The prostitute as a culturally ambiguous figure poses a number of challenging questions to western society and the feminist community. In a desperate attempt to free the prostituting woman, the latter has largely been deeming her a victim, whereby the former insisted on maintaining the prostitute’s image of deviance, because it is situated at the root of regulating all women.

However, I would argue that it is the ambiguity of the prostitute subject that renders the act of prostitution a site for resistance as it destabilises categories such as ‘woman’, ‘victim’ and ‘sexuality’.

Monique Wittig in ‘The Straight Mind’ argues that the lesbian is not a woman as she does not participate in (reproductive) heterosexuality. ‘Woman’, defined in relation to and through her relation to ‘man’, produces a fixed and essential concept of women that is exceeded by the lesbian as well as the prostitute.

The prostituting women is participating in heterosexuality, but by nature of her profession she performs hyper-femininity and ‘hyper-pleasure’ only so she can earn a living and thereby co-modify heterosexuality with the result that sexuality and desire as ‘natural’ are exposed as being constructs. With the transgression of the boundary between the public and the private, prostitution becomes the site of conflicting discourses about the ‘natural’, sexuality, woman and oppression.

The prostitute is victim and victor at the same time, but what does she lose, what does she gain and how can this be theorised as to develop an understanding of prostitution as a site for resistance?