



IS IT WRONG TO SELL SEX?

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ABSTRACT

The present research aims to approach and provoke the debate on one of the oldest professions in the world, prostitution. Initially, in a brief introduction, it seeks to clarify and define some necessary concepts to a more objective understanding of the subject, and then starting with its most controversial points, drawing interesting parallels between prostitution and other professions in a try to demystify some unfounded discourses and arguments fully of preconceptions, especially when imposed by the moral, social and religious bias. It also brings some examples of countries where the practice was legalized and the benefits that such legalization brought for them. Finally, it concludes by discussing the needing for the decriminalization of this practice as well as its legalization in order to assure professional rights and guarantees.

Keywords: discrimination. human rights. labor. legalization.

1 INTRODUCTION

Prostitution is nothing more than a sort of practice that engages the sexual activity in exchange especially for money. It is frequently seen as the most ancient profession on the history of the world (FIGUEIREDO; PEIXOTO, n.d.). It exists since the Antiquity and with the evolution of the times, it had been admitted on some occasions and repressed in others, nevertheless, it was always full of prejudices and regarded as an affront to morality and practiced almost always in a hidden manner. In this sense, Renato de Mello Jorge Silveira (2001, p. 148, our translations), who makes a historical reminder of the activity of prostitution states that:

The so-called 'oldest of the professions', in fact, always accompanied the man on his long journey to the present day. Prostitution, in this historical course, was taken in the most different forms, sometimes by means of payment, sometimes by mere grace to guests, sometimes by a sacred necessity (such as sacred prostitution, hospitable prostitution and legal prostitution).²

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² A dita 'mais antiga das profissões', na verdade, sempre acompanhou o homem na sua longa viagem até os dias de hoje. A prostituição, nesse andamento histórico, foi tida das mais diferentes formas, ora mediante paga, ora por mera graça a hóspedes, ora ainda por necessidade sacra (tais como a prostituição sagrada, prostituição hospitaleira e prostituição legal).



The preoccupation about this subject is given generally by the number of women who are engaged in these kinds of businesses rather than the nature of the legal work done by the individuals and their contribution to the law (EASTMAN, 2004).

In the contemporary societies prostitution arises as a phenomenon that manifests itself through almost every place around the world. We just need to go for a walk and we will probably find on the sidewalks of cities groups of women trying to get some money by selling sex. In fact, many scholars believe that the influences over the prostitution sphere don't come from public policy but from the economic and cultural transformations (WAGENAAR et al., 2013).

2 What is the difference between sexuality, sex and gender?

When we're going to talk about sex many thoughts may irrupt from our minds. First, sex can be seen as something that in some cases represents pleasure, happiness, health, other times submission, taboo, perversity, sin, violence and sometimes even work. So, sex can be seen by a variety of forms including the biological, psychological, cultural, religious and historical aspects (DA SILVA, 2008).

The sexual life implies many dimensions of the human life. Mostly, sex is marked by three main conceptions: the law, the medical practice and the religious perspective. First, the jurists and legislators had condemned and punished in different periods of the history sexual activities as being crimes. Second, the medical community sees it as a health issue demonstrating great concern about the spread of sexual diseases such as Aids. And finally, a bunch of religions and churches consider sex activities as a sin and therefore whosoever does it, deserves the eternal condemnation, in other words, the one who does these kinds of activities will be send to hell after the earthly life (FOUCAULT, 1988).

Now, in an attempt to find a definition about what is sex and what makes it different from gender, we could adopt a quite simple but very effective definition that is given by the World Health Organization (n.p., 2016, emphasis added by the organization), which says that:

"Sex" refers to the biological and physiological characteristics that define men and women. **"Gender"** refers to the socially constructed roles, behaviours, activities, and attributes that a given society considers appropriate for men and

women. To put it another way: **"Male" and "female" are sex categories, while "masculine" and "feminine" are gender categories.**

On the other hand, the term sexuality appears as a category that refers to the human characteristics and not only about the sexual organs (SILVA, 2013). In other words, “it includes all the dimensions of a person such as biological, psychological, emotional, cultural and spiritual.”³ (TRINDADE; FERREIRA, 2008, p. 418, our translation). So, the sexuality basically transcends the biological factor permeating others structures.

In accordance with Diamond (n.p., 2014)

Sexuality is part of what makes us human. Naturally, its fundamental function is to propagate the species. But clearly, sex goes far beyond the powerful evolutionary instinct to procreate. Sex is also about sensual pleasure. Enjoyment. Excitement. Even ecstasy. In addition to the earthly and earthy delights of the flesh--the thrill of physically touching and being touched by another warm body, the mounting excitement toward sexual release, the climactic ecstasy of orgasm, and the pulsating, peaceful afterglow of relaxation following orgasm--human sexuality also serves both a psychological and spiritual purpose. Sex is a way of lessening our alienation, isolation and aloneness by physically connecting with, penetrating or being penetrated by another person at the most primal level of existence. [...] Sex substantiates, humanizes and incarnates existence. It produces joy, love, comfort, affection, and sometimes, ecstasy.

So, for now, we may have some idea through the definitions previously presented here of what sex, gender and sexuality really mean. The comprehension of those three elements is very important when we're going to discuss the sex work. Therefore, at this moment, we're able to start the following topic.

2.1 Sex as a work and sex work

When we ask a young person if sex is pleasure or work, the most probable answer is going to be that sex is all about desire and pleasure. But, if we ask for an elder person the same question, the answer may be a little different, in other words, sex is almost pure work (AGUSTÍN, 2016).

According to UNAIDS (p.1, 2014),

[...] sex work, therefore, refers to consensual acts between adults and do not involve coercion. Sex work cannot and should not be conflated with human trafficking or

³ Inclui todas as dimensões de uma pessoa, como o biológico, o psicológico, o emocional, o cultural e o espiritual.



sexual exploitation which constitute human rights violations and are prohibited under international and national laws. States have a responsibility to prevent and address human trafficking and sexual exploitation. However, these efforts should not justify criminal prosecution or other coercive measures against adults who voluntarily engage in sex work, either as sex workers or clients [...].

At the other hand, however, sex workers are usually every individual who perform sexual services or activities relating to it through some kind of payment. Thus,

sex workers are female, male and transgender adults (18 years and older) who receive money or goods in exchange for sexual services, either regularly or occasionally. It is important to note that sex work is consensual sex between adults, which takes many forms, and varies between and within countries and communities. Sex work may vary in the degree to which it is more or less “formal” or organized. (UNAIDS, p. 1, 2014).

Prostitution is illegal in many countries of the world, but if we go on-line we are going to find countless websites that sell sex. The main argument is that selling your time for money is not illegal inasmuch as doctors and lawyers do it every single day. What is illegal, however, is prostitution which is selling sex for money. So, they say that they are selling their time instead of selling sex, and that sex comes up as being just a part or a consequence of it.

A lot of people position themselves in favor to the legalization of prostitution in order to protect women from violent costumers and abuses such rape, exploitation, human trafficking would decrease considerably, sex crimes would diminish, it would proportionate better access to health services as well and, finally, there´s no way of stopping people from engaging in this business because it is already impossible to stop, so the legalization wouldn´t be the righter idea but the smarter (LEWIS; LARSON, 2015).

However, on the other side of the fence, are those people who don´t agree with this idea, and they think that prostitution should remain illegal. Most of the reasons are based in morale aspects. They believe that legalization of this kind of business would encourage sex outside of the marriage which something considered very wrong judging by the moral aspect. Another argument is that it would put the women in a detrimental position becoming simple objects for sale (LEWIS; LARSON, 2015).

Nevertheless, by other logic, if you get sex from somebody through seduction instead of money, it is not considered sex work and consequently not criminalized, perhaps just because it is an act morally accepted by the society.



Furthermore, while groups of people, religions and cultures feel offended just because they see individuals selling sex in exchange of money, on the other hand, they seem not to realize the different sorts of arranged marriages which they believe it is absolutely “pure love and affection” where people marry because, in most of the cases, they have financial interests and it has happened throughout the history of the mankind and continue happening on the present (AGUSTÍN, 2016). So, we have to rethink our morale conceptions.

Yet, many religions and churches criticize the sex work, and they often argue that sex is something that the married couples do to procreate. So, sex basically has the finality to procreate. But now, how about those couples that are infertile? They can't have children but they do have sex just for pleasure; or how about those individuals who get married in a old age and do not have the capacity to procreate anymore and so they make hands of medications such as Viagra to return their libido for sex in a perspective for pleasure or entertainment instead of procreation? It seems to be very controversial inasmuch as by one side the religions and churches condemn it but at the other side they allow it.

Nowadays, the relationships are permeated by the idea of real love, passion, emotion and felling where sex comes as something good and virtuous, going beyond the physical aspect. A romantic passion where two persons “become one”. So, by this perspective, the idea of lust which is pure physical attraction does not work out.

However, it not always works like that. We have to keep in mind that in some cases it works differently. But now, considering a male teenager who are in the middle of the production of testosterone in his body surrounded by the excess of it and as a consequence lives with a strong desire for sex all the time. In this case, it seems obviously that sex is not about emotion, passion or meaning.

At the same way, inside of a marriage life after some years living together the couple gets tired of sex with each other so that they start to look for new sexual experiences with other partners. And that's why in many cases couples get divorced. They do not get the same feeling anymore and they decided that it is time to move on.

According to Agustín (p. 266, 2016),



Even when love is involved, people may use sex in the hope of getting something in return. They may or may not be fully conscious of such motives as: I will have sex with you because I love you even if I am not in the mood myself; I will have sex with you hoping you will feel well disposed toward me afterwards and give me something I want; I will have sex with you because if I don't you are liable to be unpleasant to me, our children, or my friends, or withhold something we want.

Researches affirm that most of the male clients of sex workers are married and they pay for sex because either they do not have enough sex or the kind of sex that they receive at home from their spouses is not so good and does not make them completely satisfied (AGUSTÍN, 2016). So, what we are trying to demonstrate here is that sex is not all about pleasure but sometimes it also involves work even in a marriage life.

But now, if we start looking by the human diversity bias, considering as an example, a young man who has sexual problems and he goes and hires a woman to help him with those problems and then after it he goes on and have a successful marriage. This is just a mere example of the diversity of the human condition. But at the other side, what are neglected are the diversity of individuals, the diversity of situations, and the diversity of cultures.

The history of the world shows us how this subject is seen in many parts of the world, and what we may find is a wide variety of outcomes. We find a lot of cases where things go fine, and we find a lot of cases where things do not go fine. So, what we have to deal when discussing this subject is a human activity which very frequently is badly regulated and as a consequence what happens is that massive amounts of abuse, rape, unfairness, exploitation, etc, occur frequently in many parts of the world.

However, all of these abuses we can also find in another institution which is marriage, especially, if we go around the world and meet with poor cultures; we're probably going to come across situations where all those cited abuses happen daily inside the marriage. But to go back to our resolution the correct answer is not to condemn marriage to say that marriage is wrong. By this way, we can think analogically about prostitution as a bit of it.

Besides that, there are many others sectors of the economy that we have to be looking at. According to the Bureau of Labour Statistics (2014), the most dangerous job on the United States of America it's been a fishing, because the fisherman goes out on the fishing boat, it is an extremely hazard occupation, there are a lot of loss of life, a lot of loss of limb, people being



crippled, unfair conditions, illegal immigrants who work in this kind of activity, among others. And again, these are real problems, but to think of it in terms of morality we ask ourselves: what is the moral issue here? The moral issue is when we have unsafe fishing boats, or fishing is not regulated properly, or when we as a society do not think so much about fishing and industrial safety in all the right ways. No one thinks that fishing is wrong, buying fish is wrong, fishing boats are wrong. So, it is a simple category error.

If we take the point of view submitted by the opposition, the more we try to condemn the activity that we all know that has existed in every society, it always pops up, there is always a black market, and there are many different ways of treating sex. If there is one thing that we all should realize is that the buying of sex is not going away, so what we want is that it happens in a better way rather than a worse way. We need to have a constructed attitude.

According to the Open Society Foundations (2016, p. 2, emphasis added by the author),

There are many reasons why adults enter into sex work, including as their main livelihood or temporarily for survival or short-term revenue. Regardless of their reasons for engaging in sex work and the nature of their work, all people should be treated with respect and dignity. Sex work should be acknowledged as work and sex workers must be entitled to the fundamental right to work to support themselves and their families. Sex workers in many parts of the world have organized to fight for their human rights. These rights cannot be fully realized while criminal laws threaten sex workers' access to justice and to health and social services, undermine their right to workplace and labor protections, and expose them to arbitrary arrest.

Another factor is that the incident of rape among sex workers is higher and as a consequence what happens is that when a situation like this occurs, they fear to go to the police to report the violence against them because they may be arrested due to the criminalization of sex work. So, in this sense the decriminalization of sex work would have a very positive aspect in order to remove those kinds of barriers that frequently humper the full access to justice (OPEN SOCIETY FOUNDATIONS, 2016).

So, we basically see two different worlds. In one of these worlds, prostitutes are workers and have free choice; on the other world prostitutes are captives and have no choice whatsoever.

The decriminalization of sex work could enable people to organize and/or associate. This would bring enormous outcomes in terms of promoting better and safer conditions for sex



workers. The mobilization of efforts from sex workers can increase their access to health services and prevention materials.

Another thing that we to take into consideration when we are debating the decriminalization is that it really challenges the State's control over the individuals and their sexuality. So, the decriminalization is also an issue of sexual rights including the rights to sexual expression, privacy and freedom (OPEN SOCIETY FOUNDATIONS, 2016).

By this bias,

Criminal laws contribute to social marginalization not only through the imposition of legal penalties on sex workers prosecuted for specific acts, but also through the assignment of criminal status to all sex workers, regardless of any particular arrest, charge, or prosecution.²⁷ This sweeping condemnation leads to widespread discrimination, stigma, and ill treatment in social institutions and services, by health providers, police, and the general public. Decriminalization removes one source of stigma, the criminal label that serves to validate mistreatment or social exclusion (OPEN SOCIETY FOUNDATIONS, p. 7, 2016).

In this sense, the philosopher Michael Sandel (p. 36, n.d.) gives his contribution saying that

[...] Prostitution may be morally objectionable to many people, but that does not justify laws that prevent consenting adults from engaging in it. Majorities in some communities may disapprove of homosexuality, but that does not justify laws that deprive gay men and lesbians of the right to choose their sexual partners for themselves.

Criminal laws, in this context, are not going to solve the problem. Even where there are criminal laws to those kinds of actions, people are certainly going to continue doing what they. The criminal law can't rule behavior, it may be discourage some behaviors but it can't stop everything. Prostitution is not going to stop.

2.2 The scenario around the world

The claim for the recognition, legitimation and formalization of sex work comes from all over the world. According to the *Red de Trabajadoras Sexuales de Latinoamérica y el Caribe* (2016, p.1, our translation): "We are women sex workers who struggle daily for our



rights, to give us equal treatment and allow us to participate with voice and vote on the areas where the political decisions that affect us are taken.”⁴

In 2003, New Zealand recognized the harm done to prostitutions by criminalizing them, so they decided decriminalize this activity making a new legislation. “The new legislation represented a shift in policy position from a moralistic to a public health and human rights approach [...]” (ABEL et al., 2007, p. 23).

The decriminalization in New Zealand brought a series of benefits in terms of health and increase of safety to the sex workers. Most of the women said that they perform sex always using condoms, and also they do check ups periodically. They reported that they feel safer after the legislation inasmuch as the abuses decreased considerably (ABEL et al., 2007).

According a classification given by Barnett; Casavant (2011, p.2, emphasis added by the authors): “**Criminalizaiton** indicates that it is legally impossible, or almost impossible, to engage in prostitution. This approach seeks to reduce or eliminate prostitution [...]” Notwithstanding, this term can still be divided in three more sub-categories which follow bellow:

Prohibitiosism seeks to eliminate prostitution by criminalizing all aspects of prostitution. Under this approach, prostitution is seen as a violation of human dignity. Criminal law and effective law enforcement are viewed as critical tools in reducing the number of individuals involved in prostitution; *Abolitionism* [...] maintain (s) that even though prostitutes may choose to enter the trade, it is nevertheless a social problem. They believe that governments must take the necessary steps to allow prostitution to occur only as long as it does not infringe on public safety and order [...]. *Neo-abolitionism* [...] call (s) for the decriminalization of the activity of prostitutes themselves, but for the criminalization of all other aspects of prostitution, including the activity of pimps and the participation of clients. (BARNETT; CASAVANT, 2011, p.2).

Now, at the other hand, decriminalization simple means the repelling of prostitution from the criminal law. In other words, the aim of decriminalizing prostitution is to treat it as any other job (BARNETT; CASAVANT, 2011).

And finally, the legalization which encompasses prostitution through the others legislations such as labor law, criminal law, and others. This approach tries to controls

⁴ Somos mujeres trabajadoras sexuales que luchamos día a día para que se reconozcan nuestros derechos, para que nos den un trato igualitario y nos permitan participar con voz y voto en los espacios donde se toman decisiones políticas que nos incumben y afectan.



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prostitution by a set of rules that regulate in under what circumstances the activity can be done. So, for example, in these cases, the law regulates it through licensing, establishing a minimum age to start it, and determining where it should be done (BARNETT; CASAVANT, 2011).

Now, if we go to Australia we will probably find different treatments given by the criminal legislation, this because in Australia the approaches are taken different and individually by each state (BARNETT; CASAVANT, 2011).

In 1992, the Australian Capital Territory decriminalized prostitution, designing rules with the aim to protect sex workers in terms of health care and safety. The results were outstanding because there are very few illegal brothels and it diminished the percentage of individuals selling sex on the streets. On the state of Victoria (also in Australia), the situation is a little bit different. In this scenario the individuals are required to be licensed (BARNETT; CASAVANT, 2011).

In Netherlands, prostitution is legalized. According to which is writing on the *Wetboek van Strafrecht* - Dutch Penal Code, article 237f, and paragraphs 3°, 5°, 6°, 8° and 9° (our translation):

1. Any person who: 3° recruits, removes or abducts another person with the intention of inducing this person to make himself available for the performance of sexual acts with or for a third party for remuneration; 5° induces another person to make himself available for the performance of sexual acts with or for a third party for remuneration or make his organs available for remuneration or takes any action in regard of another person which he knows or has reasonable cause to suspect will lead that other person to make himself available for the performance of these acts or services or make his organs available, whereas this person is under the age of eighteen years; 6° intentionally profits from the exploitation of another person; 8° intentionally profits from the sexual acts of another person with or for a third party for remuneration or the removal of his organs for remuneration, whereas this other person is under the age of eighteen years; 9° compels or induces another person by any of the means referred to in 1° to provide him with the proceeds of his sexual acts with or for a third party or of the removal of his organs;
2. Exploitation shall at least include exploitation of another person in prostitution, other forms of sexual exploitation, forced or compulsory labour or services, slavery or practices similar to slavery or servitude.⁵

⁵ 1 Als schuldig aan mensenhandel wordt met gevangenisstraf van ten hoogste twaalf jaren of geldboete van de vijfde categorie gestraft: 3°.degene die een ander aanwerft, medeneemt of ontvoert met het oogmerk die ander in een ander land ertoe te brengen zich beschikbaar te stellen tot het verrichten van seksuele handelingen met of voor een derde tegen betaling; 5°.degene die een ander ertoe brengt zich beschikbaar te stellen tot het verrichten van seksuele handelingen met of voor een derde tegen betaling of zijn organen tegen betaling beschikbaar te stellen dan wel ten aanzien van een ander enige handeling onderneemt waarvan hij weet of redelijkerwijs moet vermoeden

In Brazil, the situation manifests itself by a different form. First of all, to comprehend how the professional sexual activities happen in Brazilian's territory it's necessary to frame a very interesting aspect which is called by the Portuguese language *programa*, and it means “[...] the elementary unity of the prostitute's activity. Its execution requires previous agreements about three points: the practices, or the content of the service that will be provided, the price, and the available time given by the prostitute.”⁶ (FREITAS, 1985, p. 30, our translation).

So, it's easy to note that the informal expression *programa* sounds like slang on the Portuguese language and it doesn't only refer to the sexual act itself but also even to the hypothesis where the client just want to talk with the sex worker for a determined period of time (OLTRAMARI; CAMARGO, 2004).

In 2013, Canada's Supreme Court has struck down prostitution's laws (CBC NEWS, 2013). According to Beverley McLachlin (apud CBC NEWS, n.p., 2013): “It is not a crime in Canada to sell sex for money.”

So, for those countries where prostitution was decriminalized or legalized, the benefits were for both sides, the sex worker and the State.

2.4 sex work and its relation to HIV/AIDS

Sex workers are often stigmatized not only by the society but also by the law. In many countries sex workers receive a bad treatment by the law because their reputation is considered socially wrong. This makes that those people who are engaged in this kind of business don't seek for health services and as a consequence, become a particular vulnerable group. By this

dat die ander zich daardoor beschikbaar stelt tot het verrichten van die handelingen of zijn organen tegen betaling beschikbaar stelt, terwijl die ander de leeftijd van achttien jaren nog niet heeft bereikt; 6°.degene die opzettelijk voordeel trekt uit de uitbuiting van een ander; 8°.degene die opzettelijk voordeel trekt uit seksuele handelingen van een ander met of voor een derde tegen betaling of de verwijdering van diens organen tegen betaling, terwijl die ander de leeftijd van achttien jaren nog niet heeft bereikt; 9°.degene die een ander met een van de onder 1° genoemde middelen dwingt dan wel beweegt hem te bevoordelen uit de opbrengst van diens seksuele handelingen met of voor een derde of van de verwijdering van diens organen.

2 Uitbuiting omvat ten minste uitbuiting van een ander in de prostitutie, andere vormen van seksuele uitbuiting, gedwongen of verplichte arbeid of diensten, met inbegrip van bedelarij, slavernij en met slavernij te vergelijken praktijken, dienstbaarheid en uitbuiting van strafbare activiteiten.

⁶ [...] a unidade elementar da atividade da prostituta. Sua execução requer acordos prévios sobre três itens: as práticas, ou o conteúdo do serviço que será prestado, o preço, e o tempo disponível pela prostituta.



bias, a lot of sex workers are unable to access an appropriate health service and don't dispose the necessary HIV/AIDS prevention, treatment and correct attendance.

It's interesting to notice that in some countries some laws were adopted to criminalize the clients of sex workers, rather than sex workers themselves. This idea doesn't bring positive outcomes just because it drives sex workers to hidden locales, and it makes them more vulnerable in terms of violence from abusive clients, less protection and more exposed to HIV/AIDS.

The legitimation of sex work as a profession is a very delicate and debated issue in our society today. Some authors condemned it; others are in favor of it. But, when we put this issue in front of the HIV/AIDS subject, it seems to be more appropriate to legitimate sex work as a profession. This just because formally recognizing sex work as a profession would allow sex workers to seek for a better health care, not being ashamed anymore, more protected against discrimination and violence, guaranteeing equal rights to this group of people, better working conditions and access to education to their children.

Thus,

human rights are universal, and the needs and aspirations of HIV-positive people are no different from those who are not infected with HIV. However, people living with HIV have important, specific needs that should be protected through laws. In biological terms, people living with HIV are more vulnerable to specific health problems, and there are social and structural factors of unique relevance to them. Furthermore, people living with HIV are subject to stigma and discrimination in the community, workplace, schools, health care systems, prisons and court systems. States must ensure that their legal and regulatory frameworks are in line with international, regional and human rights standards so that people living with HIV can enjoy their rights to non-discrimination, human dignity, privacy, confidentiality and health. The legal precedents for the protection of human rights of people who live with HIV/AIDS vary from state to state. These rights can be protected through national constitutions, human rights laws, health care laws or HIV-specific laws. (OGDEN et al., 2009, p. 21-22).

So, the international community has to focus its effort in helping to build a framework policy that is able to end all sorts of disrespect and discrimination of the people's rights and makes a more equal society.

3 FINAL CONSIDERATIONS



So now, what it's possible to conclude from this succinct approach is that a fairer and egalitarian society cannot be considered in the near future as long as rights and guarantees are denied to some categories on detriment of others, especially when such denial is exclusively based on moral and/or religious aspects. It is already time for the international society mobilizes itself together with the governments to seek for a greater legislative commitment to safeguard and protect such professionals as if they were from any other category of work. It should be emphasized that what is sought here is not to get greater prominence or importance to the sex professionals in specific, but only to seek for equal treatment as well as facilitated access to such equality.

Decriminalization and effective professional legalization of prostitution are urgent, there are rights and guarantees to be granted, there is human dignity to be rescued, there are lives to be protected and more importantly: there are lives depending on these kind of life to stay alive. It is not forgotten that morality and religion have an effective and relevant role regarding social control, but such deference cannot be invoked in order to segregate certain individuals simply because what they do to earn a living and guarantee their livelihood, especially when it is not something illegal. Therefore, whenever morality, good customs and religion are used as justifications for sowing inequality between individuals, it is a clear and unequivocal sign that what is completely prostituted is the character of those egoist people who stand by against equality and dignity.

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