

In reality, women actually have less control over the prostitution experience than they do in street prostitution, exemplified by not being allowed to refuse a john, and exorbitant fines to police their behaviour. It was found that countries that legalise brothels experience increased street prostitution, child exploitation, and trafficking.

Prostituted women, such as those referenced in the above research, as well as Suki Falconberg, "Peridot Ash" (a pseudonym), and Rebecca Mott, speak out against legalised prostitution in any form that legitimates pimps, procurers, and johns as "businessmen" or "facilitators." They strongly believe that those in the industry not be treated as criminals—and that the abusers must be. They stress both the international scope of the industry, and the damage it does to the body and mind.

Kelly Hollsopple's study of women in stripping reveals that emotional, sexual and physical abuse runs rampant. Lisa Kramer's astute analysis of women's emotional experiences of performing prostitution reveals profoundly negative impacts and effects on the mind. Andrea Dworkin discusses how, as prostitution is increasingly entrenched in society, justice for women becomes more and more difficult. Johns are encouraged to see women and "lesser" males (eg Aboriginal, poor, homosexual) as simply existing to facilitate male masturbation; those "masturbation aides" are constantly told, by pimps, johns, even the average citizen, that that is what they are, and what they are good for. It has been argued that this attitude leads to the idea that it should be legal for men to use prostituted women with such impunity.

Vancouver Rape Relief and Women's Shelter produced a powerful documen-

tary of prostituted women's voices called "Flesh Mapping." Other groups opposed to legalised brothels include Ex-Prostitutes Against Legislated Sexual Servitude (X-PALSS), Aboriginal Women's Action Network (AWAN), members of the National Action Committee on the Status of Women, CATW, and the umbrella campaign No 2010 Brothels. They speak



powerfully of the racism that they see as inherent in prostitution, from the heightened vulnerability of women who are Aboriginal, Asian, Black, and from the former USSR; to the sexism seen as inherent—approximately eighty five per cent of prostituted people are female according to many studies, such as those mentioned in Melissa Farley's multi-authored collection: Prostitution, Trafficking, and Traumatic Stress, and the vast majority of johns are, well, johns, not janes.

Additionally, these groups all speak of both their experiences as currently and formerly prostituted people; empirical studies show that the vast majority (most studies, from Farley, Kramer and the UN's International Labour Organisation) find over ninety per cent—of those in prostitution want to escape it, not be told they just need to do it indoors. Far-

ley and Jacqueline Lynne did a study on women prostituting in Vancouver experiences of trauma, and found rates of post traumatic stress disorder double that of war veterans. This, the study argues is due in part to broken bones by pimps, homelessness, and rapes by johns.

An instructive lesson as to what could well happen if the legal brothels are set up for the Olympics, is to look at what happened during past Olympics and other international sports events. According to Victor Malarek, author of *The Natasha's: Inside the New Global Sex Trade*, during the 2004 Olympics in Athens, an estimated 40 000 girls and women were trafficked to satisfy the increased demand for prostitution sex, Germany, which has a legal system of brothel prostitution, held the 2006 World Cup. The UN-affiliated NGO CATW says that of the 400 000 people in the prostitution industry there, ninety per cent were immigrants, with 40 000 trafficked into Germany for the sole purpose of this mega-sporting event. Additionally, legal brothels often act as covers for trafficking, and make investigation difficult.

So why is there so little press surrounding this issue of prostitution—is it because so many of the victimized are already at the margins of society? Is it because the vast majority of "customers" are men? As we continue to understand the construct of the Olympic Games as expressed through their three pillars of culture, sport and environment, it is important to critically assess if these pillars are being respected, and it is perhaps even more important to ensure Canada's commitments to human rights are being upheld.

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