

# Nalini Jameela Autobiography

Autobiography of a Sex WorkerSexuality and Public Space in IndiaUnruly Figures(Hi)Stories of DesireRomantic Encounters of a Sex WorkerOru Lyngikathozhilaliyude AtmakathaYojanaEconomic and Political WeeklyOutlookLimca Book of RecordsGuide to Indian Periodical LiteratureCities of Kerala, Actually Small TownsKerala, a Poem in Green and GoldOru lai gikattol il iyu e pr a ayapustaka Sexuality and Public Space in IndiaHer-Self (Nalini Jamila)Unruly FiguresSeksa varkaraOru lai gikattol il iyu e tmakatha Na ini Jam la Carmel Christy Navaneetha Mokkil Rajeev Kumaramkandath Na ini Jam la Nalini Jameela Baiju Natarajan Ke Jayakum r Na ini Jam la Carmel Christy Nalini Jamila Navaneetha Mokkil Na ini Jam la Na ini Jam la

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sex workers are free in four respects we don t have to cook for a husband we don t have to wash his dirty clothes we don t have to ask for his permission to raise our kids as we deem fit we don t have to run after a husband claiming rights to his property fiery outspoken and often wickedly funny this candid account of one woman s life as a sex worker in kerala became a bestseller when it was first published in malayalam nalini jameela who takes her name from both hindu and muslim traditions worked as a child in the clay mines she has been a wife mother successful business woman and social activist as well as a sex worker at different stages of her life this is nalini jameela s story told in her inimitably honest and down to earth style of her search for dignity empowerment and freedom on her own terms

the topic of sexuality and gender within the south asian context is timely and widely discussed across a variety of academic disciplines since the end of the last century there have been debates in the cultural sphere in india on issues concerning lesbian gay bisexual transgender people s rights gender sex workers rights

and caste there has also been an explicit visibility for sexuality in the form of discussion around intimate scenes in films advertisements and moral concerns around pre marital heterosexual relationships and same sex relationships this book brings out the modalities through which explicit visibility of sexuality gets constituted in the public space of india after the 1990s the specificities through which relations of gender sexuality and caste get constituted and performed in regional media provide significant entry points to an understanding of larger structures and the ever present fissures through which these larger structures emerge focussing on the southern state of kerala the book investigates women s sexuality and caste through a number of case studies the suryanelli rape case neology in the media and the debates around the life narratives of nalini jameela a sex worker the book does not stop at representational practices as it also looks at the negotiations between the subject and her represented figures which is a significant addition to the existing body of work in the field of media and gender studies sexuality and public space in india is a careful interrogation of the mass mediatized space of contemporary public discourse around sexuality it will be of interest to academics in south asian studies sociology anthropology and gender studies

the vibrant media landscape in the southern indian state of kerala where kiosks overflow with magazines and colorful film posters line roadside walls creates a sexually charged public sphere that has a long history of political protests the 2014 kiss of love campaign garnered national attention sparking controversy as images of activists kissing in public and dragged into police vans flooded the media in unruly figures navaneetha mokkil tracks the cultural practices through which sexual figures particularly the sex worker and the lesbian are produced in the public imagination her analysis includes representations of the prostitute figure in popular media trajectories of queerness in malayalam films public discourse on lesbian sexuality the autobiographical project of sex worker and activist nalini jameela and the memorialization of murdered transgender activist sweet maria showing how various marginalized figures stage their own fractured journeys of resistance in the post 1990s context of globalization by bringing a substantial body of malayalam language literature and media texts on gender sexuality and social justice into conversation with current debates around sexuality studies and transnational feminism in asian and anglo american academia mokkil reorients the debates on sexuality in india by considering the fraught trajectories of identity and rights

draws upon multi disciplinary frameworks of analysis to provide an account of the making of sexual cultures in modern india

the term sex worker often conjures up images of solitary women standing on streets soliciting clients romantic encounters of a sex worker an engaging memoir by nalini jameela presents a fascinating story of the streets the clients and life before and after the encounters nalini leads the reader through the nighttime fields and hedges sleazy lodges hidden on the outskirts of cities plantations shrouded in darkness arak shops in the suburbs vacant construction sites her narrative brings to life an arra of clients landlords forest officers traveling salesmen field hands small town lodge manages police officers supervisors and more capturing humorously the pomposity patronising behavior and pettiness of her clients

in kerala it is difficult to distinguish cities towns and villages from thiruvananthapuram in the south to kannur in the north it is one suburban stretch at times village like at times city like as much as 75 of keralites continue to reside in villages but they are fast becoming urban with schools hospitals banks and other public utilities most of the writers who contributed essays are natives and have brought out the very urban semi urban semi rural mix that is as much a part of the kerala landscape as its coastline forests and plantations

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a

staggering autobiography of a sex worker

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why the path of life is so zigzagged and thorny for someone born as a woman this is a true autobiography which gives us the experience of truth is stranger than fiction this autobiography is unique as it is not written by anyone who is famous or who is somebody somewhere it is the story of a common woman born in a normal family but her life after the death of her husband became hell for her she had to face many dreadful facts she had to keep her house running and had to struggle for the survival of her children she had to accept prostitution to earn enough money to keep her and her children s living going she had to accept the life style beyond the moral norms virtues and culture no wonder her words which are full of truth leave us spellbound

autobiography of a female prostitute as told to a journalist with reference to kerala

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