

The Representation of Female Sex Workers on Photo-Journalism in *Sex For Sale* By Yuyung Abdi: A Semiotic Study

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Abstract

This paper reports on a study aimed to reveal the representation of female sex workers through photojournalism in *sex for sale* by Yuyung Abdi. Barthes' semiotics is used in order to interpret signs in photojournalism as it is the appropriate theory to examine the implicit meaning of verbal and non verbal signs including photography. The chosen photographs were analyzed into three steps of Barthesian semiotics: first level of signification (punctum), second level of signification (studium), and mythologies. The study found that prostitutions, or in this case female sex workers, are considered as having two-sided coin and dilemmatic problem in some aspects. In short, they are represented as two-sided women who act the vicious drama of dilemmatic social, moral, cultural, and economical problems.

Key words: photography, photojournalism, denotation, punctum, connotation, studium, mythologies, prostitution, female

Social issues have become daily routine across people nowadays as they can easily find them through news from a variety of media such as television, radio, newspaper, magazines, bulletins, and even websites. Social issues can also be encapsulated in another type of media photograph. Different from other media, photography has its own ability to define some cases or problems such as social problem, politics, famine, war, and so forth. Even though photograph does not reflect the real act completely, but at least it is the perfect analog or representative of reality (Barthes, 1977). A picture captures more details and also confines our interpretation visually (Istanto, 2000).

The ability of a photograph to capture a phenomenon current issue in a picture is usually called as photojournalism or press photograph that is often accompanied by written news. It is usually found in newspaper, magazine or other media which features written news. Photojournalism is one kind of photography that combines words and pictures into harmony, in a condition of common knowledge and common social background between photographer and the viewer (Alwi, 2008).

This paper reports on the result of a study on the photojournalism contained in Yuyung Abdi's book, *sex for sale* (Abdi, 2007). The study was aimed at identifying ways in which female sex workers have been portrayed in the book.

Photojournalism is a photography category that is bound with mankind problems. It is a common category of photography that delivers message directly than the others and has a strong purpose or message to communicate (Langford, 1982). Its major aim is to inform people through pictures usually accompanying text-news, though recently photojournalism can stand alone without written news usually called news picture. However, its point of interest (POI) is mostly in social issue. The ability of photojournalism to notify a variety of problems indirectly leads people to depict the information that is written. However the interpretation of certain case through photojournalism is automatically based on the photographer, or in this case photojournalist, point of view. As stated by Barthes in his influential book *image, music, text* (1977),

The press photograph is an object that has been worked on, chosen, composed, constructed,

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treated according to professional, aesthetic or ideological norms which are so many factors of connotation.

The construction, composition and so forth are based on photographer knowledge toward the event. In fact the capacity of images to affect viewers and consumers is dependent on the larger cultural meanings they invoke and the social, political, and cultural context in which the viewers or consumers viewed (Sturken & Cartwright, 2001). Of course, based on the photojournalism's meaning that a harmony of photograph is delivered better if both, the photographer and the viewer, have the same knowledge of certain issue. It means that photographer has a big role to affect the construction of certain issue toward society. For example, as seen on Figure1 below:



Figure 1. A close-up of starving child's withered hand. A story of hunger in Africa photographed by Mike Wells

At glance, this is a simple photograph reflecting a bigger hand, which is white, holding a small hand, which is black. Nevertheless, if the photograph is encountered with awareness of social issue, it results the social message which is about hunger that is illustrated by a small black withered hand that is being helped by a white hand. The interpretation is acknowledged if both photographer and viewer have the same knowledge about social issue. If the interpretation of figure 1 is taken further, not only social issue is revealed but also construction about white complexion that rarely suffers from hunger and who always becomes the hero for them suffering from hunger or disaster. Thus, Mike Wells as the photojournalist emerges as the first factor to deliver what information is conveyed toward the society.

Besides famine problems, world war issue, and so forth, another humanity issue that stays on headlines and is included as world's problem is trafficking. As seen in the official site of the united nations (UN), trafficking becomes one of united nation's (UN) agenda as one biggest problem all around the world to be solved. Human trafficking is the treatment of human beings as commodities, or products to be bought and sold, which can result in a series of further abuses, involving debt-bondage, forced labor and slavery-like conditions, as well as rape, torture, imprisonment and even murder (Fergus, 2005).

Trafficking is no longer new phenomenon for the world, especially for sex exploitations that increase the number of female sex workers. Sex exploitations thrive in every country, poor or rich. This problem attracts the UN to hold a particular organization against trafficking, which is called GPAT (global program against trafficking in human beings) and also a special program for woman's rights which is called united nations division for the advancement of woman (DAW).

The establishment of special programs for trafficking and for woman's rights in the UN indicates that trafficking issue, especially on sex exploitation case, is a big problem in the world to be solved. The sex phenomenon, among some social issues, is included as one of POI of photojournalists. One example of photojournalism (see figure 2) relates with prostitution is a photograph by Rene Burri which described the sex business during Korean war.



Figure 2. Burri described the prostitution during Korean War

Exploitation, the merciless of capitalism that fattens on underpaid labor, drives thousands of women and girls into prostitution (Ditmore, 2006). Prostitution causes harm to woman. Whether it is being sold in brothels, sexually abused, pimped by one's family or friend, or whether one is in college and pay the tuition by serving another all these forms, according to Farley (2000) on her paper prostitution: factsheet on human rights violations, are included as prostitution that hurts woman.

Photography and Semiotics

There are three activities that semioticians do in analyzing terms, first is collecting document and classifying systematically the semiotic resources. Second, investigating how the resources are used in specific historical, cultural, institutional contexts, and how people talk about them in these contexts. The last is contributing to the discovery and development of new semiotic resources (Leeuwen, 2005). In general, semiotics is a study that deals with the work of signs, because the sign is considered the fundamental concept of semiotics.

Photography is included as a type of text considered to be a specific means of communication that carries information from the sender (the photographer) to the receiver (the viewer). It is related by a complex web of encoding and decoding, construction and interpretation. Central to the semiotic analysis of the photographic image are questions concerning the specificity of photography's codes and semiotic rules, the structures and functions of the photographic message, and the precise nature of photographic information (Warren, 2006). Warren also states that in analyzing photography one should determines the rules and means of construction used by photographer in order to create a photographic image whose meaning is as clear as possible for both the sender and the receiver. Some semioticians start the analysis from its framing, shooting, angle, lighting, selection, field depth, alteration of prints, and the use of captions.

Theoretical Framework

This study analyzes the signs found in the selected photographs using semiotic theory because this theory is appropriate to reveal signs and explore the meaning of signs. The semiotics of Barthes is used to discover the signs in photographs as it enables a researcher to interpret signs profoundly. To analyze the meaning beyond photography, in this case photojournalism, the writer chose denotation and connotation of Barthes. Denotation is simply about identifying a sign or simply about describing its literal meaning. Denotation operates at the first level of signification (Lacey, 1998). Understanding a photograph or any kinds of text rarely stop at the level of denotation, because a sign does not come with its own, but associates with other terms which merge into an understanding, even the simplest one. For example, a person who dislikes dogs would have negative feelings about the sign 'dog' whereas a cat lover would feel positive about the sign cat. These associations are the second level of signification or connotation (Lacey, 1998). In addition, Barthes (as cited in Ibrahim, 2006) defines signs as system that consists of expression (E) or signifier, in relation (R) to content (C) or signified: ERC is a primary sign or denotation. However, if the denotation (E1 R1 C1) is continued to a further meaning, it could become a secondary sign: E2 (=E1 R1 C1) R2 C2 or the connotative meaning.

Sturken and Cartwright (2001) stated that the production of sign itself depends on social, historical, and cultural context. It also depends on the context in which the image is presented, and on the viewer's interpretation. On the other hand, to gain the same message from a text the photographer and the viewer should have the same experience of something that is being presented. In addition, the experience happened of one to another deals with everyday life with so many constructions around or cultural context, therefore another theory from Barthes susceptible to this condition, that is mythologies, is also used in this study. Mythologies refer to the collection of short essays written in the form of speech. It is not a speech that people usually acknowledge, but tends to refer to the system of communication where it can consist of modes of writing or of representations; not only written discourse, but also photography, cinema, reporting, sport, shows, publicity, all these can serve as a support to mythical speech (Barthes, 1984). In this study mythologies is used in order to understand more about cultural context beyond the selected photographs after defining the denotative and connotative meaning.

The object of this study is photographs including the titles and captions each of which relates to female sex workers (FSW). Based on the Barthes' theory the data are divided into three categories that are the photograph, the title, and caption. Each category is divided into three parts for the first level of signification, the second level of signification, and the mythologies, as follows.

The first level of signification (*punctum*), by which the researcher describes what is seen on the surface of photograph, title and caption without any deep interference. The data includes title and caption that gives more information about photographs. In the second level of signification (*studium*), a deeper interpretation, the photograph, title, and caption are described one by one to find the connotative meaning. Finally, in the mythologies part, photograph, title and also caption analyses are merged in order to find the connection among the three of them, after passing denotative and connotative levels. Mythologies deal with cultural concept of life and the ideology meaning of signs.

Methods

In the study, the writer selected 4 (four) out of 333 photographs to be analyzed. Those four photographs were chosen based on the writer's analysis about patterns of photographs inside sex for sale. Starting by choosing the main image in 27 cities in Indonesia and excluded two others cities outside Indonesia, the writer found the patterns and took one for each pattern. The title and caption information related to the photographs of each photograph was also analyzed to reveal the objective of the study and emphasize the message conveyed by the photograph, implicitly or explicitly. The title is an important part in delivering the point of interest of the photograph, as stated by Barthes (1977:16):

the structure of the photograph is not an isolated structure; it is in communication with at least one other structure, namely the text - title, caption or article - accompanying every press photograph.

Barthes' theory of denotation and connotation is used to interpret what is actually stated behind the chosen photojournalism in sex for sale and how the female sex workers are represented in the photographs. Barthesian mythologies, which focuses on analyzing speech --in this case language of image, is used to know better about the life of FSW and the conflicts that is captured on the photographs. As a matter of fact, photojournalism deals with humanity and also plays the subjectivity of photographer until it forms a photograph. Thus, it includes an ideology or construction of an object recorded, whether implicitly, explicitly, or both.

Results

Due to limited space and quite long analysis, this paper discusses only two of the four selected photographs in the study. In addition, the discussion also covers only two levels of significance, the *punctum* and *studium*. The two samples are entitled *melting pot* that represents the environment pattern and *no woman no cry* that represents the offering pattern.

First Photograph

Environment: Melting Pot



Figure 3. Melting pot as the representative of environment pattern

The First Level of Signification (Punctum)

Photograph. The POI of this photograph is the whole picture recorded because there is no major or minor object coverage in this picture. The entire conditions appear equally in which one to another object within the picture comes in the same proportion. The picture describes about daily activities in the street or street block. The center of the photograph portrays people in different kind of activities.

On both side, right and left, advertisements are covering the house of FSW. Starts from a street banner which is used to cover a food stall, then on the brothel's billboard, and billboard itself. The kinds of advertisements are beverage which is mostly beer, cigarette, condom, a special supplement for man, and also mobile phone.

Title. Melting pot refers to a place where people from different ethnic groups, countries, or social classes come to live together. The second meaning of melting pot is that a situation or a place in which many different ideas are discussed.

Caption. Some people might have sarcastic opinion about prostitution area. However, the existence of prostitution area often has a tight relationship to the society around. That kind of relationship makes people feel blessed for the existence of prostitution complex. In fact, economic dependence occurs between prostitution area and the people. For example, the money received by the FSW could support their needs and even the needs of others around them. Pimps are the one who directly take benefit of the money. Through their hands, the money rotate further, for example to the brothel's waitress, parking lot's agent, or security. In the effort of keeping the business, landowner personally offers the money as an obligation toward community head (*RT*), or community units (*RW*), subdistrict (*kelurahan*), district (*kecamatan*), police region (*polwil*), and military district (*koramil*), if those units are willing to receive the money. Also there are people who take a direct benefit from the FSW or the customers; they include, for instance, food and beverage sellers, condom sellers, clothes sellers, shoes sellers, cigarette sellers, and beggars.

The caption emphasized the positive affect of prostitution complex through the economic aspect for people living in the prostitution area. The one who is taking the big role of the economic rotation in prostitution, based on the caption, is the female sex workers. In fact, female sex workers are the front line of the prostitution area.

The Second Level of Signification (Studium)

Photograph. Composition, focus, speed, and diaphragm are considered four main steps of recording an object (Alwi, 2008). The first two steps are taken as basic technique of photography; therefore, the analysis for the second level of signification begins with those first two steps. The other two steps are excluded as each of them is merely technical support of the photograph and the effect is clearly seen in the first two steps, composition and focus. Compositional and focus relate to the POI, so that both of them determine which POI the viewers must look at (Alwi, 2008).

In this photograph the compositional and the focus are balanced in the crowd, which means that all the crowd become its main POI, as mentioned in the first level of signification. Though the POI is a crowd, the framing is clearly seen. The full road (center) framed by stores and brothels exactly on the left side and right side.

The center is the crowd of traffics mingled with the people's activities. Starts from pedestrian to the vehicle riders, there are also numerous kinds of traders. It signifies that the area they mingled is an area of different social levels. For example, the low level is represented from any kinds of traders and workers around. Most traders on the photograph are food stalls, and nomadic food traders, which in this case fame with its low-priced. While it is also seen another level through the vehicles that passing through. There are motorcycles and also cars, these vehicles define prosperity through its cost.

However, the other POI in this photograph is the object that appears as the framing. It is the stores, brothels and also some advertisements. In this photograph, the stores and brothels do not appear clearly as the shape of stores or brothels. They appear through the name from the billboards set. Some brothels are defined from the neon box billboard of beers, such as Putri Setia brothel, while, the existence of advertisements (ads) in this area is in a shape of billboard, name board, or street banner. The appearance of ads means there is a support from other parties toward prostitution's area, because the parties (companies) expect some beneficial income toward market of prostitution area.

In the photograph we can see at least five kinds of products: beer (Anker and Bintang), cigarette (Kansas), condom (Sutra in the right side, red banner), multivitamin for man (Neo Hormoviton the left side, green banner behind the food stall), and a mobile phone provider (Indosat, in the left side, yellow banner after the green banner of Neo Hormoviton). Each of them has several connotative meanings. According to Ditmore (2006), alcohol and drink relate somehow to prostitution life. First, most commercial sex in drinking establishments was undercover and thus appeared only in the police reports. Second, both of them usually were enjoyed as a form of human activity such as festivity or recreation. In addition, drinking beer caused drunkards to lose individual identity. The same effect may occur out of prostitution in that female sex workers (FSW) free to use their identity whether they appear aggressive, sexy, or sensual at the same time. They could release an ideal identity of woman as the fact that alcohol can cause people to react more aggressively (Carson-Dewitt, 2003). Despite being unnecessary and its potential dangers, the majority of the public seem to believe that consuming alcoholic drink is the sense or value of feeling pleasure. Pleasure is another same reason of people enjoying prostitution and beverage. Both of them bring the sense of pleasure, for example, alcoholic drink brings sedation through ethanol, one of its substances that act as a depressant on the central nervous system, which is made up by the brain and spinal cord (Carson-Dewitt, 2003), making the drunkards able to forget their problem for a while. Similarly, people who decide to go to prostitution area want to repress their uncontrolled desire, emotional problem, or private problem through prostitution facilities.

The other kinds of advertising occurred in the photograph is a cigarette product. Almost the same with alcoholic drink, cigarette brings pleasure to the smokers. As stated by Pease & Pease (2004), smoking is an outward signal of inner confusion or conflict and most smoking has less to do with nicotine addiction and more to do with the need for reassurance. In this case Pease & Pease emphasized that people smoking to relieve their nervous feeling or stress, in other words, to get pleasure of mind, as the same with prostitution which affect pleasure to the customer. Prostitution as stated in alcoholic drink is the place to repress the customers' uncontrolled desire, emotional problem of sex or more to do with pleasure of mind and feeling.

In short, the five kinds of advertisements around prostitution area represent the condition of the prostitution. Three of them represent pleasure on prostitution (beer, cigarette, and supplement), another represent prosperous economy around or inside prostitution (mobile phone provider) while the last reminds the danger of being part of prostitution area (condom). In addition, those products not only from local product, some of them (Kansas and Indosat) are foreign products. Therefore prostitution is believable as prosperous market.

Title. The title of this photograph is melting pot. As stated in the first level of signification that melting pot is a place where people from different races, countries, or social classes come to live together (Longman Dictionary of Contemporary English, 2003). Things melting must be caused by something, in this case from the picture above melt word is considered to be dependent one to another. Thus, implicitly the title of this photograph depicts that there is dependence between one and other aspects. The dependence problem occurs between people who live and have a business undergo near prostitution area and also with people who really is living to undergo sex business.

Caption. Explicitly, the caption utters about the other side of prostitution area besides its danger, harm, and source of disease. The caption explains clearly that economy problem is the scapegoat for keeping the prostitution area. So many aspects starts from food stall, nomadic trader, garbage collector (as seen on the photograph) and beauty saloon employee, until clothes washer (as stated on the caption) depends on the prostitution existence, both directly and indirectly.

There is a quoted word in the caption which is blessed, which means very enjoyable or desirable feeling. Quotation mark is added in order to define that there is a contradiction within the blessed things, which is in this case prostitution area. As mentioned above, sex business should be forbidden but their existence somehow provides life for others through the money rotation from FSW.

Mythology

The concept of prostitution was often perceived by many authorities as law-and-order problem. According on Outshoorn (2004), prostitution causes public nuisance in the surrounding neighborhood and threatening a breach of the peace. In fact, the representation of prostitution in the photograph stated the other way. The public nuisance apparently appears as crowded activities. The activities itself do not represent any opponent act or any outrages feeling toward prostitution. Moreover, some aspects are pulled-in as if prostitution is a magnetic tool. As we can see in the photograph, the business flourishes very well. It's shown by the fact that not only local products join the businesses in the prostitution area but also foreign product shows its supports. Another fact lays on the variety origin where the customers come from that is confirmed by the license identification in the vehicle shown in the picture. Several businesses, such as food stalls and advertisements of local and foreign products grow fruitfully in prostitution area. The caption of the photograph emphasizes the positive affect from prostitution existence economically, which define that there are numerous kinds of job emerged. For example, clothes washer, food and beverage seller, condom seller, clothes seller, shoes seller, cigarette seller, beggar, and also singing beggar. Therefore, though prostitution defined as health hazard, apparently public especially people who lives around prostitution area receives it in case of economic reason.

The numerous kinds of advertisements' appearance also define implicitly a prosperous economic challenge in the red district area, but not all of them have the same message. Their appearance indeed defines the economic condition, but only one which is mobile phone provider ads that defines the economic challenge. The others have different representation and message toward the prostitution area and their market respectively.

Second photograph

Offer: No Woman No Cry



Figure 4. No Woman No Cry as the representative of offering pattern

The First Level of Signification (Punctum)

Photograph. Some female sex workers are waiting for the customer inside brothels. They are waiting in a sofa by paralleling their leg and wearing a tight dress that (is) showing their shoulder. While waiting, one of them chats to the other. Their brothel room is decorated with a bright color which dominated with red, and there are two big pictures on the wall, they are the picture of reggae legend Bob Marley, and a phenomenon singer of Nirvana, Kurt Cobain.

Title. no woman no cry here means that if there is no woman, there is no tear. It is considered as an expression, and also famous as the title of reggae singer, Bob Marley. The content of Marley's song also suggests that woman brings tears toward the opposite sex, which of course, man.

Caption. The legend, Bob Marley, said no woman no cry. In fact, without woman, the world seems desolate. Moreover, in the world of massage (reflexology) woman is the main character who gives an extra service, for example the massage house in Makassar. Woman female sex workers are hunted and waited for its service by the lust adventure. The caption emphasizes the paradox expression of the title's meaning no woman no cry. It is stated that night life such as prostitution makes woman the source of satisfaction, in other word not the source of sorrow as stated by Bob Marley in his famous song no woman no cry. Therefore, the title here is merely to make a pejorative statement about the life of prostitution, as explained in the caption.

The Second Level of Signification (Studium)

Photograph. Balance is one element that is used to create a harmonious and effective composition (Warren, 2006). As seen in this photograph, the balance between upper part of the photograph and the lower part is recorded balance. Therefore, as previous photograph, there are two kinds of POI in this photograph but both of them shoot in the same deep of field (DOF) or the same focus that makes the difference with the previous photograph which one of them recorded blurry. In this photograph both POI are focused. The first POI is the wall's decoration which is the reggae legend picture, Bob Marley and the picture of Nirvana's lead vocal, Kurt Cobain. The second POI is the FSW who sit in the sofa.

There are two wall decorations in the first POI, they are Bob Marley and Kurt Cobain. Born as Bob Nesta Marley on February 6, 1945, he was the only child of black Jamaican Cedella Malcolm and white Jamaican captain Norval Sinclair Marley. Bob Marley's parents were an odd pair, as Cedella in her 18 got married with an early sixties officer. Cedella had to support her son because the captain was not taking financial responsibility for his new family. In fact, Captain Marley had several duties in Kingston until he lost contact with his wife and son. Cedella and little Marley lived very poor at that time. Captain asked Cedella to send his son one time to Kingston, but eventually the captain didn't take any responsibility on account that Bob Marley's life was soon taken care by Mrs. Grey. Bob Marley's father intended to make his son the heir of Mrs. Grey at time she passed away. However, when his father's plan revealed, Cedella, who had been looking for her only son took back her son to St. Ann. There, he attended some schools but by the time he was 14 he lost interest in formal school. At that time he found his friend Neville O'Riley Livingston or Bunny, both of them

began singing cover versions of songs that they had learned on the radio and eventually even fashioned makeshift instruments out of found materials. By the time Marley found a place to practice his skills, he met another man named Peter McIntosh or Peter Tosh. Thereafter three of them formed *the wailing wailers*. From this group to being a solo career, Marley was a great musician famous with reggae genre (Moskowitch, 2007).

Indonesia itself was one of many countries influenced by reggae in 1986. There were a lot of groups that hold reggae as their genre. Then, however, there was a stigma which says that reggae is represented with drugs in Indonesia (<http://www.pasarkreasi.com/news/detail/music/136/sejarah-musik-reggae>).

Kurt Cobain, the same with Bob Marley, is famous by his musicality. Born in February 20, 1967, Kurt Donald Cobain was to Donald and Wendy Cobain on February 20, 1967 in Aberdeen, Washington. Cobain's life changed at the age of seven when his parents divorced in 1975, an event which he later cited as having a profound impact on his life. His mother noted that his personality changed dramatically, with Cobain becoming more introvert. Once he lived with his father, but in the middle of tenth grade Cobain moved back to his mother in Abberdein. Just two weeks before his graduation he found that he didn't have enough credit to graduate. Therefore his mother forced him to drop out and he became nomadic until in 1986 when he decided to work and rent a house. One year after, Nirvana was formed with his friend Krist Novoselic. Within two years, the band became a fixture of the burgeoning Seattle grunge scene. In 1991, the arrival of Nirvana's "Smells Like Teen Spirit" marked the beginning of a dramatic shift of popular rock music away from the dominant genres of the 1980s (glam metal, arena rock, and dance-pop) toward grunge and alternative rock (Chocky, 2009).

In 1989 Cobain met his future wife Courtney (Courtney) love. Before they got married two of them often spend some time together, include bonding through drug use. Cobain first experience on drug was in his 14th with marijuana, and after six years bonding with marijuana he leveled up his drug addiction to heroin. By the end of 1990, he became a full-fledged addiction. His addiction to heroin created annoyance toward his band. Just before he was getting married with his girlfriend, he got into rehabilitation in 1992. But in 1993 Cobain suffered a heroin overdose when performing at the new music conference in New York City. The story of heroin addiction to Cobain's life seems to be alongside with his band, Nirvana, until one time he was found dead mysteriously after several time attempts to commit suicide (Chocky, 2009).

Both singers, despite their different background of life and different music genre, have similarities. First, they have common in their unordered life apart from normal family label, quitting formal school, and found interest in music after all. Marley found his interest in music after spending most of his time on the street. Almost the same for Cobain but he did not spend his time on the street like Bob Marley. Cobain found interest in his 14th as the same time he acknowledged drugs.

There must be a reason why the wall is decorated by the pictures of Bob Marley and Kurt Cobain. As previously described, Bob Marley and Kurt Cobain had their own phenomenal story, starting with Bob Marley with the resistance message through reggae against any oppression, to Kurt Cobain who had a phenomenal life with drugs or shotgun experience, well known by his mysterious death. The life background of both phenomenal legends signifies the life of female sex workers, which is also phenomenal with its own reality bites. As women who believe to hold on her dignity more carefully, female sex workers have to sit on a soft sofa with a tempting dress and sit position side by side with other female sex workers to offer their dignity. It means that FSW have the same unordered life as Bob Marley and Kurt Cobain did. Female sex workers spend their time mostly across the law-order.

The other similarity between Kurt Cobain and Bob Marley is drugs issue. Marijuana, opium, and heroin are several kinds of addicting substances that could make people who consume it suffer an overdose (Carson-Dewitt, 2003). Life at risk is the sort of expression that represents the life with drugs, as the same with prostitution life. Based in

Encyclopedia of Prostitution, the association between addiction (drugs) and prostitution emerged in the mid to late 1980s (Ditmore, 2006). Ditmore also stated that the intersection between addiction and prostitution is complex. Some factors such as environment, the economic strata of the sex workers, the degree of independence, and/or involvement of a partner or another third party such as pimp become its risk to induce drug addict in prostitution area.

Shift to the second POI, there is some FSW sit on a sofa paralleling their leg to the left. The body language of FSW signifies something. Based on Pease & Pease (2004), the way a person uses their legs and feet reveals where they want to go or show which person prefers to or does not prefer to. According to Pease & Pease, the paralleling leg in no matter which leg over the other carries the meaning of femininity, which corresponds to the bone configuration of female legs and hips. In addition, the crossed leg position is the most attractive female sitting position because it shows a more youthful look toward men. Thus, FSW here are trying to tempt the customer; in fact, they are on their selling act.

However the dress of FSW is a kind of tight and open dress, open on top which shows their shoulders and hands dress is associated as one of body disguise, what counts is not so much what is underneath, but rather the surface as such, the system or pattern itself which body and thought assume (Calefato, 2004). As seen in the photograph, that two of FSW which sits in front appear with open upper dress, the other one uses open upper dress to but she still covers her shoulder so that only some part of her chest is showed. This dress is often used in the means to attract customer, because the FSW wear an open dress, moreover, tight with their body to emphasize their body line toward others.

The lighting of this photograph spreads evenly. There is no contrast lighting, while the tone tends to the red color. The red color means aggressiveness (Soelarko, 1993) and also signifies passion, anger, or it can also signify devil (Ferber, 2007). This signifies that the female sex workers as the POI is the character that is aggressive and full of passion in order to get their customer's attention.

Title. The title of the third photograph is no woman no cry, a famous and influential song brought by Bob Marley, the icon of reggae. Literally it signifies a theory that woman brings tears toward man, so if there is no woman there would be no tears. Here, the title expresses a cynical expression toward prostitution, which actually contradicts prostitution life.

Caption. The famous expression no woman no cry that points to woman as the source of sorrow seems not valid for sex business, especially for massage places, as stated on the caption. There is paradoxical utterance in this caption, women are believed to be one source of misery for men, but on the other side they are also the source of a pleasant desire. The caption suggests that even though woman has a full baggage of miserable feeling toward man, at the same time woman is also the goddess of satisfaction desire to the man.

Mythology

Two POI in this picture support one to another. Woman, in this case, female sex workers are described like two sides of coin that could not separate one to another. The term no woman no cry describes the ability of woman in general as the sorrow carrier, but in the other side they also the carrier of satisfaction to the wild desire of their opposite sex, that is man. Through their smooth skin, and sexy wardrobe, female sex workers tempt the customers. Their appearance should be sexy and curve, in order to attract the customer. The more sexy and curve the FSW bring, the higher price they could raise.

The existence of female sex workers is compared equally with the phenomenal Bob Marley and also Kurt Cobain. The comparison implicitly defines woman as a phenomenological creature. They sell the woman's most valuable thing, which is dignity, priceless. They are haunted, waited and pointed as the source of desire satisfaction toward man. As we can see on the caption, the term haunted and waited. It is also described implicitly that woman is responsible for the man's satisfaction, again in this case female sex workers act as a subject that once the customers buy their service they act as an object on their own subjectivity.

Other than that, Bob Marley and Kurt Cobain represent the life of FSW that is close

to another bad habit, which is drug. There are three possible relations between prostitution and drug. Whether drug leads to prostitution, or drug as the habit in prostitution or prostitution leads to drug addict. It is possible that the FSW is trapped by drug in order to have the devil circle. It means that if FSW consume or trap to consume drug so that gradually they will addict to such thing, then they will try to fulfill the addiction, in other word they will keep serving the customer to get money and correspond their body's addiction.

Discussion

Prostitution is represented as a red cross area/district that contains so many threats adhered altogether with pleasure offered, A threaten pleasure. Sex becomes the major attraction toward the customer, which is then accompanied by bad behavior such as smoking, drinking (alcohol), and drug. The sex business itself often results in some hazardous acts such as bullying. However, those activities lead to the consequences like health, social, moral, or even gender problems. Prostitution is well known as the gate of HIV-AIDS and also sex transmitted diseases (STD) that easily spread through intercourse. In terms of social problem, trafficking and any other deceitful acts are also problems occurring in the red-cross area. Once a woman or man is trapped in the prostitution area, they are burdened by high debt that they actually do not ever have. Mostly, the public morally curse the existence of prostitution area. Sex workers are not an honored job, moreover for women, because women are actually expected to keep their dignity highly. In addition, sin or vice is another aspect that is considered by public about prostitution (Outshoorn, 2004). Gender is another famous problem occurring from prostitution. It is the dilemmatic problem between man and woman. According to feminist, prostitution is the place where woman is subordinated by the power of man.

However, prostitution reflects different concept of sexuality needs. Nor mally, man defined as sexual and woman as asexual (Jarvinen, 1993), when in prostitution not only man defined as sexual but also woman. In other word, woman break the construction that the female sexual needs is negligible. Woman, FSW, could manage their own body apart from any construction about woman body. They have freedom to express their sex appeal. However, their freedom of having their own body is representing the dark, because most FSW appear more aggressive and sensual in order to attract customer's attention. Therefore, public tends to blame FSW because of prostitution existence, rather than the customer (man) which do not have deviation construction. They keep on their track as sexual, while woman in prostitution area changes from asexual to be sexual. But, even though FSW has freedom to their body, nevertheless their condition is more degraded than the normal because they use their body as commodity. According to Jarvinen (1993) the status of the female body as a buyable, saleable, exchangeable commodity represents the natural backdrop to a functioning commerce in sex. In the other hand, they keep depended on the customer, in the case of bartering between money that the customer has with sexuality that is offered by the FSW. In short, FSW is just like living in two side of a coin as stated by Beauvoir in Prabasmoro (2006) that woman is a subject and object at the same time.

Besides breaking the normal conception of female sexual needs, FSW also break down the construction of femininity. They appear as masculine woman through cigarette, beer, and card game that identical toward man. In this case FSW is trying to tranquil the ability of man through the bad habit and the game that man is usually played, in fact FSW could not equal the power of man on money and sexual intercourse. Their break on femininity construction is one of unordered life they face achieving success in different way, apart from normal life.

However, on the other hand as described from envirointment, melting pot photograph, prostitution is not only the place where so many threats hide-out. It appears as one of prosperous economic chances for the others, as seen in the picture. The economic change is proven by so many advertisements around the prostitution area. The ads' existence is seen as a support to the prostitution area. Of course, several kinds of advertisements are matched by the market; therefore ads also represented condition of the area. Other than that, people who live near the red cross area could make their living. Such as the food stall, the garbage

collector, or especially the business that directly relate to female sex worker, such as clothes washer, beauty salon and other businesses. Automatically female sex workers are the major source of 'money chain' in the prostitution area.

Female sex worker, according to the whole analysis, is a person who lives in two-sided life of woman under dilemmatic problems, such as social, moral, cultural, and economical problem. In one case, they act as the star of economic problem, sexual desire, and of their own body, in the other hand they appear as an object to be chased, to be ordered, and to be burdened. As a matter of fact, some of them act their life as a game. They only need luck to win the game in a certain level, and loose their game on the other time. It is just a natural thing happened being the winner or looser at the same time. As a matter of fact, to them prostitution is just a game.

Conclusion

Based on the discussion, female sex workers are described as having dilemmatic problem and being two-sided human. The first photograph (melting pot) clearly represents the dilemmatic problem of economic aspect. Prostitution area, as the base of female sex workers, apparently gives economic chances to the people who live around the area. The character of being two-sided human occurs in the second photograph (no woman no cry). The main object of sex workers in this photograph is female, and according to feminist point of view, prostitution is the place where inequality between man and woman is evident. Defined as a trouble in one side, they are also seen as a hero for people around. Female sex workers are cursed but also praised on the other side, especially for the lust adventurer. They try to keep themselves strong enough and yet powerless at the same time. Female sex workers are the two-sided women forced to do vicious actions of dilemmatic social, moral, cultural, and economical problem.

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