostitution) raise numerous worries for philosophers and feminists. The main concern is that such markets appear to be inescapable and seriously harmful to women – both individual women and women as a group. Deploying concepts from moral and political philosophy and philosophy of language and art, feminist philosophers have analyzed how prostitution and pornography harm women. An astonishingly brave memoir of life in prostitution and its lingering influence on a woman's psyche and 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 reverting, compelling, incontestable. Impossible to put down. This book provides all anyone needs to know about the reality of prostitution in moving, insightful prose that engages and disposes of every argument ever raised in its favor.

Catherine A. Mackinnon, law professor, university of Michigan and Harvard University. Born to mentally unstable parents, Rachel Moran left home at the age of fourteen. Being homeless, she became prostituted to survive. With intelligence and empathy, she described the sears she and others

had working on the streets and in the brothels. Moran also speaks to the psychological damage that company prostitution and the estrangement from one's body. At the age of twenty-two, Moran escaped prostitution. She has since become a writer and an abolitionist activist. This book is incredibly painful to read, but it is important for society to become familiar with what it describes and act on preventing it.

In 1913 the San Francisco Bulletin published a serialized, ghostwritten memoir of a prostitute who went by the Moniker Alice Smith. *A Voice From The Underworld* detailed Alice's humble Midwestern upbringing and her struggle to find aboveboard work, and candidly related the harrowing events she endured after entering had been published before, never had they been as frank in their discussion of the underworld, including topics such as abortion, police corruption, and the unwritten laws of the brothel. Throughout the Series, Alice strongly criticized the society that failed her and so many other women, but just as actually, she longed to be welcomed back from the margins. Women history has been overlooked while writing the canon. It is in recent time that the experience of a woman is given importance to chart the tradition of women's writing.

Elaine Showalter coined the term Gynocriticism in her essay *Towards a Feminist Poetics*. It refers to a criticism that constructs "a female framework for the analysis of women's literature, to develop new models based on the study of female experience, rather than to adapt male models and theories". Gynocriticism examines the female struggle for identity and the social construct of gender. It is the study of not only the female as a gender status but also the 'internalized consciousness' of the female. Through a gynocritical

reading of Nalini Jameela's *The Autobiography Of a Sex Worker and Amen* : *The Autobiography Of a Nun* by sister Jesme wish to uncover the working of the female subculture and show how the personal experience of women is a complete tradition in itself. The experience is really lived and it cannot be ignored as it is representative of many such muted voices and thus holds immense importance in historical documentation.

There are lots of different reasons by why women enter the sex industry. Some will have a purely financial motivation, some will enjoy the work, and others will be forced or coerced in to the industry. Though sex workers go out of their way to ensure their own health and safe by using condoms, having regular checkups and working from secure premises, others are not able to protect themselves in the same way. As a result of lots of sex workers long-term many of these health issue, especially STD's and violence assaults can lead to problems with fertility and miscarriages something that can have a big in that on future relationships. Women who have been forced or coerced in to sex work can find it very difficult to trust others, even years after they have long term trauma, this trauma can manifest itself in a lot of ways, though it most mental illness, self-harm and depression. Women who are worked in the industry are unfortunately more likely to contemplate suicide and to suffer from ongoing mental health problems. Sex workers who have suffered violent assaults can experience those traumatic stresses.

In order to build long term relationships in the future, most sex workers will need the support of family and friends as well as help from organization like Doorway Women Services. There are many books about the stories of sexworkers and also related to feminism. They are, Sex lies and

statistics by Dr. Brook Magnanti, Coming out like a porn star by Jizz Lee, Sex work mattresses by Melissa Hope Ditmore, Revolting prostitute by Molly Smith and Juno Mark, Thriving sex work by Lola Davinia.

A lack of economic opportunity and debt are key reasons for the entrance of women in to on-street sex work. They are workers tend to be British born, with high rates of drug addiction, homelessness, mental health problems, and likelihood of having been in care of following family breakdown. These factors are both a cause of street sex work engagement and a consequence of street sex work. Leaving women subject to violence attacks from men including clients, and harassment from police. On - street sex workers have tended to be targets of government policies and the criminal justice system aimed to curb on-street sex work activities. The effects of such targeting has increased their isolation and vulnerability overlooking more pressing issues, such as poverty or help with drug and alcohol addiction, and made finding alternative forms of employment more difficult.

Women in system of prostitution want the sex industry legalized as they are the one who suffers the most as they don't have any rights. Legalization of prostitution and the sex industry will stop sex trafficking and control the sex industry. It will decrease clandestine, hidden, illegal and street prostitution. It will protect the women in prostitution as they will have rights. It will promote women's help as they can have easy access to medical facilities which they don't have when it is illegal. Recognizing prostitution as an economic activity, thus enabling women in India to obtain working permits as "Sex Workers". Thus either India shall legalize prostitution which is the most suitable step that can be taken or shall make such deterrent laws as to

curve up the problem of prostitution. Laws should not be such as to just remove the prostitutes but also to change the mentality of people who was interested in paid sex by punishing them in such a manner that people of same mentality will there to indulge themselves in similar activities.

Chapter-3

Persuasion and category of Prostitutes

The word “prostitution” can also be used metaphorically to mean debasing oneself or working towards an unworthy cause or “selling out”. In this sense, prostituting oneself or whoring oneself the services or acts performed are typically not sexual for instance.

There are few studies into the lives and experiences of male and transgender sex workers and there is little written evidence about this group. According to a guidance documentary by UK NSWP (2008), male sex workers often enter sex work for different reasons to female sex workers. It is claimed that male sex work is often linked with the commercial gay scene in which drug use and alcohol is common among workers and clients. Additionally, a small proportion of male sex workers have female clients. Prostitutes were then carried down through various languages to the present day western society. Most sex worker activists group rejects the word prostitute and since a variety of terms are used for those who engage in prostitution, some of which distinguish between different types of prostitution or imply a value judgment about them. Common alternatives for prostitutes include escort and whore. However, not all professional escorts are prostitutes. Organization of prostitution may be known as pimps (if male) and (madams or mama-san (if female) more formally, one who said to practice procuring is a procurer or procuress.

Information on the lives of transgender sex work is also scarce. Many are said to suffer from the double stigmatization of being a sex worker and

transgender. It is claimed that in some cases, sex work is one of the only viable options for transgender people, turning to sex work to fund their treatments and experiencing difficulty in finding other forms of employment. Again, the services available to this group are very limited. Moreover, government policy has on the whole excluded male and transgender sex workers from policy discussions and tended to focus of all its attention on female sex work.

Women and girls from China, Arab Countries, Japan, the former Soviet Republics, Bangladesh, and Sri Lanka and from other origins have been noted as working as prostitutes in India. In 2015 ten Thai women were arrested in India on prostitution charges for allegedly running two brothels masquerading as massage parlors. In 2013 there were reports of Afghan women being trafficked as prostitutes to India. Uzbek women go to India to work as prostitutes. Some women and girls are by tradition born into prostitution to support the family. The Bachara Tribe, for example, follows this tradition with eldest daughters often expected to be prostitutes. In India one estimate calculated that as many as 200,000 Nepalese girls, many under the age of 14, were sold into sexual slavery during the 1990s.

The sociologist Ronald Weitzer identifies the six most common types of prostitution. Weitzer's book looks at legalized prostitution in America, finding that some sex work is better for women than others. Here are the six types of prostitution, which Weitzer adapted from the *book Immoral Landscape: Female prostitution in Western societies* by Richard Symanski. There are different types of prostitutes. They are; Independent calls girls or Escorts, Brothel employees, Window workers, street walkers etc.

Independent escort work for like independent call girls, employees of escort agencies work in private locations or hotels and charge relatively high prices. Weitzer says these employees face moderate exploitation since they have to give acute of their earnings to their agencies. Brothels are dedicated locations where people pay for sex and can include saunas and massage parlors. The price they charge are moderate and brothel workers endure moderate exploitation since they have to give part of their earnings to the brothel owners. Licensed brothels are legal in parts of Nevada. Window workers are prevalent in Amsterdam, enticing passersby to enter the houses of prostitution in windows. Here's Weitzer's excellent description of window work, which pays women a low-to moderate wage. Almost all of Amsterdam's window rooms are single occupancy, separating workers from each other. Some room writes. The guy (often foreigners) pays the women's expenses during that time in an arrangement that often confers status on the prostitute. The women earn low to moderate salaries. Street walkers are the other category of prostitutes earn relatively little and are vulnerable to exploitation, Weitzer writes ,not surprisingly, they report less job satisfaction and get paid less than indoor prostitutes and bar workers. Everywhere-as it is in the Netherlands, parts of Mexico, and parts of Nevada-is the only way to make it safer and less stigmatized.

Most sex offenders are locals not foreigners. Indian men believe that having sex with a virgin will make them invulnerable to disease. Some believe that having sex with Indian boys will make them more potent. Others believe it will reduce their chances for getting sexually transmitted diseases. The first confirmed evidence of AIDS infection in India came in April 1986, when six

prostitutes from Tamil Nadu tested positive for HIV antibodies. Prostitutes gave the disease to the truckers who gave to other prostitutes in other towns and they gave it to other truckers. There is little public support for an interest in promoting safe sex practices and condoms use among the prostitutes, who are generally viewed as outcast in India-cast bound society and deserving of any ills that befall them. A two-tiered structure of legal and illegal sectors is common in legal prostitution systems, but the size of each sector is influenced by the kinds of regulations adopted. The less onerous and costly the regulations, the smaller the size of the illegal sector. When the regulations are extensive, expensive, stigmatizing, and perceived as arbitrary or discriminatory compared to the other business, this amplifies the temptations to apt out and operate illegally.

There are indirect forms of prostitution. One among this is bondage and discipline. It is the sexual fantasy through role play. It may involve the inflicting of pain, but genital contact is not routine. Another one is lap dancing. It is recent development involving erotic dancing at close quarters without sexual contact. Beach boys, bumsters and gigolos are men and boys engaged by women ostensibly for social purposes but sex is often involved. Some beach boys are under aged and many also service male clients. Survival sex is matter of degree, where starvation or other serious deprivation is imminent, particularly for dependents.

Mujra is a community and are linked with an alternative community of artists and poets that hang around the Diamond market in Lahore. Mujra dancers are most prostitutes. Sexual services are bought and sold in an adjoining room. Nothing needs to be spelled out, it is understood that sex, if

the clients wishes is a part of the equation. Whittaker Khan, a British-Pakistani woman who wrote a play about Mujra dancers, told the Times of London. They never take off their clothes during the performance because the culture is so repressed. But dancing is so associated now in Pakistan with prostitution that it is very difficult to practice. It is purely as an art form and men from respectable families don't marry such girls".

A prostitute or a tawaif or a devdasi as different times have called them in India-are the facilitators of what some people say the "oldest profession" of the world, prostitution. Oldest profession is driven by need of physical pleasure only, but is rather driven by the economic and they are referred to as Menaka, Rambha, Urvashi, and Thilothama. They are described as perfect embodiments and unsurpassed beauty and feminine charms.. The view of women being a commodity. Which is pervasive in popular manifestations of culture in India. The harsh reality is, that women who have had sexual experiences are considered to be "used goods" or "characterless" and are unlikely to ever marry she becomes an impoverished cultural out cast.

Conclusion

In the book *The Autobiography of a Sex worker*, Jameela exposes the forces of oppression, hegemony and domination. It pulls the mask of hypocrisy form. So called morally conscious elite society. It is open rebellion against the hegemonic norms of society. The narrative is bold explication of the courage of the oppressed and the marginalized women. The narrative talks of the community of sex workers who are tied by the common denominator of moral degradation and promiscuity. The text is future oriented, rather than the reflection of past, it is not mere narrative of pain but the oppression transforms into resistance. The sex workers fight against the inhuman suppression of the society. Find enough strength and courage to fight against them. Nalini narrates action rather than words, courage rather than meekness, strength rather than weakness, resilience rather than the pain and sufferings; for as long as people want to buy sex, prostitution will be considered normal and will be continue to thrive with all its attendant horrors and injustice that are an inevitable part of this lucrative business

As a customer said, as long as there are men in the world-sex will always sell. If prostitution is to be the accepted way of our life of world, then it is the time that the social structure needs to be strengthened to provide this service without exploitation of the women. However, there can be no norms of acceptance for the exploitation of a minor. A sex work is not born as a sex workers daughter. There are women who come into this trade who failed in their family life or due to poverty. Jameela's autobiography reveals the exclusion of the dominant home-centered, self controlled feminine ideal and challenges the prostitutes' stereotype. In her very little, she calls herself a sex

worker, claiming the dignity of her job. Jameela does not seek indirect entry to elite womanhood. She rejects the description of herself as a "prostitute" as a definition by the forces of morality. But it is not done so that she can claim a description that would situate her in the community of women. That she chooses a description defined by labour indicates the distance between elite centered notions of womanhood and the female labour poor in Kerala. Jameela does not link sex work to the production of pleasure and beauty. However through characterization of sex work as "Concealing and Therapy", and claims to processing expertise. She appropriates the former into the latter and when Jameela advocates difference rather than sameness between the sexes, it is on an entirely different ground

In short, Jameela's autobiography rejects dominant womanhood not only by relating the hitherto-untold story of the marginalized laboring women. Subject, but also not seeking to be defined within the home centered category of women. Indeed she seeks a revaluation of sex work as a professional activity thus bidding for a public, knowledge based identity. Jameela's narrative has no explicit descriptions of sex. When it is discussed she employs amusing analogies, Jameela implies that sex work can include the offering of affection and warmth, for instance, in the sense that sex workers are trying to create a collective of friends who love each other; and not husbands and wives who torture each other. Yet in other cases, she hints that this may be difficult.

As we see, prostitution is not as negative as people's assumptions make it to be. It actually can benefit this country-prostitutes need a living too, yet we punish them for trying to put food on the table from the occupation that most of us look our nose at. Everybody is not as privileged as some

individuals, so they have to endure a certain lifestyle to break from poverty. But these prostitutes should feel safe while pursuing this career like any other individual in corporate positions. Therefore we should stand with many organizations here to stop the violence and promote peace, such as the Rape, Abuse, and incest National Network, known as RAINN. Then, the government can stop hiring additional help to capture these “law breakers” and save money. The money that’s not used can impact government official’s pay rolls and cited atmospheres. If we don’t act now, our women or men can whine up dead and more cases of homicides could increase, even foster homes can be over populated due to no mothers or fathers to care for them. Take a position for households that are suffering in this economy because their guardians are being charged for providing in a non-traditional way. Provide petitions, and take a stance in this argument. Support the individuals who are less fortunate and only way to live is to advertise their body for an economic aid. Prostitutes are working citizens too. They also have rights too.

We have witnessed a steadily growing sexualisation of western culture over the past two decades, manifested in increasingly permissive sexual attitudes, emergence of new eroticism, growth of the sex-toy markets, and proliferation of sexual themes in music, movies, television shows, and commercial advertisements. Whatever ones thinks of these trends, it is clear that they are not driven solely by men. Women are actively involved as well. Insofar as this ubiquitous cultural sexualisation server to reinforce the public’s interest in sex, weather unpaid or paid, it can be argued that these trends do not augur well for abolishing sex work. If prostitution is sex work, then by its

own logic, rape is merely theft. The inside of a women's body should never be viewed as a workplace.

Indeed Nalini's autobiography is certainly no flawless neo liberal text. The many slips in Jameela's recent text thwart homogenizing or essentialising description. First despite the fact that Jameela's opinion about the nature and conditions of sex work have been shaped within a liberal understanding. The narration of experiences as a sex worker upturn these bringing into view the undeniably exploitative conditions under which sex work is actually carried out. Through this very narration she resists mocking or infantilizing the client. Even claiming a pedagogic relationship with him. In her constrains, The narration that shape her agency are amply visible. Indeed, the lack of the freedom to refuse, which she identifies as a key component of the sex workers free existence, is often implicitly admitted. She winds up with slogans for prostitutes demanding equal rights and freedom.

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