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# Engaging Christian Communities in Ending Sexual Exploitation:

A Toolkit and Resource Guide

Chicago Alliance Against Sexual Exploitation

2010



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# Introduction

## Chicago Alliance Against Sexual Exploitation

**(CAASE)** is committed to building a global community free from sexual exploitation. We know that all forms of sexual exploitation, including sexual assault and the commercial sex trade, are detrimental to a healthy society and undermine the dignity of all people.

**CAASE** believes in stopping sexual exploitation by directly addressing the culture, institutions, and individuals that perpetrate, profit from, or tacitly support, sexually exploitive acts against people. To accomplish our mission, CAASE: seeks legal repercussions on behalf of survivors against perpetrators of sexual harm; advocates for policies and legislation that hold sexual exploiters accountable; creates and implements prevention initiatives including providing safe spaces for survivors to give testimony about their experiences; and develops resources that empower individuals and communities to stand with victims of sexual harm and take actions against sexual exploiters.

*Engaging Christian Communities in Ending Sexual Exploitation* is a resource created by the Chicago Alliance Against Sexual Exploitation (CAASE) for groups within faith communities (i.e., women's groups, study groups, social groups, etc.) and any other individuals of faith who are passionate about ending sexual exploitation. This toolkit provides background information on issues surrounding prostitution and other forms of sexual exploitation both generally and affecting Chicago specifically, including pathways to entry, barriers to exiting, and the role that customers and pimps play in maintaining and profiting from the sex trade. This kit can be used to raise awareness *and* mobilize your community to join the fight to end sexual exploitation. As Christians, it is imperative that we take action on this issue. As followers of a faith permeated with social justice and helping those who are suffering, there is no choice *but* to be a voice for justice.

This toolkit includes the following resources:

- Biblical passages and reflective questions that can help you explore the issues surrounding prostitution in a way that is spiritually relevant to your community
- Practical action steps to eliminate the exploitation of women and children
- A section describing specific groups that have taken positions against sexual exploitation
- Lists of organizations, both faith-based and secular, that are working to end sexual harm against women and children

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## How Christian Communities Can Help

Christian tradition is rooted in the concepts of love and compassion, and these overarching values form the foundation for Christians' leadership roles in social justice efforts throughout the world. With a long history of striving to make the world better for all, Christian communities can play a key role in the fight to end human trafficking and sexual exploitation. This kit is a tool that can be a catalyst for activism within congregations. The toolkit can be used by groups within faith communities that are interested in working towards social change (women's groups, social justice groups, young adult groups, etc.), as well as by any individual who is passionate about ending sexual harm.

Prostitution and human trafficking are human rights violations that occur in neighborhoods all over Chicago, throughout Illinois, and indeed worldwide. As long as people remain unaware of the root cause and extent of sexual exploitation, the trauma experienced by victims will continue to grow. Christian communities can be a vehicle for both raising awareness and advocating on behalf of the victims of sexual exploitation.

This toolkit focuses specifically on the importance of ending *the demand* for paid sex. While this is just one piece of a complicated puzzle, it is the piece that is most commonly overlooked. Providing prostituted individuals with social services and other resources is vital for helping them exit prostitution, but as long as demand exists, vulnerable individuals will continue to be recruited and coerced into the sex trade. Purchasing sex is never justified, no matter a person's circumstances, and serves to support an industry that profits from sexual exploitation and harm. That is why we are reaching out to you to help us *end the demand*.

We hope that you will use this toolkit to educate your fellow congregation members about the harms of human trafficking and sexual exploitation and work with them to identify ways to take action toward change.



### Activist Spotlight: William Wilberforce

In the 1700's, 11 million people were captured in Africa and transported to the West Indies to be enslaved in forced labor and bondage. Britain was responsible for the largest proportion of the slave trade.

A young member of the English Parliament, William Wilberforce, decided something needed to be done to stop this human rights violation. As he became a prominent leader in Britain against the slave trade, he inspired others to give of their time, their talent, and their money to change the world around them.

In 1784, Wilberforce developed a deeper relationship with Christianity, which helped solidify his conviction for his work against the slave trade. Wilberforce grew into a kind but firm leader who created a diverse coalition to join him in his abolitionist work.

Through tireless activism, this group helped pass legislation in England that abolished the UK slave trade. This legislation, in turn, greatly influenced the abolition of the slave trade in America and ultimately in France.

The emancipation leader Frederick Douglass praised Wilberforce and his co-workers by describing their work as what "finally thawed the British heart into sympathy for the slave, and moved the strong arm of government in mercy to put an end to this bondage."



Another person known for anti-slavery work in 18<sup>th</sup> and 19<sup>th</sup> century England is Elizabeth Heyrick. She campaigned for immediate, not gradual, abolition of slavery and led women's groups to successfully challenge men such as Wilberforce to quicker action.

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<sup>1</sup> Wilberforce Central, <http://www.wilberforcecentral.org>.

<sup>2</sup> The Abolition of Slavery Project, [http://abolition.e2bn.org/people\\_31.html](http://abolition.e2bn.org/people_31.html).

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# Information on Prostitution

## The Role of Supply and Demand

Solving the issue of prostitution is complicated. Individuals involved in the sex trade need a variety of social services and other resources to exit the sex trade safely. Unfortunately, instead of viewing these individuals as victims in need of assistance, society tends to label them as criminals. This leads to a criminal justice response that disproportionately targets those selling sex and not the men who are purchasing or the pimps and traffickers who are profiting. In 2008 nearly two-thirds of prostitution-related arrests in Chicago were of the women who were prostituting, while one-third were of customers, and only about 1 percent were pimps.<sup>3</sup> Although ample research informs us that the customers (or "johns"), pimps, and traffickers are fueling the sex trade and abusing the women and girls in prostitution, the criminal justice and legal systems continue to target and punish the victims. **This one-sided focus fails to address**

**For those of us who are in position to do something to combat human slavery, however small our contribution, neutrality is a sin.**

—Inspector General Joseph E. Schmitz,  
Department of Defense

**the root cause of prostitution: the demand to purchase sex.** As long as this demand exists, more vulnerable women and children will be forced, coerced, and manipulated to meet the demand. The equation is simple: eliminate demand, eliminate commercial sexual exploitation.

In Illinois, incarceration rates for felony prostitution (again, just the selling side of the transaction) have increased by nearly 1000 percent since 1995, causing women in prostitution to face further barriers towards rehabilitation since an arrest record makes it more difficult to secure a job or home. The Johns, on the other hand, receive lesser punishments, such as car impoundment, fines, and municipal violations, resulting

in very little deterrence. Clearly, this \$9-million-a-year<sup>4</sup> strategy is not working.

Prostitution will not end unless we end the demand. By shifting the community focus from targeting women in the sex trade to eliminating the demand for paid sex, we believe that we will see a real reduction in prostitution, and the harms associated with it, in our communities and in our city.

### Prostitution in Chicago

**Between 16,000 and 24,000 women and girls are impacted by the sex trade in Chicago every day.<sup>5</sup>**

Research conducted both in Chicago and nationwide reveals that a substantial percentage of women in prostitution are homeless, and/or survivors of domestic violence and sexual assault, and often start selling sex at a very young age. Many also experience mental health and substance abuse issues that go untreated.

<sup>3</sup> Data compiled by the Mayor's Office on Domestic Violence for the *Innersystems Assessment* and obtained through the Chicago Police Department.

<sup>4</sup> City of Chicago's estimated cost of arresting, prosecuting and detaining people for prostitution offenses (Sentencing Project 2002), [www.sentencingproject.org](http://www.sentencingproject.org).

<sup>5</sup> C. O'Leary and O. Howard, *The Prostitution of Women and Girls in Metropolitan Chicago: A Preliminary Prevalence Report* (Center for Impact Research, 2001).

<b>Prostitution Facts</b>	
Prostitution is an act of violence which is intrinsically traumatizing.	
<b>Average Age Entering Prostitution</b>	13.5
reported a history of sexual abuse in childhood	85%
reported a history of incest	70%
<b>Percentage That Said Porn Taught Them What Was Expected Of Them</b>	52%
said porn was used to illustrate client demands	80%
said pimps regularly exposed them to porn	30%
<b>Rough Percentage Of Prostitutes Who Were Victims Of Rape</b>	75%
prostituted women who had pimps	90%
prostituted women raped by pimps	85%
Prostituted Women Were Raped 16 Times Yearly By Pimps	
<b>Of 475 Women, Men And Transgender People In Prostitution From 5 Countries (South Africa, Thailand, Turkey, USA, Zambia):</b>	
raped in prostitution	62%
physically assaulted	73%
currently or formerly homeless	72%
Wanted To Escape Prostitution Immediately	92%
<b>Girls And Women In Prostitution Have A Mortality Rate 40 Times Higher Than The National Average</b>	
women in escort prostitution that have attempted suicide	75%
completed suicides of prostituted women of all completed suicides reported by hospitals	15%
Ingredients: Excerpted from the Prostitution Fact Sheet, compiled by Melissa Farley, at the Prostitution Research & Education site, <a href="http://prostitutionresearch.com">prostitutionresearch.com</a> .	

Additionally, these individuals often face extreme physical violence, sexual harm, and psychological trauma. Research on women working as prostitutes in Chicago shows that approximately 90 percent are physically, sexually, and emotionally abused at the hands of traffickers and customers. This abuse results in a myriad of health problems, including migraines, memory problems, sleeplessness, depression, post-traumatic stress disorder, and eating disorders. These problems add further complications to physical health problems associated with prostitution, such as suffering from sexually transmitted infections and HIV/AIDS.

### The Commercial Sexual Exploitation of Children

The overwhelming majority of individuals engaged in prostitution have a history of physical and/or sexual abuse, with estimates ranging from 65 to 90 percent.<sup>6</sup> Incest has long been considered a form of “boot camp” for prostitution because it teaches its victims to expect and accept abuse, even from the people who claim to love and care for them most. It also teaches young people how to dissociate their bodies from their minds, and as many women in the sex trade have expressed, being able to dissociate is necessary to survive the trauma of prostitution.

Domestic sex traffickers, commonly referred to as pimps, target particularly vulnerable youth, such as runaway and homeless adolescents (one out of every three teens on the street will be lured toward prostitution within 48 hours of leaving home<sup>7</sup>), and are constantly searching for younger victims. Pimps understand the circumstances and tactics necessary to compel an individual into the sex trade and look for the most vulnerable women and girls to physically coerce or emotionally manipulate through false promises and verbal abuse.

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 He promised me everything and better. Clothes, cars, house, himself. I was just looking for someone to love and love me.  
 —prostitution survivor
 
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<sup>6</sup> M. Farley et al., “Prostitution and Trafficking in Nine Countries: An Update on Violence and Posttraumatic Stress Disorder” in M. Farley, ed., *Prostitution, Trafficking, and Traumatic Stress* (New York: Haworth, 2003), 33-74.  
<sup>7</sup> National Center for Missing and Exploited Children, [www.missingkids.com](http://www.missingkids.com).  
<sup>8</sup> J. Raphael and J. Ashley, *Domestic Sex Trafficking of Chicago Women and Girls* (Illinois Criminal Justice Information Authority, DePaul University College of Law, 2003).

## Prostitution is not the oldest profession, but the oldest form of oppression.

— US Department of State, Bureau of Public Affairs,  
“The Link between Prostitution and Sex Trafficking”

Nationally, the average age females enter the sex trade is 12-14.<sup>9</sup> In Chicago, according to the Center for Impact Research, 35 percent of all women in the sex trade entered before the age of 15.<sup>10</sup> The effects are devastating for these children. Youth in prostitution are seriously affected developmentally, suffering from lack of sleep, loss of appetite and concentration, addiction to drugs, and a feeling of intense isolation and disconnectedness. Additionally, they are often targeted by law enforcement and treated as criminals, even though federal law states that any child under the age of 18 who has been forced to perform a commercial sex act is a victim of a severe form of trafficking.<sup>11</sup>

### Prostitution vs. Human Trafficking: Similarities and Difference

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood . . . Everyone has the right to life, liberty and security of person.

—United Nations, articles 1 and 3 of the Universal Declaration of Human Rights (1948)

When we think of a woman in prostitution compared to a sex trafficking victim, different images often come to mind. We tend to blame women in prostitution for their involvement in the sex trade but view sex trafficking victims as innocent. Indeed, our response to sex trafficking victims is almost uniformly sympathetic, while our response to women in prostitution is usually arrest and incarceration. So what is the real difference between sex trafficking and prostitution?

The William Wilberforce Trafficking Victims Protection Reauthorization Act of 2008 defines “severe forms of trafficking in persons” as the following:

- 1) sex trafficking in which a commercial sex act is induced by force, fraud, or coercion or in which the person induced to perform such an act is under 18, or

<sup>9</sup> U.S. Department of Justice. (2007). *Domestic Sex Trafficking of Minors*. Washington, DC.

<sup>10</sup> Raphael, J. & Shapiro, D. (2002). *Sisters Speak Out: The Lives and Needs of Prostituted Women in Chicago*. Center for Impact Research.

<sup>11</sup> *William Wilberforce Trafficking Victims Protection Reauthorization Act of 2008*, Public Law 110-457, 110<sup>th</sup> Cong. (December 23, 2008), codified at US Code 18 section 1591.

2) the recruitment, harboring, transportation, provision, or obtaining of a person for labor or services, through the use of force, fraud or coercion for the purpose of subjection to involuntary servitude, peonage, debt bondage, or slavery.<sup>12</sup>

**We're talking about money here. Millions of dollars and these people don't think about these women as human beings. They think of them as dollars and cents. Chicago, Houston, St. Paul, Minnesota—these crimes are happening in every community in America big and small.**

—Marcie Forman, Director of Investigations for Immigration Customs Enforcement

Sex trafficking is just one of the many subcategories of human trafficking. Although prostitution does not always fall under the category of trafficking, pimps often use coercion and other dishonest recruitment tactics similar to those employed by traffickers.

Legally, an adult in prostitution who entered the sex trade entirely of her or his own volition, and where there is no third-party involvement, is not considered a victim of trafficking. Yet it is important to move *beyond* legal definitions to understand the human rights violations experienced by both trafficked and non-

trafficked individuals in prostitution.

The sexual and physical violence and psychological harm inherent in prostitution erode an individual's human dignity and even basic health because prostitution inhibits the individual's ability to live a life free from violence and harm. For example, a study by the Center for Impact Research confirmed that prostituted women in Chicago face a wide array of violence, including physical and sexual assault, as well as high rates of psychological trauma, homelessness, drug addiction, and chronic health problems.<sup>13</sup>

When we compare the life circumstances that precede entry into prostitution and sex trafficking and assess the overall devastation of sex trade involvement, the line between prostitution and trafficking becomes blurred. Regardless of whether or not an individual is involved in prostitution as a result of human trafficking or because of limited life opportunities, the reality is that the sex trade is incredibly harmful, dangerous and demeaning. It is important to move past legal definitions to understand that sexual exploitation harms everyone involved.

**He has showed you, O man, what is good. And what does the LORD require of you?  
To act justly and to love mercy  
and to walk humbly with your God.**

—Micah 6:8

<sup>12</sup> Ibid.

<sup>13</sup> Raphael and Shapiro, *Sisters Speak Out*.

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# Relating Biblical Passages to the Issue of Sexual Exploitation

Below is a short compilation of biblical passages<sup>14</sup> that can be used for study groups. The passages focus on the inherent dignity and worth of all people, the state of oppression and slavery that exists even today, and our role and responsibility as defenders of human rights to work for justice and freedom. Biblical passages that explicitly prohibit prostitution have been intentionally omitted to help shift the focus away from the condemnation of individuals in the sex trade toward a more proactive approach: ending sexual exploitation by targeting the root cause—the demand.

Accompanying each biblical passage is a short paragraph noting its implications for congregations today. Our desire is that these references and questions will help individuals and groups determine how they can best respond to the multi-faceted aspects of prostitution and human trafficking.



**Every sixty seconds,  
two more children are  
forced into slavery.**

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<sup>15</sup> Stop the Traffik, [http://www.stopthetraffik.org/downloads/powerpoint\\_script.pdf](http://www.stopthetraffik.org/downloads/powerpoint_script.pdf).

# Slavery

## **Ecclesiastes 4:1**

<sup>1</sup>Again I looked and saw all the oppression that was taking place under the sun: I saw the tears of the oppressed—and they have no comforter; power was on the side of their oppressors—and they have no comforter.

**Reflections:** We live in a world prone to cruelty, a world of oppressors and the oppressed. Solomon, the author of Ecclesiastes, is known for two things: his wisdom and search for meaning apart from God. Solomon discovered that all is “vanity/meaningless” apart from God, “a chasing after the wind.” When we are left to our own devices, we focus solely on our own betterment and desires: “And I saw that all labor and all achievement spring from man's envy of his neighbor” (Ecc 4:4). When a person's focus becomes solely personal gain, violence and oppression are often not far behind. All we have to do is look around us to see the oppression that is occurring in our own city today. As spiritual beings, we realize that our focus cannot solely be our own health, wealth, and protection as this adds only limited meaning to our lives. When we pursue peace and justice for all, we reap the benefits of recognizing the meaning and significance of another's life in addition to our own.

- ◇ How often does our quest for significance consider or include the well-being of others? Whom and in what ways? What effects, positive or negative, can this have?
- ◇ What would be the benefits/drawbacks of focusing on the health, safety, and freedom of those for whom society generally ignores and oppresses?

*Prayer Pointer*—Pray that God opens our eyes to see the oppression that takes place around us.

# Mercy and Justice

## Isaiah 58:5-9

<sup>5</sup> Is this the kind of fast I have chosen,  
only a day for a man to humble  
himself?  
Is it only for bowing one's head like a  
reed  
and for lying on sackcloth and ashes?  
Is that what you call a fast,  
a day acceptable to the LORD?

<sup>6</sup> "Is not this the kind of fasting I have  
chosen:  
to loose the chains of injustice  
and untie the cords of the yoke,  
to set the oppressed free  
and break every yoke?

<sup>7</sup> Is it not to share your food with the hungry  
and to provide the poor wanderer with

shelter—  
when you see the naked, to clothe  
him,  
and not to turn away from your own  
flesh and blood?

<sup>8</sup> Then your light will break forth like the dawn,  
and your healing will quickly appear;  
then your righteousness will go before you,  
and the glory of the LORD will be your rear  
guard.

<sup>9</sup> Then you will call, and the LORD will answer;  
you will cry for help, and he will say: Here  
am I.  
"If you do away with the yoke of  
oppression,  
with the pointing finger and malicious  
talk,

**Reflections:** In this passage, God addresses certain rituals and explains that God does not want empty, meaningless actions. Depending on one's faith, fasting has different meanings and purposes. It can be done for atonement, as an expression of collaborative mourning and gratitude, as a declaration of the sincerity of one's faith, as an act of petition, and out of a desire to become closer to God. Repentance and generosity to those less fortunate are common themes that coincide with the practice of fasting. Many faiths require that the true significance of this act of worship should extend beyond the Sabbath and prescribed days and outside the doors of our house of worship. As this passage says, true fasting is "to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke (vs. 6)." To accomplish this, the passage says "share your food with the hungry and to provide the poor wanderer with shelter— when you see the naked, to clothe him, and not to turn away from your own flesh and blood (vs. 7)." In other words, faith requires action.

One of the many beautiful meanings of the name of God is "God will provide," or Jehovah Jireh. What does this mean? How is God providing for those who are trafficked or bound by the chains of prostitution? One way God provides is by giving each of us the ability to ameliorate the situations of those in need. God allows us the opportunity to be God's vessel through which mercy and justice are extended to the most vulnerable in society. It is an opportunity to be a part of something that is bigger than us, close to God's heart and a response to Isaiah's call for mercy and justice.

- ◇ Many women, men, and children in our city are hungry or homeless or lack other basic necessities such as clothing. Because of these circumstances, they may engage in the sex trade to meet their basic survival needs. How can we avoid turning our backs on these individuals?

*Prayer Pointer*—Pray for the opportunity to reach out to someone in need.

# Call to Action

## Isaiah 61:1-3

- <sup>1</sup> The Spirit of the Sovereign LORD is on me,  
because the LORD has anointed me  
to preach good news to the poor.  
He has sent me to bind up the brokenhearted,  
to proclaim freedom for the captives  
and release from darkness for the prisoners,
- <sup>2</sup> to proclaim the year of the LORD's favor  
and the day of vengeance of our God,  
to comfort all who mourn,
- <sup>3</sup> and provide for those who grieve in Zion—  
to bestow on them a crown of beauty instead of ashes,  
the oil of gladness instead of mourning,  
and a garment of praise instead of a spirit of despair.  
They will be called oaks of righteousness,  
a planting of the LORD for the display of his splendor.

**Reflections:** Perhaps you already know that human trafficking is often called “modern day slavery” and that victims of trafficking are all too often forced into prostitution. The same methods that are used in trafficking are used to enslave women and children in prostitution, the majority of whom have not “chosen” to be there. The oppressor uses coercion, deception, fraud, the abuse of power, abduction, threats, violence, and economic leverage such as debt bondage to manipulate individuals into a life from which they often cannot escape. Victims of trafficking are denied their God-given dignity.

Similar to the passage in Isaiah, Deuteronomy 15:15 says, “Remember that you were slaves in Egypt and the LORD your God redeemed you. That is why I give you this command today.” God asks each of us to remember where we came from, whether it was literal slavery in Egypt or the enslavement that we feel in our personal lives. God has been gracious and generous with each of us and asks the same from us toward others. God gives us the opportunity to share in bestowing beauty, gladness, and a spirit of praise, release, freedom, and healing.

- ◇ Deuteronomy implies that we have all been in slavery, though not always literally. How has God used others to proclaim freedom and healing, to provide beauty and gladness in your life?
- ◇ How can we be these vessels of healing and freedom for those in our community who are feeling trapped and broken?

*Prayer Pointer*—Ask God to reveal to you anything in your heart that might be preventing you from reaching out to others. Listen carefully and take action.

# Gifting and Competence

## 2 Corinthians 3: 5-6

<sup>5</sup>Not that we are competent in ourselves to claim anything for ourselves, but our competence comes from God. <sup>6</sup>He has made us competent as ministers of a new covenant—not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

**Reflections:** Rather than become prideful about our achievements and competence, we can give credit where credit is due. We are heirs to a new covenant not because of our own competence but because God gives us everything we need for a Spirit-filled life. When we achieve success in life, whether at work, school, or elsewhere, we can be thankful for what God has given us.

- ◇ Does competence come from our own knowledge or from God? Why is it important to acknowledge the interrelationship?
- ◇ Why are we competent? Are we using our intellect, skills, and compassion for others or for ourselves?
- ◇ How are the successes in our lives achieved?

*Prayer Pointer*—Thank God for what you have been given and find ways to share this gifting with others.

# Loving Like God

## Matthew 22:36-40

<sup>36</sup>"Teacher, which is the greatest commandment in the Law?" <sup>37</sup>Jesus replied: "Love the Lord your God with all your heart and with all your soul and with all your mind." <sup>38</sup>This is the first and greatest commandment. <sup>39</sup>And the second is like it: 'Love your neighbor as yourself.' <sup>40</sup>All the Law and the Prophets hang on these two commandments."

**Reflections:** When Jesus was asked what is the most important thing we can do, He answered that it is to love God—not distantly, but with all of our heart, with all of our soul, and with all of our mind. When we love God like this, we grow in love for that which God loves. Thinking about ourselves, for some of us, is an easy thing to do. It's natural and healthy, but it should not be our only focus. As followers of God, we are called to love God and to show that love through loving others—*all* others—as we love ourselves. The natural outgrowth of loving God is loving others.

- ◇ Jesus does not leave room for quibbling over His response to the Pharisee's question. The greatest command we can follow is to love God, first and foremost. The second is to love our neighbors as ourselves—not instead of ourselves or more than ourselves, but as ourselves. How do you define who your neighbors are? How do you love them as you love yourself?

*Prayer Pointer*—Pray for God to increase love in your life and deepen your understanding of love.

# Religion and Action

## James 1:27, 2:14-18

<sup>27</sup>Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.

<sup>14</sup>What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him? <sup>15</sup>Suppose a brother or sister is without clothes and daily food. <sup>16</sup>If one of you says to him, "Go, I wish you well; keep warm and well fed," but does nothing about his physical needs, what good is it? <sup>17</sup>In the same way, faith by itself, if it is not accompanied by action, is dead.

<sup>18</sup>But someone will say, "You have faith; I have deeds." Show me your faith without deeds, and I will show you my faith by what I do.

**Reflections:** Words without action are empty and useless. God does not want us to go through the motions, but to be fulfilled by what James calls "pure and faultless" religion. God confronts hypocrisy and requires that we not only "talk the talk" but "walk the walk." If we say that we love God's creation and we say that we love others as we have been loved, then we should literally and practically love our neighbor—or else our faith is, as James said, "dead."

- ◇ According to James, what constitutes religion? Why?
- ◇ What is the difference between faith and good deeds? Is one better than the other? Can one exist without the other? What is the benefit of having both? The detriment of not having both?
- ◇ What good does it do if we learn about and say that we care about exploited individuals within the sex industry, but then do nothing about it?

*Prayer Pointer*—Pray for people who have been exploited; pray to "walk the walk" of faith in your life.

# Serving Others

## Matthew 25:35-40

<sup>35</sup>For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, <sup>36</sup>I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.'

<sup>37</sup>'Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? <sup>38</sup>When did we see you a stranger and invite you in, or needing clothes and clothe you? <sup>39</sup>When did we see you sick or in prison and go to visit you?'

<sup>40</sup>'The King will reply, 'I tell you the truth, whatever you did for one of the least of these, you did for me.'

**Reflections:** When we feed the hungry and invite in strangers, take care of the sick and visit prisoners, fight for the rights of those that are exploited, and serve the least in our communities, we are serving God. It is often easy to look to the most influential or powerful in society and desire to align ourselves with them, but Jesus chooses to identify Himself with the poor, the oppressed, the exploited, and the most vulnerable of society. Jesus challenges us to do the same.

- ◇ What does Jesus mean by saying that what we did for the least of these, we did for Him? Who are the “least of these” in this passage? Who are the “least of these” in today's society?
- ◇ Jesus mentions six practical things that people did to help the poor, homeless, and oppressed. Are the practical needs among the poor and oppressed today significantly different than they were during Jesus' life? In what ways?
- ◇ Does Jesus qualify which hungry, poor, sick, or imprisoned individuals to help? Do we? Should we?

*Prayer Pointer*— Create a list of the hungry, poor, sick, and imprisoned, and the individuals and organizations that reach out to them, and include them in your daily prayers. Consider placing your name on the list of helpers.

# Commitment to Social Justice

## Luke 10: 29-37

<sup>29</sup>He asked Jesus, "And who is my neighbor?"

<sup>30</sup>In reply Jesus said, "A man was going down from Jerusalem to Jericho, when he fell into the hands of robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. <sup>31</sup>A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. <sup>32</sup>So too, a Levite, when he came to the place and saw him, passed by on the other side. <sup>33</sup>But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. <sup>34</sup>He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, took him to an inn and took care of him. <sup>35</sup>The next day he took out two silver coins and gave them to the innkeeper. 'Look after him,' he said, 'and when I return, I will reimburse you for any extra expense you may have.'

<sup>36</sup>"Which of these three do you think was a neighbor to the man who fell into the hands of robbers?"

<sup>37</sup>The expert in the law replied, "The one who had mercy on him." Jesus told him, "Go and do likewise."

**Reflections:** In this passage, two of our previous questions are addressed: what does it mean to love our neighbors as we love ourselves and just exactly who is our neighbor? In loving our neighbors, we rightly love God. In defining who our neighbor is, Jesus tells us it is anyone—family, friends, strangers, all in need. The street child, homeless man, and prostituted woman are our neighbors. We love them by showing mercy, empathizing with and caring for them, and providing a place and means for recovery. In this passage, we see that no one is exempt from the responsibility to help his or her neighbor. Like the Samaritan, we must realize that we cannot ignore our responsibility to help and hope that the clergy, government, or “experts” will do it all. In God's worldview our mercy, love, and generosity must extend beyond ourselves and our circle of favored people.

- ◇ How many people passed by the abused individual before someone stopped to help? Why?
- ◇ How many people in need of help have we passed by? Would we even recognize them if we saw them?
- ◇ Like the robbed and abused man in Luke, how might an individual in prostitution need help?

*Prayer Pointer*—Pray to become more like the Samaritan in the story.

## Religious Statements Against Sexual Exploitation

### United Methodist Church

"Therefore, be it resolved, that The United Methodist Church, through education, financial resources, publication, lobbying, and the use of every relevant gift of God, shall join in the active battle against the modern-day enslavement of humans for commercial sexual exploitation, i.e., sex trafficking."<sup>16</sup>

### Evangelical Lutheran Church in America

"The system of sexual exploitation corrupts God's wonderful gift of sexuality by reducing it to a marketable item. It separates sex from mutual relationships of trust, love, and equality intended by God. Those who sell sex use their bodies for sex they do not want, seeking only the money, gifts, drugs, or shelter they receive in payment. To survive they dissociate their business transactions from the rest of their identity. As their sexuality becomes a separate reality from who they are as persons, many face the threat of personal disintegration and its life-long effects."<sup>17</sup>

### Presbyterian Church USA

"The General Assembly has historically acted to condemn trafficking, sexual exploitation and slavery of women and children. Since 1983, the General Assemblies of PCUS, UPCUSA, and PCUSA have adopted reports and statements condemning sexual exploitation, prostitution and abuse of women and children. Recognizing that 80% of sex trafficking involves females the scope of the focus on sex trafficking of children needs to be expanded. Including women in our targeted ministries will ultimately impact and improve the lives of children."<sup>18</sup>

### Church Women United

"WHEREAS, many studies, notably 'The Commercial Sexual Exploitation of Children in the U.S., Canada, and Mexico' (Drs. Richard Estes and Neil Wiener, University of Pennsylvania, 2001) confirm that between 300,000 and 400,000 North American children are victimized by sexual abuse each year, and ECPAT (End Child Prostitution, Child Pornography and Trafficking of Children for Sexual Purposes—USA, Inc.) reports two million children are exploited in the child sex trade worldwide . . . THEREFORE BE IT RESOLVED, that Church Women United units will work to eliminate the trafficking of children for sexual purposes in both the U.S. and worldwide."<sup>19</sup>

### National Council of Churches

"Human trafficking devalues human life and treats people as commodities—selling them to the highest bidder; women, children and people from poor nations make up the largest percentage of victims of human trafficking and are the most vulnerable to it; trafficking of humans is the third largest criminal industry in the world, surpassed only by the drug trafficking and illegal arms trade; the involuntary bondage and sale of human beings is a crime against humanity and a sin against God . . . Therefore, be it resolved: the member communions of the National Council of the Churches of Christ, USA, will educate their congregations about human trafficking and advocate for policies that will bring an end to these corrupt activities."<sup>20</sup>

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<sup>16</sup> United Methodist Church, *General Board of Church and Society* (adopted 2008).

<sup>17</sup> Church Council of the Evangelical Lutheran Church in America on November 11, 2001.

<sup>18</sup> Advocacy Committee for Women's Concerns, Presbyterian Church, USA, excerpted from proposed resolution of the 218<sup>th</sup> General Assembly of ACWC.

<sup>19</sup> Common Council of Church Women United (July 30, 2004).

<sup>20</sup> National Council of Churches *Resolution on Human Trafficking* (approved at the governing board meeting, October 22, 2008).

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# Take Action

**Injustice anywhere is  
a threat to justice  
everywhere.**

**—Martin Luther King Jr.**

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This section provides tangible actions individuals and groups can take to counter the egregious harm of prostitution and human trafficking. We hope these suggestions will help individuals feel empowered to take action and improve the world for all of us.

- **Learn more about the issue** – There are many films and books about human trafficking and prostitution. Expand your personal knowledge about these issues by checking out any of our recommended resources or facilitate a book club or film screening for a group of friends or your community of faith. Develop action steps based on what you learned from these resources. Reach out to other churches in your denomination or community and engage them in your activities.
- **Adopt congregational fasting/prayer** – Choose a time of year and a length of time appropriate for your congregation or group to fast and pray for the sexually exploited individuals in your community. Incorporate into this time opportunities to teach your congregation or group about the issues facing women in prostitution and appropriate responses to the problem.
- **Add a personal dimension** – Sometimes we find ourselves so removed from an issue that we cannot imagine that it is happening in our communities. As a faith leader, you can help raise awareness about sexual exploitation by hosting an “educational hour” and inviting a prostitution survivor or expert on the issue to share their experiences and expertise with your congregation. This is a great opportunity to create dialogue on these important issues. If you are interested in having someone speak to your community, please contact Chicago Alliance Against Sexual Exploitation at [info@caase.org](mailto:info@caase.org).
- **Address the issue in a sermon** – Raise awareness about sexual exploitation in your congregation by addressing the issue in a religious sermon.
- **Build a relationship with your local elected officials** – Help your representatives understand how important it is not to revictimize women in their community. Advocate for targeting those causing the harm—pimps, traffickers, and customers—instead of revictimizing prostituted individuals with arrest and incarceration. Most political leaders allot one day per week to meet with their constituents. Call ahead to confirm times and schedule a meeting to introduce yourself and your congregation and offer your recommendations. Chicago residents can find their alderman at <http://www.chicityclerk.com/citycouncil/alderman/find.html>.
- **Contact your legislators** – Your voice counts! Keep abreast of relevant legislation and support initiatives that provide resources to women and hold perpetrators accountable. An easy way for you and your congregation to voice your opinions and make an impact on this issue is to write, call, or meet your local legislator. Each Illinois legislator has a Springfield office and a community office. And each US legislator has a DC office and a local office. You can find your local and national representatives at <http://capwiz.com/cfw/state/main/?state=IL&view=myofficials#0>
- **Talk with congregants who are government and law enforcement officials** – Set up a meeting to discuss the reality of human trafficking and the efforts of anti-trafficking organizations working on the issue. Connect them with ways to get involved in the work of these organizations.

- **Monitor the Media** – If you see something in the media that promotes or glorifies the exploitation of women, write letters to the editor and/or producer. All forms of media (newspapers, magazines, television programs, etc.) have avenues for this. If you see advertising or billboards that are offensive or degrading, contact the company or publisher and inform them of your opinion. To access CAASE's guide on how to respond to harmful depictions of the sex trade in the media, please visit <http://www.caase.org>.
- **Serve fair trade coffee or have traffik-free chocolate parties** – Buy fair trade and traffik-free chocolate and coffee and use them as an entry point for conversations with congregation members and friends about human trafficking, both abroad and in Illinois. Use fair trade coffee at religious functions and encourage surrounding communities (especially schools and colleges) to do the same.
- **Make available counseling** – Depending on the size and makeup of your congregation, there may be licensed counselors or therapists as part of your community. If you have the resources, your congregation should consider the benefits of adding a counselor to your staff who can provide trauma treatment and counseling services to victims. And if you are a small congregation with minimal resources, just being able to refer someone to a counseling service can be incredibly helpful to those in need and promotes the establishment of a safe, supportive network for victims. Train your leaders and staff that when speaking with victims, they should *listen* to the story, *believe* it, and *refer* the person to proper counseling.
- **Volunteer** – Partner with organizations that are working on this issue. Many organizations/coalitions are looking for individuals to help support their goals through volunteer time, collaborative community efforts, and donations. Work with the members of your congregation to identify their skill sets and how they can contribute to the missions of potential partnering organizations. Areas of need are medical care, translation, job placement, housing, legal services, and mentoring. Your community of faith can also help by organizing a clothing, blanket, and/or food drive. Chicago-based organizations working to end sexual exploitation can be found in the Resources section of this kit. If you need assistance finding an organization that matches your gifting, please contact CAASE.
- **Connect the issue to religious and secular holidays** – Harness the goodwill of the holidays when people come together to celebrate what matters to them most to educate individuals about sexual exploitation and trafficking. Two occasions that can be connected to the issue are Lent and Martin Luther King Jr. Day. Think creatively to make this issue relevant to other holidays.

**Lent:** Lent is often associated with giving up something that is pleasurable in our lives. But Lent can also be a time when we give up practices that are unhealthy either to ourselves or society. By focusing on giving up practices that are harmful to the global community, we can connect to the issues of slavery and exploitation in the following ways:

- Raise awareness about how what we purchase, eat, wear, and participate in can contribute to global slavery. Challenge members of your congregation to give up slave-made food, clothes, and other products. Go to [www.slavefree.com](http://www.slavefree.com) or [www.equalexchange.com](http://www.equalexchange.com) to learn more about slave-free products. Fair trade items can be purchased for gifts throughout the year.

- Encourage people during Lent (and thereafter) to stop patronizing institutions, stores, and companies whose advertising is degrading and whose commodification of women's bodies helps normalize the existence of the sex trade. Examples are gyms with "pole dancing" classes, TV stations with shows that glamorize prostitution or pornography, and magazines and stores with ads that degrade the dignity of women.
- Develop a mechanism, such as an open blog on your website, where congregation members can share what steps they have taken during Lent to make a difference on the issue of sexual exploitation.

**Martin Luther King Jr. Day:** While teaching congregations about Martin Luther King Jr. Day and its connection to bringing awareness to institutionalized racism, systemic injustice, and the continuing need for opportunities and equal rights, draw parallels to those who are sexually exploited as a result of these very systems that enable the existence of the sex trade. You can do this in the following ways:

- Invite a survivor of prostitution to speak to your congregation on Martin Luther King Jr. Day.
  - Hold discussion groups about the role that modern-day racism and inequality play in perpetuating the sexual exploitation of vulnerable individuals.
  - Host a book club on Martin Luther King Jr. Day that connects racism and inequality to the issue of sexual exploitation (see the **Resources** section at the end of this kit for recommendations).
  - Volunteer as a congregation at a social service agency that helps victims of sexual exploitation.
- **Participate in the National Day of Human Trafficking Awareness** – Every year on January 11<sup>th</sup>, organizations around the country hold events to raise awareness about and promote taking action against human trafficking. Choose an action from this section, create your own, or join an event planned by another organization to commemorate this day.
  - **Pray** – Pray for justice and healing in your worship services, small group meetings, or personal practice. Here is one example adapted from a prayer offered by the Sisters of the Holy Family:

God of all peoples, awaken our hearts and deepen our commitment to work for a world where every person is free and able to live their lives fully and joyfully. We ask for conversion of heart for traffickers and for strong laws that protect victims and resources so that they may lead fulfilling lives. Help us to grow in our awareness that we are all connected. Give us wisdom, inspiration, and courage to stand in solidarity, so that together we will find ways to the freedom that is your gift to all your people. Amen

- **Join the Illinois Rescue and Restore Coalition** – The Coalition offers several ways to get involved in Illinois' efforts to combat human trafficking: stay informed on current human trafficking news and local anti-trafficking efforts and events in Illinois, be a part of developing a local protocol for helping trafficking victims, assist efforts to raise awareness and improve the anti-trafficking strategy in Illinois, and work with Coalition members to establish an emergency housing network. For further information please visit <http://www.dhs.state.il.us/page.aspx?item=31332>.

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# Resources

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## Ten Must-Read Books

### ***A Crime So Monstrous: Face-to-Face with Modern-Day Slavery***

Author: E. Benjamin Skinner. Free Press, 2008.

Journalist E. Benjamin Skinner gives several accounts of current slaves and traffickers, but emphasizes slavery victims in Haiti, Sudan, Romania and India. Their stories and conditions are recorded and analyzed.

### ***A Piece of Cake***

Author: Cupcake Brown. Crown Publishers, 2006.

Cupcake's story encompasses foster care, child abuse, rape, drug dealing and addiction, alcoholism, gang activity, prostitution, and homelessness. In this original narrative, she describes overcoming these obstacles with the help of friends and strangers.

### ***Bodies and Souls***

Author: Isabel Vincent. HarperCollins Publishers, 2005.

The story of Jewish women victimized into the sex trade from the late 1860s to the beginning of the Second World War is told through academic studies and biographical accounts. In South America, South Africa, India, and New York, these women, shunned by the Jewish community, formed their own Jewish order spreading love and acceptance.

### ***The Johns: Sex for Sale and the Men Who Buy It***

Author: Victor Malarek. Arcade Press, 2009.

The journalist and author of *The Natashas* (see below) writes another exposé on the sex industry, its customers, and the women who are trafficked from around the world into sexual slavery to meet the demand for paid sex.

### ***Listening to Olivia***

Author: Jody Raphael. Northeastern University Press, 2004.

Jody Raphael gives voice to a woman formerly in prostitution and stripping in Chicago, Olivia, who suffered from drug addiction, abuse, and poverty. Olivia overcame her obstacles and now works to help women exit the sex trade and leave behind a life of shame and harm.

### ***The Macho Paradox***

Author: Jackson Katz. Sourcebooks, Inc., 2006.

In this book, Katz speaks to all men, who, he argues, have a role to play in preventing male violence against women. His basic assertion is that rape, battering, and sexual abuse and harassment are so widespread that they must be viewed not as issues relevant only to troubled individuals but rather as a social problem rooted in our culture.

### ***The Natashas***

Author: Victor Malarek. Arcade Publishing, 2004.

The trend of Eastern European girls being forced into the sex trade is examined—how they get there, what happens, how they survive—as well as its impact on globalization.

### ***Not for Sale: The Return of the Global Slave Trade and How We Can Fight It***

Author: David Batstone. HarperCollins Publishers, 2007.

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Journalist, professor, and editor David Batstone profiles the new generation of abolitionists who are leading the struggle to end modern-day slavery.

***Prostitution, Trafficking, and Traumatic Stress***

Editor: Melissa Farley. The Haworth Maltreatment & Trauma Press, 2000.

An analysis of all aspects of the sex industry, from impoverished Mexican prostituted women to those trafficked around the world, and highlights the various forms of harm they face.

***Sold***

Author: Patricia McCormick. Hyperion, 2006

SOLD is the fictional story of 13-year-old Lakshmi from Nepal who is sold into prostitution as a means to secure money for her family, and held against her will in a brothel in India. This book is suitable for young adults.

**Slavery, prostitution, the selling of women and children and disgraceful working conditions, where people are treated as mere instruments of gain . . . poison human society . . . and debase their perpetrators.**

—*Gaudium et Spes*, the *Pastoral Constitution on the Church in the Modern World*, one of the four Apostolic Constitutions resulting from the Second Vatican Council in 1965

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## Ten Must-See Films

### ***Bangkok Girl***

Nineteen-year-old Pla tells of her experience trying to avoid prostitution while working in a bar in Thailand since the age of 13. The film shows how, with time, she will inevitably be forced into the trade. (42 min)

### ***Call and Response***

CALL+RESPONSE is a first-of-its-kind feature documentary film that reveals the world's 27 million dirtiest secrets: there are more slaves today than ever before in human history. CALL+RESPONSE goes deep undercover where slavery is thriving from the child brothels of Cambodia to the slave brick kilns of rural India to reveal that in 2007, Slave Traders made more money than Google, Nike and Starbucks combined. (89 min)

### ***Demand***

This documentary exposes the men who buy commercial sex, the vulnerable women and children sold as commodities, and the facilitators of the trade within the marketplace of exploitation. (45 min)

### ***Holly***

An American stolen-artifacts dealer comes across a 12-year-old Vietnamese girl sold by her family into prostitution. The film focuses on his attempt to bring the girl to safety and raise awareness about child trafficking. (114 min)

### ***Lilya 4 Ever***

At 16 in the former Soviet Union, Lilya is left by her mother and tricked into prostitution. The film tells the story of the horror Lilya's life soon becomes. (109 min)

### ***Not for Sale***

This documentary investigates the 27 million individuals ensnared in the modern-day slave trade. Undercover footage covers trafficking operations and what today's abolitionists are doing to fight the rampant terrors of human trafficking in the US and abroad. (85 min)

### ***Svetlana's Journey***

Based on a true story, this drama describes the experience of a young Bulgarian girl sold by her adopted parents to a pimp for only 10,000 euros. (40 min)

### ***Trade***

A girl from Mexico City is abducted into modern day slavery, and her brother goes on a quest to rescue her. (119 min)

### ***Turning a Corner***

This documentary tells the stories of those affected by the sex trade in Chicago and examines efforts to implement policy reforms necessary to end the harm experienced by those in prostitution. (60 min)

### ***Very Young Girls***

This film follows 13- and 14-year-old girls in New York and addresses the mistreatment and abuse that they endure as prostituted young women. Rachel Lloyd, a survivor herself, runs

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GEMs, a recovery center dedicated to supporting young girls as they exit the sex trade. (84 min)

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## Faith-Based Programs/Curricula

### Freedom Begins Here

This faith-based program for sexual addiction provides resources and a safe place where people can find help with their struggle, equips church leaders with powerful tools to address the addiction, educates professional counselors with in-depth clinical training, and builds a movement of people who are willing to take a stand against sexual harm. For additional information, go to <http://www.freedombeginshere.org/>.

### Porn and Pancakes

Pornography is a \$57-billion-a-year worldwide business. Everywhere we go, we are confronted with sexual images and dialogue. While having breakfast, men and boys in junior high and older meet with church counselors to discuss the harms of pornography and sexual addictions. Porn and Pancakes encourages and teaches men of all ages to overcome sexual addictions and pursue healing. For more information go to <http://xxxchurch.com/pornandpancakes/>

### Set the Captives Free

This eight-week Bible study guide can be used for group study to enhance participants' Biblical understanding of human trafficking. The guide helps the reader turn knowledge into action in the fight against slavery. It is used along with the book "Not for Sale" (listed in the Book section) and addresses issues such as doubt and feelings of helplessness, justice, fasting, personal responsibility, the causes of modern slavery, personal goals and convictions, how to confront suffering, and much more. For more information, go to [http://www.notforsalecampaign.org/wp-content/uploads/2009/03/nfs\\_bible\\_study.pdf](http://www.notforsalecampaign.org/wp-content/uploads/2009/03/nfs_bible_study.pdf).

Not for Sale Campaign also has resources available for participation in their Freedom Sunday annual awareness-raising event. Go to <http://freedomSunday.org> for information.

### Simply Youth Ministry

There are students in your youth ministry who are desperately hurting from the pain of a broken home or struggling with depression, abusive relationships, or other life challenges. Life Hurts God Heals is a comprehensive eight-step recovery program providing life-long tools to students suffering pain and addiction. For more information, go to: <http://www.lifehurtsgodheals.com>.

### Stop the Traffik Faith Resources

These resources include a Bible study comparing human trafficking to slavery, guides for praying for the people and issues involved, and a video and song that can be used for church groups or individuals looking to inspire participation in a campaign of awareness or education. Stop the Traffik also has a packet of information for event organizers with many ideas for projects that groups can do to take action. For more information, go to: <http://www.stopthetraffik.org/resources/faith.aspx>.

### Wise as Serpents

Whether they are approached by a pimp at a vulnerable time or discover pornography on the Internet, youth face situations they may not be equipped to handle. Wise as Serpents is a six-lesson curriculum for junior high youth. It provides a forum for discussing the ways young people might be affected by the sex industry and how their faith guides them to respond. For more information, go to: [http://www.adultssavingkids.org/wise\\_as\\_serpents.html](http://www.adultssavingkids.org/wise_as_serpents.html).

## International Faith-Based Organizations

### International Justice Mission

International Justice Mission is a human rights agency that secures justice for victims of slavery, sexual exploitation, and other forms of violent oppression. IJM lawyers, investigators, and aftercare professionals work with local officials to ensure immediate victim rescue and aftercare, prosecute perpetrators, and promote functioning public justice systems.

For additional information:

<http://www.ijm.org/>

### Salvation Army

The Salvation Army believes that all abuse and exploitation of human beings is an offense against humankind and against God. Due to the inherently abusive and exploitative nature of human trafficking, they consider all forms of trafficking in persons abhorrent.

For additional information:

<http://www.salvationarmyusa.org/trafficking>

### Stop the Traffik

Stop the Traffik is a global coalition of organizations working together to fight human trafficking, with a special focus on advocacy and education. There are currently more than 300 member organizations, including businesses, faith groups, community groups, and charities.

For additional information:

<http://www.stopthetraffik.org>

### The Well

Each year thousands of women and girls from impoverished towns and villages in Thailand flock to cities like Bangkok and Pattaya to work in bars, go-go bars, brothels, and massage parlors. Some are sold outright by their families as slaves. The Well is a Christian ministry in Thailand (operating under *Servantworks* and other partner organizations) that provides counseling, training, job development, and other services to women and their families.

For additional information:

<http://servantworks.org/well>

### World Vision

World Vision is a Christian humanitarian organization dedicated to tackling the causes of poverty and injustice worldwide to help children, families, and communities reach their full potential. It has dedicated projects and websites for child sex trafficking.

For additional information:

<http://www.worldvision.org/content.nsf/learn/globalissues-childprotection-sexexploit>

**Action on behalf of justice . . . appear[s] to us as a constitutive dimension of the preaching of the Gospel, . . . of the Church's mission for the redemption of the human race and its liberation from every oppressive situation.**

— World Synod of Bishops, "Justice in the World" (1971)

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## Chicago-Based Organizations: Direct Service/Outreach

### **Dream Catcher Foundation**

A survivor-driven agency, the Dream Catcher Foundation provides health services, counseling, referrals to transitional housing and addiction treatment facilities, employment placement and educational support for young women ages 12 to 25 who have survived the sex trade.

For additional information:

<http://dianetye.com/dreamcatcherfoundation/index1.html>

773-936-9898

### **Footprints**

This organization offers hope and rehabilitative services to girls and women exposed to trauma in the sex trade including facilitating substance-abuse and HIV-prevention programs for women arrested for prostitution in Cook County.

For additional information:

[www.cchc-online.org](http://www.cchc-online.org)

773-533-5600

### **Illinois Department of Human Services-Illinois Rescue and Restore Campaign**

The State of Illinois has partnered with the Federal government to combat labor and sex trafficking in Illinois. Under former Governor Rod Blagojevich, Illinois joined the US Department of Health and Human Services and other law enforcement, social service, healthcare, and advocacy organizations across the state to fight what the Governor termed a modern-day form of slavery.

For additional information:

<http://www.dhs.state.il.us/page.aspx?item=313322>

To report suspected cases of trafficking, find victim resources (including crisis intervention and urgent and non-urgent referrals) and to request comprehensive anti-trafficking resources or technical assistance, call the **24-hour hotline at 1-888-3737-888**.

### **National Immigrant Justice Center**

The National Immigrant Justice Center ensures human rights protections and access to justice for immigrants, refugees, and asylum seekers through direct legal services, policy reform, impact litigation, and public education.

For additional information:

<http://www.immigrantjustice.org>

### **National Runaway Switchboard**

The mission of the National Runaway Switchboard is to help keep America's runaway and at-risk youth safe and off the streets. Their 24-hour crisis line has experienced front-line team members ready to help. Their services are anonymous, confidential and free.

For additional information:

<http://www.1800runaway.org/>

1-800-RUNAWAY

### **Night Ministry**

The Night Ministry connects with Chicago's vulnerable youth and adults through street outreach, youth shelter and supportive services, and a mobile health outreach bus.

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They provide basic resources, free healthcare, and housing and supportive services for youth as well as referrals to other agencies for additional needs.

For additional information:

<http://www.thenightministry.org/>

773-784-9000

### **STOP IT**

STOP IT fights human trafficking by rescuing victims, protecting survivors, and prosecuting traffickers and exploiters. They are committed to teaching the community to recognize and identify possible victims of trafficking. Call the **STOP IT 24-hour hotline at 1-877-606-3158** to report a suspected case of human trafficking, including commercial sexual exploitation of children, sex trafficking and labor trafficking.

For additional information:

773-275-6233 X3029

### **Women of Power Alumni Association**

WOPAA is a group of female ex-offenders who have attained successful transition from the Cook County Sheriff's Department of Women's Justice Services. WOPAA members are working towards self sufficiency through collaborative efforts with support from DWJS staff. WOPAA offers support groups for maintaining recovery and moving forward after incarceration. Other programs include education workshops, health fairs, financial literacy programs, and cultural awareness events.

For additional information:

<http://womenofpoweraa.org>

773-869-7877

### **Young Women's Empowerment Project:**

The Young Women's Empowerment Project is a community-based youth-led project that was founded in 2001 by a radical feminist and harm-reduction-based collective of women and girls involved in the sex trade and street economy and their allies. It was created by women and girls who believe that all girls are priceless, creative, and smart and can be empowered and leaders in their communities. YWEP offers girls involved in the sex trade and street economy ages 12 to 23 non-judgmental support, harm-reduction information and resources.

For additional information:

[www.youarepriceless.org](http://www.youarepriceless.org)

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## Chicago-Based Organizations: Advocacy

### **Chicago Alliance Against Sexual Exploitation**

CAASE is committed to building a global community free from sexual exploitation. We know that all forms of sexual exploitation, including sexual assault and the commercial sex trade, are detrimental to a healthy society and undermine the dignity of all people. CAASE believes in stopping sexual exploitation by directly addressing the culture, institutions, and individuals that perpetrate, profit from, or tacitly support sexually exploitive acts against people. To accomplish our mission, CAASE seeks legal repercussions on behalf of survivors against perpetrators of sexual harm; advocates for policies and legislation that hold sexual exploiters accountable, creates and implements prevention initiatives, and develops resources that empower individuals and communities to take actions against sexual exploiters.

For additional information:

[www.caase.org](http://www.caase.org)

773-244-2230

### **Partnership to Rescue Our Minors from Sexual Exploitation**

PROMISE is a Chicago faith-based organization working against the sexual exploitation of minors. Its mission is to address, in a holistic manner, the commercial sexual exploitation of youth under 18 in the Chicago area by focusing on prevention, intervention, outreach and service provision.

For additional information:

[www.sapromise.org](http://www.sapromise.org)

312.286.2011

### **Prostitution Alternatives Round Table**

Prostitution Alternatives Round Table (PART) is a network of governmental and private non-profit organizations and survivors of prostitution dedicated to addressing the many issues surrounding prostitution and homelessness in Chicago. PART is a project of the Chicago Coalition for the Homeless and is led by an active Steering Committee and Committee of Survivors of Prostitution.

For additional information:

[www.chicagohomeless.org](http://www.chicagohomeless.org)

312-435-4548

### **Soroptimist**

Soroptimist is an international volunteer organization comprised of professional women working to improve the lives of women throughout the world through raising public awareness, fundraising, programming, and membership.

For additional information:

<http://www.soroptimist.org/>

### **Traffick Free**

Traffick Free is an organization dedicated to raising awareness about human trafficking by conducting presentations for churches, schools, and groups. They also serve as a liaison with the community, linking community members with trafficking service providers for training, educational, and volunteer opportunities.

For additional information:

[www.traffickfree.org](http://www.traffickfree.org)