

WHORACRACY: Vaginal Politics
by Nina Costanza

The image of the Prostitute in American neo-mythology and history, as depicted in our cultural symbols and Hollywood renditions, has embodied such diverse representations as the criminally profane, the “fallen” debauched, the romantic illicit, the satanic seductress, and the salacious sacred – oxymoronic adjectives juxtaposed, coexisting oppositions, that altogether correctly imply a doublespeak about whoredom. Why does prostitution generate such unremitting confusion and contribute to historically unanswerable moral questions and belligerent legal debate? Because it’s about sex – where private and public worlds collide. Sex – improvisational, visceral, impulsive, unpredictable, and lustful on the personal level, while harnessed, controlled, and institutionalized or marginalized on the public scale. Sex, in its dual – or divided – existence, leads to an internal chaos in the human psyche and, reciprocally, a grand incongruity in human society. Prostitution is sex mixed with commerce, two activities integral and endemic to human civilization and its reproduction, simultaneously co-conspiring and inimical. Sex is mysterious, mystical. Commerce – man-made, government-designed, and reigned in by law. Sex and commerce, two pivotal endeavors signifying both primordial characteristics and “advanced” attributes of social order involving contracts and transactions of commodity exchange, are married in the single industry of prostitution. Rather than accept the mysteries of sex and unanswerable questions of human nature, man’s efforts to harness the undefinable has most often resulted in categorizations that have dramatically polarized body and spirit exemplified in the division of sacred and profane. Women have always been a category, and this category has been further subdivided into good and bad women.

I loved being a whore, and that offends people. I know for sure this was a rugged business. Douching with Lysol, years of raging alcohol abuse. But I loved being a whore.
Norma Jean Almodovar, 49, head of the International Sex Workers Foundation for Art, Culture and Education

This presentation focuses on American women in post modern, heterosexual prostitution operating within a capitalist system – prostitutes who have adapted *man's* idea and are restructuring *his* industry to benefit themselves. This is not the drug-addicted, depraved, or abused street prostitute who, whether due to unfortunate or unavoidable circumstances, the victim of capitalism, has few choices *but* to prostitute. This is not the hooker, existing only in the present, laying 20 men merely to get through the day, and after paying the larger percentage of earnings to a pimp who controls her life, pulling in barely subsistent wages. This is not a call-girl who answers to the authority of a madame. And this does not represent the travesty of the sex slave commerce in the Third World where a diminishing agricultural economy has proliferated a boon in urban prostitution from which mostly governments, organized crime rings, and tourist industries profit (Thailand). This is the new, self-employed prostitute, an astute businesswoman who uses prostitution as a well-considered, and often temporary, means to a chosen end. This is a woman with a vision, with awareness of her lesser status in the established male-economic hierarchy, who has *chosen* to be a “sex worker.” She uses the internet to advertise for clients, makes a hefty salary, and uses this income effectively to finance higher education, future business or professional interests/goals, or even to maintain and develop her career as a professional prostitute. Turning tricks is a lucrative investment in a future. Abuse is turned into use. Successful prostitutes in the new world are as fond of their Charles Schwab accounts as they are of their black lace lingerie.