

EXPLOITED:

SEX TRAFFICKING, PORN CULTURE, AND THE CALL TO A LIFESTYLE OF JUSTICE

by Noel J. Bouché

PURE+HOPE
prayunderstandresolveengage

ACKNOWLEDGMENTS

This white paper would not exist but for the research, insight, passion, intelligence, and faith of our first class of **p.u.r.e.JUSTICE** interns: Emily Kraft, Junia Howell, and Craig Welkener. Their hunger and thirst for justice and righteousness permeates these pages and has left an indelible mark on our organization, as it will on many of their generation.

**" THOSE WHO HAVE INSIGHT WILL SHINE BRIGHTLY LIKE
THE BRIGHTNESS OF THE EXPANSE OF HEAVEN, AND
THOSE WHO LEAD THE MANY TO RIGHTEOUSNESS,
LIKE THE STARS FOREVER AND EVER." DANIEL 12:3**

INTRODUCTION

" IF YOU SEE THE POOR OPPRESSED IN A DISTRICT, AND JUSTICE AND RIGHTS DENIED, DO NOT BE SURPRISED AT SUCH THINGS..." ECCLESIASTES 5:8 NIV

As you read this, there are at least 12 million men, women, and children worldwide toiling in some form of slavery;¹ some experts believe as many as 27 million may be living as slaves.² Of that multitude, almost 1.4 million are repeatedly sold and raped in a violent and dehumanizing global sex industry.³ According to the United Nations, 2 million children *alone* are prostituted in the commercial sex trade.⁴

The magnitude of the numbers cited above is eclipsed only by the magnitude of the injustice. It is shocking, and appropriately elicits moral outrage.

But should it shock us that such a reality exists? Should we be surprised? Like eighteenth-century British aristocrats who wept when confronted with the stench and suffering of the slave ships from which they profited, is it possible that attitudes and behavior in our modern consumer society fertilize the cultural soil in which the seeds of injustice germinate? And if so, how ought we to strive individually to alter those attitudes and behaviors?

This white paper proposes answers to those questions as they relate to the issue of the global sex industry by shining a light upon the injustice of sex trafficking and the culture of sexual objectification that underlies it. Once the nature and scope of the sexual commodification of human beings is understood, it is possible to assess the impact of this reality on our individual and collective lives and to respond with conviction and efficacy. It is the thesis of this paper, and the central message of the **p.u.re.JUSTICE** initiative, that the necessary and primary response to the massive sexual exploitation existing today is a justice lifestyle centered upon personal sexual integrity and communal accountability.

Want to be informed and take action? Read on. But prepare first to peer into the blackness of commercial sexual exploitation. Be revolted. Be undone. Then commit to making a difference through prayer, understanding, resolve, and engagement.

SEX SLAVERY: HERE, NOW...REALLY

"WHAT MOST AMERICANS DO NOT RECOGNIZE IS THAT CHILD TRAFFICKING IS A MAJOR PROBLEM ON MAIN STREET USA." ERNIE ALLEN⁵

Imagine yourself enslaved. Not in an ancient civilization, not in the 18th century trans-Atlantic slave trade—imagine yourself enslaved today. You may actually be in chains, but there's a good chance you're not; in fact, you're probably controlled through a combination of fraud and psychological coercion. You may be told that you or your family will be killed if you try to escape or refuse to cooperate. You will definitely be told that you will have sex with up to 20 strangers every day. You will be shown pornography to train you how to behave, and you may well be forced to perform in pornography yourself.⁶

Now imagine waking up—not from a bad dream, but to another 20 "customers." **This is sex trafficking.**⁷

DEFINING CHARACTERISTICS



Photo by Kay Chernush for the U.S. State Department.

"Sex trafficking" is defined by U.S. federal law as "the recruitment, harboring, transportation, provision, or obtaining of a person for the purpose of a commercial sex act."⁸ It is nothing less than slavery.⁹ It is a crime of sexual exploitation,¹⁰ and it feeds the global sex industry that has rapidly expanded over the past several decades.¹¹ This industry is vast and loosely connected, but the specific forms of exploitative activity from which it generates enormous profits are the prostitution of women and children and the filming of those acts of prostitution—*i.e.*, pornography.¹²

This modern form of involuntary servitude involves the use of force, fraud, or coercion to compel a person to perform a commercial sex act—a sex act for which anything of value is exchanged.¹³ And while many women and children throughout the world are indeed kept in literal chains when not "servicing" their "customers" in brothels or on street corners, it is the use of coercion—intentionally causing the victim to believe that failure to perform a sex act would result in harm to themselves or others¹⁴—that is more prevalent. From Bangkok brothels to Kansas communities, vulnerable women and children are taken advantage of by traffickers skilled in emotionally and psychologically manipulating their victims.

Yes, you read that correctly. Kansas.¹⁵

LOCALLY OWNED AND OPERATED

No country is immune from sex trafficking, and the United States has a significant trafficking problem that potentially extends into every state and county.¹⁶ As the police, social workers, and residents of Wichita, Kansas discovered in 2009, women and children everywhere—even in the heart of America's heartland—are being exploited.¹⁷

A wide range of estimates exists as to the actual number of sex trafficking victims. According to the International Labor Organization ("ILO"), roughly 1.4 million people are trapped in commercial sexual servitude globally;¹⁸ the United States Department of State reports that between 14,000 and 17,000 individuals are trafficked annually (for commercial sex or forced labor) into the U.S. from other nations.¹⁹

Most disturbing is the fact that somewhere between 100,000 and 300,000 youths are trafficked and sexually exploited for profit within the United States every year.²⁰ From Sin City to Cincinnati, American women and children are being victimized in increasing numbers and frequency.²¹

While the public's awareness of sex trafficking as an international problem has grown over the past decades, its existence in the U.S. still comes as a surprise to many.

DIVERSITY TRAINING

While the public's awareness of sex trafficking as an international problem has grown over the past decades, its existence in the U.S. still comes as a surprise to many. This is, in part, due to a belief that trafficking is uniform in manifestation and prevalent only in places with entrenched and notorious sex industries, such as Bangkok, Manila, or Amsterdam. The reality, however, is that sex trafficking is polymorphous; just as slavery has taken different forms throughout the ages, sex traffickers today utilize diverse tactics and exploit victims' varying vulnerabilities depending on the scene of the crime, as it were.

The use of force, fraud, or coercion is common to most instances of sex trafficking; a typical case may well involve the employment of all three to acquire and retain control over the victim. For example, fraudulent offers of employment or other promises of money and fame are frequently used to lure women and girls away from their homes and families, at which point they may be subjected to rape, beatings, and confinement, known as the "seasoning process," to break their will and condition them to accept their new existence.²² And whether in combination with actual force or not, most victims will experience some type of psychological intimidation intended to induce their acquiescence to being violated in the belief that a failure to do so would result in even greater suffering.²³

A victim's vulnerability is generally a result of factors such as poverty, unemployment, illiteracy, discrimination, corruption, previous sexual abuse, and unstable family lives. What makes trafficking look so different across the globe are the unique social, political, economic, cultural, and religious attributes of the communities where those vulnerabilities are shaped.

For example, in his book *Disposable People: New Slavery in the Global Economy*, Kevin Bales outlines the root causes of the suffering of hundreds of thousands of trafficked girls in Thailand: grinding poverty that forces parents to view their children as commodities; social acceptance of commercial sex; rapid industrialization that has generated enough economic growth that increasing numbers of men can now afford to buy sex; rampant political corruption; and Thai Buddhist teachings that sanction prostitution and hold out women as impure and inferior to men.²⁴ And so, the flood of trafficking victims increases, notwithstanding the fact that comprehensive (though unenforced) anti-trafficking laws are on the books in Thailand.²⁵

In Eastern Europe, the environment is different, though the result is the same: masses of exploited women and girls. As Victor Malarek explains in *The Natashas: Inside the New Global Sex Trade*, waves of women from former Soviet republics like Ukraine, Belarus, and Russia are taken—forcefully or fraudulently—out of extreme poverty, corrupt communities, and fractured families and transported across Europe and the world to brothels, street corners, and private residences.²⁶ They are viciously controlled by pimps and organized crime groups that do not think twice about beating or even killing these individuals.²⁷

In the United States, the victims (at least those who are U.S. citizens) generally are not being taken from garbage-filled slums into brothels operating in the open (parts of Nevada notwithstanding),²⁸ but sex trafficking increases nonetheless.²⁹ Runaways, the urban poor, and suburban kids alike are exploited.³⁰ Massage parlors and spas serve as fronts for brothels holding trafficked women, and online services like Craigslist and MySpace are utilized by traffickers to advertise their products.³¹

DEMANDING SUPPLY

Yes, even in the U.S. this evil is increasing and destroying lives, despite a proliferation of federal and state anti-trafficking laws, awareness campaigns, law enforcement training programs, activism, growing media coverage, and even Hollywood films on the subject. Why are traffickers growing bolder and richer? Why are the numbers of victims ever increasing? Who is ultimately responsible? The answer is "us," not "them."³²

According to the State Department, a "voracious demand" fuels the gruesome trade in human flesh; indeed, the global demand for commercial sex appears to be insatiable.³³ The multi-billion dollar global sex industry has exploded since the advent of the Internet and continues to grow; business is booming for traffickers and pimps because access to the industry's "wares" is now just a click away.³⁴

Such vast profits cannot be realized from the prostituting of innocents in brothels, massage parlors, on street corners or websites unless massive numbers of male consumers have been conditioned to view women as objects to be purchased and used. And nothing is doing more to condition men and boys to view women as objects (or to condition women and girls to view themselves as objects) than the avalanche of pornography that is driving the demand for sex trafficking³⁵ and threatens, cheapens, and exploits us all in the 21st Century.

PORNĒ + GRAPHIEN = EXPLOITATION

**" IN MATERIAL REALITY, PORNOGRAPHY IS ONE WAY
WOMEN AND CHILDREN ARE TRAFFICKED FOR SEX."**

CATHARINE MACKINNON³⁶

Pornography has long bedeviled those who, with the intent of regulating or eliminating it, attempt to define what is pornographic and what it is not.³⁷ Lawyers, doctors, professors, journalists, clergy—all have historically failed to land on a workable definition of "pornography," generally concluding their attempts in exasperation accompanied by a collective muttering of U.S. Supreme Court Justice Potter Stewart's well-known and less-than-helpful proclamation: "I know it when I see it."³⁸

The concern of this paper, however, is not to enunciate a new rule for determining which cultural artifacts constitute "pornography" and which do not; the question of whether nude images always amount to pornography is of no moment. Rather, the task at hand is an inquiry into why and how hardcore pornography is fueling the demand for sex trafficking. Accomplishing that task requires an examination of the essence of pornography and the realities involved in its production.



PROSTITUTION ON PAPER (OR SCREEN)

The English word "pornography" is derived from the Greek term "pornographos," which means "writings about prostitutes."³⁹ The historical and etymological essence of pornography is the graphic depiction of acts of prostitution. Literally, then, pornography is not about "sex" in the broad sense; rather, it is about a specific type of sex—to wit, a commercial sex act that is illegal throughout most of the world.

When society demands more "porn," it is literally demanding more prostituted women.

It is important to note that pornography "depicts" acts of prostitution on two levels. First, the fictional scenes "acted out" for the camera might portray consensual, non-commercial sexual liaisons, but generally the featured acts are those typical of a man (or men) having sex with a prostituted woman. This is illustrated most clearly by the pornography industry's term for the climax, as it were, of a pornographic "plot"; the "money shot" is nothing more than the man (or men) achieving orgasm, at which point the characters' relationship

concludes. It is in this way that pornography serves as advertising for prostitution; men are conditioned to view women as prostitutes and develop a taste for prostitution.⁴⁰ Indeed, the common slang term for pornography is instructive. "Porn" is derived from the Greek *pornē*, meaning "prostitutes." When society demands more "porn," it is literally demanding more prostituted women.

Second, pornography is capturing on film an actual commercial sex act—a sex act between the performers on account of which they are paid.⁴¹ Most jurisdictions do, and any reasonable person must, call that what it is—prostitution.⁴² As retired FBI agent Roger Young put it, "What happened to common sense? The fact that there is a camera filming the prostitution doesn't change the fact of the prostitution."⁴³

EVIL EMPIRE

To truly understand just how closely related pornography is to sex trafficking and prostitution, it is necessary to look inside the dark and shadowy world that is the multi-billion dollar porn industry. To do so is to understand the paradox of pornography: the ugliness and repulsiveness of the inner-workings of a business built on arousal.

The pornography industry is concentrated in the San Fernando Valley north of Los Angeles.⁴⁴ While the industry's revenues are enormous—estimates range from \$6 billion⁴⁵ to over \$12 billion⁴⁶ every year—the number of performers (who generally are paid a pittance) is relatively small (around 500 at any given time) and the number of production and distribution companies far smaller yet.⁴⁷

Despite the attempts (and unfortunate success) of both the industry and the mainstream media to glamorize porn and the lives of “porn stars,” the actual experience of a woman in the pornography industry is grim. The typical performer is in her late teens or early twenties,⁴⁸ was likely sexually abused as a child, is probably addicted to drugs, transient, and economically desperate.⁴⁹ In all likelihood, she first entered the industry while still a child.⁵⁰

While her background is fraught with abuse and hardship, the typical performer is abused further in the process of making pornography. Not only is she subjected to punishing sexual acts with a continuous stream of strangers,⁵¹ she must deal with grueling schedules, unsanitary conditions, low pay, and terrible health risks.⁵²

On average, her hellish stint as a “porn star” will last all of 18 months, after which she is left broke, broken, and bereft of her dignity.⁵³

PORN TRAFFICKING

After even just a brief glimpse into the sordid world of pornography production, one cannot help but believe that porn may be more closely linked to trafficking than simply driving demand for prostituted women in brothels and massage parlors. Many experts would agree.

Again, sex trafficking is defined as “the recruitment, harboring, transportation, provision, or obtaining of a person for the purpose of a commercial sex act.”⁵⁴ This definition would seem to describe precisely the workaday world of porn producers. The more disturbing inquiry is whether “severe” forms of sex trafficking—defined by U.S. law as the use of force, fraud, or coercion to compel the sex act, or where the person performing the sex act is under 18—are prevalent in the production of pornography. The answer, according to some, is “yes.”

Over the decades, research into the inner-workings of the industry has turned up evidence of the employment of psychological coercion and sometimes physical force to compel performance.⁵⁵ Testimony to that end does not appear to be infrequent. As Shelley Lubben, a former pornography performer, has publicly testified: “Women are lured in, coerced and forced to do sex acts they never agreed to do... [and given] drugs and alcohol to help get through hardcore scenes.... The porn industry is modern-day slavery.”⁵⁶

Pornography itself, it would seem, must come in for criticism from and opposition by those who would oppose the injustice of sex trafficking. The false distinctions between pornography, prostitution, and sex trafficking are becoming increasingly untenable, even as the presence of porn becomes increasingly inescapable.

PORN IN THE U.S.A. (AND BEYOND)

" THE ALL-PORNOGRAPHY, ALL-THE-TIME MENTALITY IS EVERYWHERE IN TODAY'S PORNIIFIED CULTURE--NOT JUST IN CYBERSEX AND PLAYBOY MAGAZINE." PAMELA PAUL⁵⁷

Pornography does not fuel the global sex trade by its mere existence. It drives demand by creeping into the mainstream of a society, and thus into every community, every home, every family, and every life. Pornography in the digital age is a multi-billion dollar industry because it is everywhere, all the time, due in large part to the advent of the Internet.

DIGITALLY REMASTERED

The 1990s saw the intersection of two historical events that, together, led to an explosion of production and distribution of porn. The first event was a decision by the United States Department of Justice to decrease dramatically its emphasis on prosecuting porn producers and distributors under existing obscenity laws.⁵⁸ A previously active obscenity task force virtually vanished, and porn production exploded.⁵⁹


The second event was the rise of the World Wide Web. It has been said that porn was made for the Internet.⁶⁰ What was once accessible only in seedy, back-alley bookstores and theaters is now available instantly in every home, school, and workplace; indeed, it is available in public areas and even behind the steering wheel via most mobile phones.⁶¹

It is this accessibility, together with the relative affordability and anonymity provided by the Internet, which has led not only to *more* pornography, but more explicit, degrading, and violent pornography. "Pornography" today is not a *Playboy* magazine;⁶² it is crying women and children being violated multiple times.⁶³ Child pornography has increased exponentially since the mid-90s.⁶⁴ Digital cameras and Internet connectivity have made it possible for disturbingly large and profitable child porn rings to form, and file-sharing among users is accomplished instantly, with no geographic boundaries to overcome.⁶⁵

This evermore violent and degrading fare is consumed by ever-growing numbers of people. Seventy percent of all American men aged 18-34 view online pornography at least once a month.⁶⁶ One out of six women struggle with addiction to pornography.⁶⁷ And 35% of boys aged 13-14 report viewing Internet porn "too many times to count."⁶⁸

Everyone is a target of the global sex industry's exploitative practices.

PORN CULTURE



In a sexualized society, where porn is ubiquitous, everybody suffers to one degree or another from the dehumanizing effects of commercialized sex and objectified human beings. And, if it need be pointed out, that ubiquity is not solely a reference to the presence of online porn. Language and images of the porn industry are everywhere we turn: memoirs of porn performers line bookstore shelves; cable television shows regularly feature porn industry "icons" and ideas; Hollywood increasingly churns out porn-themed theatrical releases; and clothing retailers employ pornographic images and lingo in the counterintuitive (but, sadly, successful) marketing strategy of persuading people to buy their apparel by depicting people not wearing their apparel.⁶⁹

This normalization of pornography and the resulting cultural tolerance produces devastating results even before one comes to the discussion of the actual trafficking of persons for sex. Financially, businesses are spending millions of dollars defending lawsuits and losing millions more in workforce productivity due to porn in the workplace.⁷⁰ Socially, marriages are being destroyed and families sundered by porn.⁷¹ And an entire generation is growing up viewing and often acting out the cyberporn that surrounds them.⁷² Society used to prepare its young for responsible adulthood—now it trains them to grow into harlots and johns.⁷³

EXPLOITED, EVERYONE

Everyone is a target of the global sex industry's exploitative practices. Even if we are not potential commodities in this sordid trade, we are potential consumers, as are our friends, our coworkers, our neighbors, and our families. And as consumers in this context, we not only participate in the continued exploitation of women and children caught in prostitution or pornography (whether technically "trafficked" or not)—we are exploited ourselves. We are stripped of our money, our emotional and relational health, and our spiritual wholeness by "pimps" and "traffickers" employing every available tactic to ensnare us in a web of seduction and despair.⁷⁴

The perversion and injustice of commercial sex—be it in the form of sex trafficking, street prostitution, stripping, and/or pornography—is most apparent when its nature is juxtaposed with the view of sex and sexuality enshrined in classic Christian sexual ethics. No platitudes or slogans rooted in the values of a sexualized, self-gratifying, consumption-driven culture provide adequate contrast to decisively denounce this exploitation, but the teachings of the Bible clearly expose and condemn the vile character of culturally accepted commercial sex.

- ✓ Instead of viewing men and women as created in the image of God with dignity and inherent worth, a sexualized culture views them as objects to be bought and sold for the pleasure of others.⁷⁵
- ✓ Instead of viewing the sexual relationship as a sacred and complex union of a man and a woman within the protective and permanent boundaries of marriage, a sexualized culture views it as a brief, shallow, and selfishly motivated use of one person whose body and interests are subordinated to the other.⁷⁶
- ✓ Instead of teaching men to respect women as fellow human beings who are equal in worth, a sexualized culture conditions men to view women as sexual commodities.⁷⁷
- ✓ Instead of honoring and esteeming women, a sexualized culture devalues them and pressures them to present themselves to men as sex objects.⁷⁸
- ✓ Instead of protecting the most vulnerable among us, a sexualized culture trains young people to exploit others and to tolerate their own exploitation.⁷⁹

THE CITY IN A SEWER

Yet, the community that, by confession, should be living out and advancing these countercultural values is itself wallowing in the mire of exploitative commercial sex. Research suggests 50% of Christian men in the U.S. view porn on a regular basis.⁸⁰ Up to 10% of the total Christian population in the U.S. may suffer from sexual addiction.⁸¹ And in at least one study, 40% of pastors confessed to looking at pornography.⁸²

And so, the injustice of commercial sexual exploitation is not resisted and opposed by the very community that should do so, pursuant to its profession of faith; worse, the injustice is actually consumed and thus perpetuated. This situation exists due to many factors—apathy, indulgence, emotional brokenness, spiritual slovenliness, *etc.* But perhaps the most important factor in the spread of injustice is the absence of an individual and collective pursuit of justice.

A LIFESTYLE OF JUSTICE

" JUSTICE HAS NOT BEEN A WELL-TAUGHT SUBJECT FOR MOST OF US. UNTIL NOW, POSSIBLY." GORDON MACDONALD⁸³

Purity. Integrity. Wholeness. Decency. These are a few of the words commonly employed in discussions regarding the nature of Christian sexual morality and proper sexual conduct. Perhaps, in a sexually exploitative global environment such as now exists, we must consider employing a new term (and, more importantly, the virtue it represents): justice.

JUSTICE IS...

An oft-used word that defies easy definition, "justice" represents many things to many people. A majority of us, possibly, view it primarily in the "law and order" sense—the proper administration of the rules of law or equity in a given jurisdiction through established legal mechanisms and procedures.

Certainly that is not an incorrect view, but it is incomplete, and perhaps disastrously so. For viewing justice simply as the efficient operation of a legal system places the responsibility for administering it within the sole province of specialists, *e.g.* judges, lawyers, law enforcement, *etc.* Such a limited view ignores a crucial element of the nature of justice, which is the principle or ideal of just dealing and right action.⁸⁴ This aspect of justice makes it a concern of every person, all the time, and a pursuit from which no one may claim exemption. Only when every individual in a community shoulders the burden of maintaining justice can it be "social" in any true sense.

A GODLY VIRTUE

That the Christian community would ever lose sight of justice as a focus of its words and deeds is an odd thing, a tragic thing, and quite out of touch with sound doctrine. Indeed, the Lord "loves justice,"⁸⁵ "leads the humble in justice,"⁸⁶ and "executes justice for the orphan and the widow";⁸⁷ "righteousness and justice are the foundations of His throne"⁸⁸ and "the works of His hands are truth and justice."⁸⁹ "He will not be disheartened or crushed until He has established justice in the earth."⁹⁰

Moreover, He demands justice from his people. We are to "do justice to the afflicted and destitute,"⁹¹ "to do good, seek justice, reprove the ruthless,"⁹² and to "let justice roll down like waters."⁹³ We are not to "disregard justice and the love of God,"⁹⁴ but to "exercise" justice with joy.⁹⁵

We serve a God of justice, Who calls us to be a people of justice.

" How blessed are those who keep justice, who practice righteousness at all times!" Psalm 106:3

RIGHT JUSTICE, JUST RIGHTEOUSNESS

A proper biblical understanding of justice recognizes that it is almost inseparable from righteousness; indeed, it is very difficult to establish the difference in meaning of the biblical terms *mishpat* (justice) and *tsedakah* (righteousness).⁹⁶ Abraham Heschel has submitted that "justice is a mode of action, [while] righteousness is a quality of the person"; the two coincide in the life of the individual, righteousness being reflected in just actions.⁹⁷

A concern for justice, therefore, is, as Augustine defined it, an act of love,⁹⁸ and involves both mercy and compassion.⁹⁹ Justice exists within interpersonal relationships.¹⁰⁰ The pursuit and “doing” of justice demands an a denial of self; in other words, the presence of justice is the existence of a relationship in which the gratification of “self” is subordinated to the legitimate interests, feelings, and desires of the other person.¹⁰¹

Marvin Olasky has used the phrase “relational justice” to embody this truth,¹⁰² which seems to be especially accurate in the context of sexual conduct. Indeed, the notion of “sexual justice” is receiving growing examination by ethicists, and for good reason.¹⁰³ Sexual activity, while designed to generate tremendous physical, emotional, and procreative pleasure, is also capable of producing terribly cruel and destructive effects in the individual, the family, and the community. And in an age when millions are sexually exploited for profit, and hundreds of millions more are targeted for desensitization for the sake of stimulating, so to speak, consumer activity, the need for a justice ethic that is broad and deep enough to inform our sexual thoughts, words, and deeds can no longer be ignored.

JUST LIVING

In light of the fact that, in the digital age, the injustice of sex trafficking and other forms of commercial sexual exploitation exist not only in every community but in every home, the Church especially must heed the call to embrace and live out the biblical mandate to seek and exercise justice. And the justice that must be sought is not vague and periodic; it is tangible, relational, and constant. It is an everyday justice that is required.

This vocation to pursue justice, by its nature, is located in our immediate relationships and environments, and realized in day-by-day decisions and choices.¹⁰⁴ It is manifested in love for others and self-control, and zealously defends the boundaries that shield innocence and purity from exploitation. It guards the marriage covenant and encourages and empowers a spouse. It does not consume the images of exploitation, thereby dealing justly with the victim who is otherwise being serially abused through pornographic images. Through dialogue and instruction, it protects children and peers from the harms of the sex industry’s depraved products. It is outspoken on behalf of the vulnerable and the oppressed. Most importantly, it is rooted in ceaseless prayer for justice, peace, and redemption.¹⁰⁵

Ultimately, a lifestyle of justice is a lifestyle of love. Therefore, in the words of John the Apostle, let us go forth and love “in deed and truth.”¹⁰⁶

The vision of the **p.u.r.e.JUSTICE** initiative is a community of Christ-followers embracing this lifestyle of justice every day. The biblical foundation of this vision centers primarily on Isaiah 1:17 and James 1:27, which, taken together, call men and women of God to seek justice, protect the vulnerable, and keep themselves unstained by the world. The lifestyle itself is built upon four pillars: prayer, understanding, resolve, and engagement.

PRAYER " IS THIS NOT THE FAST WHICH I CHOOSE, TO LOOSEN THE BONDS OF WICKEDNESS, TO UNDO THE BANDS OF THE YOKE, AND TO LET THE OPPRESSED GO FREE AND BREAK EVERY YOKE?" ISAIAH 58:6

We must devote ourselves to prayer.¹⁰⁷ We must pray that victims of sex trafficking and commercial sexual exploitation will be freed from their bondage and provided comfort, hope, and restoration. We must pray that their oppressors are prosecuted so that they may terrify no more. And we must pray that we and our loved ones be empowered to seek justice and protected from the snares of the unjust.

UNDERSTANDING " EVIL MEN DO NOT UNDERSTAND JUSTICE, BUT THOSE WHO SEEK THE LORD UNDERSTAND ALL THINGS." PROVERBS 28:5

We are stirred with a sense of urgency to seek justice when we are confronted with the reality of injustice. Therefore, we must do the hard work of investigating oppression and understanding it so that we may effectively oppose it. When we understand what sex trafficking is, where it happens, why it increases, and how the victims suffer, we are compelled to act. Knowledge of God's justice, righteousness, and compassion for the oppressed enables us to persevere in our action and keeps us from despair.

RESOLVE " DO NOT INCLINE MY HEART TO ANY EVIL THING, TO PRACTICE DEEDS OF WICKEDNESS WITH MEN WHO DO INIQUITY, AND DO NOT LET ME EAT OF THEIR DELICACIES." PSALM 141:4

In a sexualized culture, we must resolve not to be consumers of or collaborators in exploitation. We cannot effectively or in good conscience oppose the injustice of trafficking, prostitution, and pornography if we are partaking of its poisonous fruit. Selfless love, not self-gratification, must define the words and deeds of the just; if not, hypocrisy will lead to ineffectiveness, derision, and demise. Moreover, to achieve success in this endeavor, we must support one another. This resolve can only be maintained and strengthened in community; trusted relationships that provide accountability and encouragement are required to continue faithfully down the rigorous and narrow path of personal integrity and moral excellence.

ENGAGEMENT " OPEN YOUR MOUTH FOR THE MUTE, FOR THE RIGHTS OF ALL THE UNFORTUNATE. OPEN YOUR MOUTH, JUDGE RIGHTEOUSLY, AND DEFEND THE RIGHTS OF THE AFFLICTED AND NEEDY." PROVERBS 31:8-9

Only after we have been enlightened and strengthened through prayer, understanding, and resolve can we engage in effective action to bring about justice for the victims of exploitation and abuse; but act we must. Day by day, moment by moment, we must engage in the business of doing justice within our own relationships. Some days, for some people, that may involve directly caring for victims of sex trafficking, prosecuting traffickers, or raising awareness (see the accompanying resource list for information to those ends); but most days, for most people, it will mean loving their spouse, protecting their children, respecting others, controlling their impulses, guarding their steps, and educating those around them. This type of engagement in a justice lifestyle may not end up featured in investigative documentaries—but it can, and will, change the world.



RESOURCES

The following list sets forth a few of the many excellent resources available from other individuals, organizations, and agencies on the issues of human trafficking and commercial sexual exploitation:

BOOKS

Disposable People: New Slavery in the Global Economy, Kevin Bales (University of California Press, 1999)

The Slave Next Door: Human Trafficking and Slavery in America Today, Kevin Bales and Ron Soodalter (University of California Press, 2009)

Not For Sale: The Return of the Global Slave Trade—And How We Can Fight It, David Batstone, (Harper, 2007)

Global Woman: Nannies, Maids, and Sex Workers in the New Economy, Barbara Ehrenreich and Arlie Russell Hochschild (Henry Holt, 2002)

Good News About Injustice: A Witness of Courage in a Hurting World, Gary Haugen (InterVarsity Press, 1999)

Terrify No More: Young Girls Held Captive and the Daring Undercover Operation to Win Their Freedom, Gary Haugen and Gregg Hunter (Thomas Nelson, 2005)

The Natashas: Inside the New Global Sex Trade, Victor Malarek (Arcade, 2003)

WEBSITES

Free the Slaves www.freetheslaves.net

International Justice Mission www.ijm.org

Love146 www.love146.org

Polaris Project www.polarisproject.org

Renewal Forum www.renewalforum.org

The Salvation Army www.salvationarmyusa.org

Shared Hope International www.sharedhope.org

U.S. Conference of Catholic Bishops www.usccb.org

U.S. Department of State www.state.gov/g/tip

U.S. Department of Health and Human Services www.acf.hhs.gov/trafficking

World Hope International www.worldhope.org

NOTES

- ¹ United States Department of State, *2009 Trafficking in Persons Report ("TIP Report")*, p. 8. The International Labor Organization ("ILO") estimates that there are at least 12.3 million adults and children in forced labor, bonded labor, and commercial sexual servitude.
- ² Kevin Bales, *Disposable People: New Slavery in the Global Economy* (University of California Press, 2004), p. 8.
- ³ TIP Report, p. 8, citing ILO estimates.
- ⁴ TIP Report, p. 22, citing UNICEF estimates.
- ⁵ Ernie Allen is the President and CEO of the National Center for Missing and Exploited Children. This quote is from his briefing for the Congressional Victims Rights Caucus and the Congressional Human Trafficking Caucus on July 21, 2009. Transcript accessed at http://www.missingkids.com/missingkids/servlet/NewsEventServlet?LanguageCountry=en_US&Pagelid=4079.
- ⁶ Women and girls trafficked into prostitution are often shown pornography as part of their "training," and are often filmed performing sexual acts. See Melissa Farley, "Renting an Organ for Ten Minutes: What Tricks Tell Us about Prostitution, Pornography, and Trafficking," in *Pornography: Driving the Demand in International Sex Trafficking*, ed. David E. Guinn and Julie DiCaro (Captive Daughters Media, 2007), p. 145. See also Roy Wenzel, "Child Sex Trafficking is a Growing Problem in Wichita," *The Wichita Eagle*, May 24, 2009, accessed on June 9, 2009 at <http://www.kansas.com/news/v-print/story/824445.html>.
- ⁷ Bales, *Disposable People: New Slavery in the Global Economy*, pp. 34-36.
- ⁸ 22 U.S.C. 7102(9).
- ⁹ See United States Department of Justice ("DOJ") description of sex trafficking at <http://www.usdoj.gov/criminal/ceos/trafficking.html>.
- ¹⁰ Linda A. Smith, Samantha Healy Vardaman, Melissa A. Snow, *The National Report on Domestic Minor Sex Trafficking* (Shared Hope International, 2009), p. 5.
- ¹¹ 22 U.S.C. 7101(2).
- ¹² *Id.*
- ¹³ 22 U.S.C. 7102(8)(A).
- ¹⁴ 22 U.S.C. 7102(2)(B).
- ¹⁵ Roy Wenzel, "Child Sex Trafficking is a Growing Problem in Wichita," *The Wichita Eagle*, May 24, 2009, accessed on June 9, 2009 at <http://www.kansas.com/news/v-print/story/824445.html>.
- ¹⁶ TIP Report, p. 9.
- ¹⁷ Wenzel, "Child Sex Trafficking is a Growing Problem in Wichita," *The Wichita Eagle*, May 24, 2009.
- ¹⁸ TIP Report, p. 8.
- ¹⁹ United States Department of Health and Human Services ("HHS"), *Human Trafficking Fact Sheet*, accessed on October 21, 2009 at http://www.acf.hhs.gov/trafficking/about/fact_human2004.pdf.
- ²⁰ Smith, Healy Vardaman, Snow, *The National Report on Domestic Minor Sex Trafficking*, p. 4. See also a 2001 University of Pennsylvania study referenced by the DOJ at <http://www.usdoj.gov/criminal/ceos/trafficking.html>.
- ²¹ See Melissa Farley, *Prostitution & Trafficking in Nevada: Making the Connections* (Prostitution Research & Education, 2007) p. 95. Farley states that "Las Vegas has become a hub of illegal prostitution and sex trafficking that takes place in casinos, hotels, strip clubs, the street, illegal home brothels, and massage parlors." For information on estimates regarding human trafficking in the greater Cincinnati area, see *Greater Cincinnati Human Trafficking Report*, which was sponsored by the National Underground Railroad Freedom Center and is available at <http://www.freedomcenter.org/slavery-today/>.
- ²² HHS Human Trafficking Fact Sheet, accessed on October 21, 2009 at http://www.acf.hhs.gov/trafficking/about/fact_human2004.pdf. See also Victor Malarek, *The Natashas: Inside the New Global Sex Trade* (Arcade, 2004), pp. 31-33. Farley, *Prostitution & Trafficking in Nevada: Making the Connections*, pp. 4-5.
- ²³ 22 U.S.C. 7102(2).
- ²⁴ Bales, *Disposable People: New Slavery in the Global Economy*, pp. 37-48.
- ²⁵ *Id.* at p. 72.
- ²⁶ Malarek, *The Natashas: Inside the New Global Sex Trade*, pp. 23-25.
- ²⁷ *Id.* at pp. 40-43.
- ²⁸ See Farley, *Prostitution & Trafficking in Nevada: Making the Connections*, p. 2. Farley's research into the legal prostitution industry in Nevada shines a light on the abuse and exploitation, indeed the trafficking it involves, that is inherent to prostitution, even when it is "legalized."
- ²⁹ See, e.g., Wenzel, "Child Sex Trafficking is a Growing Problem in Wichita," *The Wichita Eagle*, May 24, 2009.
- ³⁰ Many studies and reports are available that demonstrate the reality that victims of sex trafficking in the United States come from all racial, cultural, and socio-economic groups—though certain factors do increase individuals' vulnerability. See Smith, Healy Vardaman, Snow, *The National Report on Domestic Minor Sex Trafficking*. Jeremy M. Wilson and Erin Dalton, *Human Trafficking in Ohio: Markets, Responses, and Considerations* (Rand Corporation, 2007), pp. 6-7. Lohud.com, "Sex Slavery in the Suburbs?," May 25, 2009. Eric Johnson, "Hidden Epidemic: Children Recruited to be Sex Slaves," *WTOP.com*, August 11, 2008, accessed on June 9, 2009 at <http://www.wtop.com/?nid=596&sid=1457483>.
- ³¹ Alan Johnson, "Sex-Trade Workers Might be Victims," *The Columbus Dispatch*, March 25, 2009. Kevin Poulsen, "Pimps Go Online to Lure Kids into Prostitution," *Wired Magazine*, February 25, 2009, accessed on June 9, 2009 at <http://wired.com/threatlevel/2009/02/pimping>. Jenn Abelson, "Craigslist Changes get Early Approval," *The Boston Globe*, June 2, 2009.

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- ³² According to Ernie Allen, “We have looked at the enemy, and he is us.” “U.S. ‘Asleep at the Wheel’ on Child Porn,” *MSNBC*, October 5, 2009, accessed at http://www.msnbc.msn.com/id/33181170/ns/us_news-crime_and_courts/.
- ³³ TIP Report, p. 31. See also P.J. Huffstetter, “See No Evil,” *The Los Angeles Times*, January 2003, accessed on August 28, 2009 at <http://www.latimes.com/news/local/la-me-pornindustry-jan2003,0,1780031.story>.
- ³⁴ Shared Hope International, *Demand: A Comparative Examination of Sex Tourism and Trafficking in Jamaica, Japan, the Netherlands, and the United States*, p. 19, accessed at <http://www.sharedhope.org/files/DEMAND.pdf>. For further reading on how the Internet is changing and facilitating trafficking and commercial sexual exploitation, see Malarek, *The Natashas*, p. 73, and Farley, *Prostitution and Trafficking in Nevada*, p. 155.
- ³⁵ Joe Matyas, “Prostitution, Porn Linked to Human Trafficking,” *The London Free Press*, May 20, 2009, accessed at <http://lfpres.ca/newsstand/News/CanadaWorld/2009/05/20/pf-9507356.html> on June 9, 2009. See also Father John Flynn, “Cleaning Up the Internet: Concern Over Harmful Effects of Pornography,” *Zenit.org*, January 18, 2009, accessed at <http://www.zenit.org/article-24829?l=english>.
- ³⁶ Catherine A. MacKinnon is a professor of law at the University of Michigan Law School. Quote is from “Pornography as Trafficking,” in *Pornography: Driving the Demand in International Sex Trafficking*, ed. David E. Guinn and Julie DiCaro (Captive Daughters Media, 2007), p. 145.
- ³⁷ *Final Report of the Attorney General’s Commission on Pornography* (Rutledge Hill, 1986), p. 7.
- ³⁸ *Id.* See also David Guinn, “Pornography, Prostitution, and International Sex Trafficking: Mapping the Terrain,” in *Pornography: Driving the Demand in International Sex Trafficking*, p. 17. The quotation is from Justice Potter Stewart’s concurring opinion in *Jacobellis v Ohio*, 378 U.S. 184 (1964).
- ³⁹ Webster’s New World College Dictionary, Third Edition.
- ⁴⁰ Farley, *Prostitution & Trafficking in Nevada: Making the Connections*, p. 153.
- ⁴¹ 22 U.S.C. 7102(3).
- ⁴² See Ohio’s definition of “prostitute” at 29 ORC 2907.01(D)—“a male or female who promiscuously engages in sexual activity for hire, regardless of whether the hire is paid to the prostitute or to another”; see also Mackinnon, “Pornography as Trafficking,” in *Pornography: Driving the Demand in International Sex Trafficking*, p. 33.
- ⁴³ Farley, *Prostitution & Trafficking in Nevada: Making the Connections*, p. 153.
- ⁴⁴ “The Trouble with Pornography: Hard Times,” *The Economist*, September 10, 2009.
- ⁴⁵ *Id.*
- ⁴⁶ CNBC, “Porn: Business of Pleasure,” accessed at <http://www.cnn.com/id/29960781>.
- ⁴⁷ Huffstetter, “See No Evil,” *The Los Angeles Times*, January 2003.
- ⁴⁸ *Final Report of the Attorney General’s Commission on Pornography*, pp. 229-230.
- ⁴⁹ Mackinnon, “Pornography as Trafficking,” in *Pornography: Driving the Demand in International Sex Trafficking*, p. 32.
- ⁵⁰ *Id.*
- ⁵¹ Farley, *Prostitution & Trafficking in Nevada: Making the Connections*, p. 154.
- ⁵² Huffstetter, “See No Evil,” *The Los Angeles Times*, January 2003.
- ⁵³ *Id.*
- ⁵⁴ 22 U.S.C. 7102(9).
- ⁵⁵ *Final Report of the Attorney General’s Commission on Pornography*, p. 233. See also MacKinnon, “Pornography as Trafficking,” in *Pornography: Driving the Demand in International Sex Trafficking*, p. 32.
- ⁵⁶ September 15, 2009 Press Release from The Pink Cross Foundation. For other testimonies from former pornography performers, see <http://www.shelleylubben.com/>. While the federal Trafficking Victims Protection Act defines “coercion” somewhat narrowly, some states expand the definition to specifically include the tactics sometimes employed in the making of pornography. For example, see the definition of “coercion” in the state of Arizona’s anti-trafficking law, found at ARS 13-1307(E)(1), which includes such activities as “abusing or threatening to abuse the law or the legal system,” “causing or threatening to cause financial harm to any person,” and “facilitating or controlling another person’s access to a controlled substance.”
- ⁵⁷ Pamela Paul, *Pornified: How Pornography is Transforming Our Lives, Our Relationships, and Our Families* (Henry Holt, 2005), p. 5.
- ⁵⁸ PBS Frontline, *American Porn*, transcript available at <http://www.pbs.org/wgbh/pages/frontline/shows/porn/etc/script.html>.
- ⁵⁹ *Id.*
- ⁶⁰ *Id.*
- ⁶¹ “How iPhone is Changing Porn,” *IndiaTimes Infotech*, January 17, 2009, accessed at <http://infotech.indiatimes.com/articleshow/msid-3988007,prtpage-1.cms>.
- ⁶² Paul, *Pornified*, p. 5.
- ⁶³ Pamela Paul, “From Pornography to Porno to Porn: How Porn Became the Norm,” accessed at http://www.winst.org/family_marriage_and_democracy/social_costs_of_pornography/Paul%20-%20How%20Porn%20became%20the%20Norm.pdf.
- ⁶⁴ Shared Hope International, *Demand*, p. 19.
- ⁶⁵ *Id.* See also Julie Bindel, “The Dangers of False Distinctions Between Pornography, Prostitution, and Trafficking,” in *Pornography: Driving the Demand in International Sex Trafficking*, p. 74.
- ⁶⁶ Courtney B. Davis Olds, “Pornography is Everybody’s Problem,” *Prism Magazine*, September/October 2008, p. 13.

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⁶⁷ Michael Leahy, *Porn @ Work* (Northfield, 2009), p. 159.

⁶⁸ Davis Olds, "Pornography is Everybody's Problem," *Prism Magazine*, p. 13.

⁶⁹ See the following for excellent discussions of how porn is normalized through diverse media and retail goods: Paul, *Pornified*, pp. 4-8; Bindel, "The Dangers of False Distinctions Between Pornography, Prostitution, and Trafficking," in *Pornography: Driving the Demand in International Sex Trafficking*, p. 73; Ross Douthat, "Is Pornography Adultery?," *The Atlantic*, October 2008, accessed at <http://www.theatlantic.com/doc/200810/adultery-porn>.

⁷⁰ Leahy, *Porn @ Work*, pp. 121-130.

⁷¹ *Id.* at pp. 121-130, p. 159.

⁷² Richard Jerome, "The Cyberporn Generation," *People Magazine*, April 26, 2004, accessed at <http://www.people.com/people/archive/article/0,,20149941,00.html>. Regarding the danger to young boys and the "epidemic on our hands," see Paul, "From Pornography to Porno to Porn: How Porn Became the Norm," p. 14. For a shocking description of the global nature of L.A. produced porn and the violence it generates, see Tim Samuels, "Africa Goes Hardcore," *The Guardian*, August 30, 2009, accessed at <http://www.guardian.co.uk/commentisfree/2009/aug/30/pornography-corporate-responsibility-developing-world>.

⁷³ Davis Olds, "Pornography is Everybody's Problem," *Prism Magazine*, p. 13.

⁷⁴ For a description of the "ambush" tactics used by pornography producers and distributors, see Shared Hope International, *Demand*, pp. 18-19.

⁷⁵ See Genesis 1:27.

⁷⁶ See Ephesians 5:22-33.

⁷⁷ See John 17:22-26; I Timothy 5:2.

⁷⁸ See I Thessalonians 3:11-13.

⁷⁹ See Deuteronomy 10:18.

⁸⁰ Davis Olds, "Pornography is Everybody's Problem," *Prism Magazine*, p. 13.

⁸¹ Mark Laaser, *Healing the Wounds of Sexual Addiction* (Zondervan, 2004), p. 15.

⁸² *Id.*

⁸³ Gordon MacDonald is Editor-at-Large of *Leadership Journal*. The quotation is from "Speaking into the Meltdown," *Leadership*, Spring 2009.

⁸⁴ See the definition of "justice" at Merriam-Webster's Online Dictionary, <http://www.merriam-webster.com>.

⁸⁵ Isaiah 61:8.

⁸⁶ Psalm 25:9.

⁸⁷ Deuteronomy 10:18.

⁸⁸ Psalm 97:2.

⁸⁹ Psalm 111:7.

⁹⁰ Isaiah 42:4.

⁹¹ Psalm 82:3.

⁹² Isaiah 1:17.

⁹³ Amos 5:24.

⁹⁴ Luke 11:42.

⁹⁵ Proverbs 21:15.

⁹⁶ Abraham Heschel, *The Prophets* (HarperCollins, 1962), p. 200.

⁹⁷ *Id.* at pp. 200-201.

⁹⁸ St. Augustine, *Of the Morals of the Catholic Church*, Chapter 15.

⁹⁹ Heschel, *The Prophets*, p. 201.

¹⁰⁰ *Id.* at p. 209.

¹⁰¹ *Id.*

¹⁰² Marvin Olasky, "Is Social Justice Just Ice?," *Townhall.com*, August 19, 2009, accessed at http://townhall.com/columnists/MarvinOlasky/2009/08/19/is_social_justice_just_ice.

¹⁰³ For example, see Margaret Farley's discussions of "just love," "just sex," and "sexual justice" in *Just Love: A Framework for Christian Sexual Ethics* (Continuum, 2006).

¹⁰⁴ "Everyday Christianity: To Hunger and Thirst for Justice," the United States Conference of Catholic Bishops, accessed at <http://www.usccb.org/sdwp/projects/everyday.shtml>.

¹⁰⁵ See Proverbs 31:8-9.

¹⁰⁶ 1 John 3:18.

¹⁰⁷ See Colossians 4:2.

