

A photograph of a woman with long dark hair, wearing a red dress with white trim, looking down with a somber expression. A hand with a silver ring on the ring finger is pointing its index finger towards her face. The background is a textured, light-colored wall. The overall lighting is warm and dramatic.

# EBF Anti-trafficking Resource Book 3

Demand

# EBF Anti-trafficking Resource Book 3

Demand

# **EBF Anti-trafficking Resource Book 3**

**Demand**

Copyright (C) 2009  
ISBN 978-963-88314-3-9

EBF Anti-trafficking Resource Book 3  
Edited by European Baptist Federation Anti-trafficking Working Group  
Layout, Design and Printed by: Unicial Studio, [www.unicial.hu](http://www.unicial.hu)  
Copyright: Hungarian Baptist Aid

1.  
Introduction  
and Bible Study

# Introduction

*Anna Maffei*

*Chairperson of the EBF External Relations Division*

„She is more just than I am” (Genesis 38:26) This is the sentence that Judah, patriarch of Israel, pronounced when he discovered that his daughter-in-law Tamar had prostituted herself with him, in order to give an offspring to his son, Er. It is an ancient biblical story which is in the book of Genesis, 38th chapter, but Judah’s sentence is very fitting as an introductory word for a book on „Demand”. The word „demand” comes from the economic vocabulary of market which is based on the law of supply and demand. This is the third book which has been produced by the European Baptist Federation Anti-trafficking Workgroup and this time our choice was to face head-on the phenomenon of the trafficking of young women for their sexual exploitation from the point of view of „demand”. In fact, the major reason that stands behind the trafficking of women and children is the demand for sex. The trafficking of women and children is at epidemic proportions, uprooting people from their families and countries, terribly abusing them. And the constant demand for „fresh bodies” means that traffickers are in a perpetual search to find new women, children and men all around Europe who are exported and used for the traffickers gain and the sexual pleasure of the clients. These young women are enslaved, humiliated in body and spirit, and are destined to be forever considered to be „prostitutes” receiving social blame and rejection, while their clients generally remain anonymous consumers of sexual services, respected professionals, husbands and fathers.

In the biblical story Judah would also have remained anonymous and his daughter-in-law who had become a prostitute for a day, was to be burnt to death. But the events had a hidden explanation. Behind the scene there was much more than immorality and shame. Judah, who recognized this hidden truth, in the end said: „She is more just than I am”.

We offer this book to all the readers in the EBF Unions who are open to a different reflection, to a different point of view.

We want to dedicate our thought and our prayer to all the Tamars whom too often the world despises and judges but - as we know well - God passionately loves. He knows their story and has mercy on them.

## Thinking about Demand: I Corinthians 6:15-20.

*Dr. Marion Carson*

Paul is quite clear. Men should not visit prostitutes. There is simply no room for such behaviour in the Christian church. “Do you not know that your bodies are members of Christ? Shall I therefore take the members of Christ and make them members of a prostitute? Never.”

But why does he say this? Well, there were probably some in the church who *were* visiting prostitutes. The church in Corinth was very young and these new believers needed some tuition on how Christians ought to behave. Many of them had come from pagan backgrounds – they may have been brought up with a different morality from the Jewish moral tradition which provided the code for the life they were now leading as followers of Jesus. Some may have thought that because they believed in Jesus, they could now do whatever they liked (verse 12).

Why does he feel so strongly about this? Most people, when they are asked why Christians should not sin with their bodies, think immediately of verse 19 – “your body is a temple of the Holy Spirit”. Of course, we should care for our bodies and look after them, for the Spirit of God does dwell in our bodies in some unexplained but wonderful way. We should respect them and keep them clean, just as we would our places of worship.

But there is more to Paul’s instruction than this. It is not simply a case of looking after ourselves as individuals. The context takes us wider than this – out of ourselves – to remind us that when we harm ourselves we harm other people as well. This passage tells us that sex is special, and we should not take it for granted. It tells us that it matters what we do with our bodies – something mysterious happens in the sexual act; people are joined together in a mysterious way – they become “one flesh” (verse 16). They are united in a way we cannot understand. When we use our bodies irresponsibly, we damage not only ourselves, but our families and the church too. Our behaviour affects other people – relationships suffer, communities break down. Paul here is concerned with the wellbeing of the church community, as well as the individuals and families within it. Believers are brothers and sisters in Christ, we are all in the same family – what we do with our bodies matters, for the church, as well as ourselves.

But the fact that sex means the union of two individuals means that having sex with a prostitute is much more than a carrying out a commercial transaction. For the prostitute is a person too, who is harmed by becoming “one flesh” with the client. He is using her

body for his own pleasure, without concern for the spiritual damage it is doing to her. Quite apart from the physical risks, this is why people have been involved in prostitution are so hurt and often mentally ill. This is why it takes years to recover from the constant trauma to mind and spirit and body.

But surely, you say, no believer would go to prostitutes. Let's not fool ourselves. They do. We cannot cocoon ourselves in a false sense of security here, saying that the church now is different from that of Corinth in the first century. The fact is that men of every background can and do sin in this way – both married and single, believing and non-believing. Paul's reminder of why men should not visit prostitutes is as pertinent today as it was when he first wrote this letter. Human vulnerabilities do not change.

- ▶ Question: How can we care pastorally for people who find sexual temptation particularly difficult?
  - Pray for Christian men, that God would help them to follow Paul's teaching here. Pray that if they come into such temptation that they will be able to look beyond themselves and consider the harm that this would do to others besides themselves. Pray too, for all men who use prostitutes, that God would open their eyes to the real consequences of their behaviour.



2.

## The Closer Look at Demand

# DEMAND From a Sociological Point of View

Sven-Gunnar Lidén

## Hosea 4:14

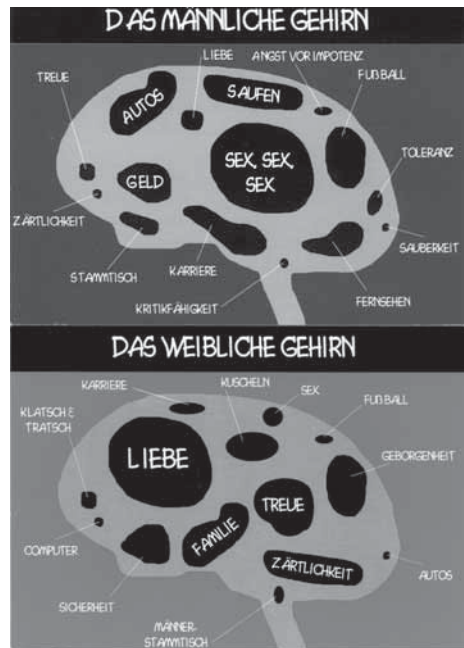
I will not punish your daughters when they turn to prostitution, nor your daughters-in-law when they commit adultery: because men themselves consort with harlots and sacrifice with shrine-prostitutes – a people without understanding will come to ruin.

This chapter is about the issue of demand: why men buy sex and the consequences of men buying sex. It's a sociological approach, based on a variety of articles, most of them available on the internet. This piece is not objective because it takes a clear stand against buying sex. It also refutes the myths that men would like to believe, which portray prostitution as good and necessary. And it helps us to understand the underlying reasons why men can *know* that the myths are false, but whose reasoning abilities can be deluded by sexual images.

## 1) Introduction

When I was in Berlin I found these two postcards which seem rather amusing and funny. The cards say that men's brains are mostly occupied with thoughts about SEX, and that women's brains are dominated by thinking about LOVE. All other issues are much smaller in proportion. A harmless joke!

But this is where it all starts: in a the society of males that declares that it's right to believe that sex is the most important thing; and if it's not, then something is wrong with you. There is a Swedish joke that says: "An intellectual is a man who thinks of things other than sex for more than ten minutes."



The message is: You need to have sex! Male society tries to legitimise men's "need" for having sex whenever they want it. I read a book about men growing older and in that book one chapter said: "If you don't use it, you lose it." That thought was to be an encouraging message that you can have sex into old age. But it can also be read from the opposite perspective: if you don't get enough sex, you are in big trouble. It is the same message: You need to have sex.

Men create myths about why they buy sex. All of them are to legitimise the consumption and make it become a part of the male society's "right". Here are some of the common myths:

- ▶ Men who use women in prostitution are sexually frustrated and do not get what they need/want/demand from the women in their lives.
- ▶ Male customers of prostituted women are basically decent men looking for a bit of harmless fun.
- ▶ It is inevitable that men will purchase sex because of natural male instincts.
- ▶ Prostitution protects "good" women. If prostitution did not exist, more "good" women would be raped. Prostitution, therefore, is a sexual safety valve--not for the women in prostitution--but for the "other" women.
- ▶ Prostitution is a needed sexual service for men without women, whether temporarily or more long term: for military men on tours of duty, for businessmen who travel, for migrant male workers away from home, for men who because of disability or dysfunction do not have the usual number of women available to them, or for lonely, frustrated, or oversexed men—literally for all types of men. This myth assumes that there is always a population of men who need sex and must get it, even if it means that they buy the bodies of women and children.
- ▶ Men need to release tension, especially if they are in the military, or on business, or in competitive or stressful work situations. Buying women for sex is letting off steam.
- ▶ Male biology is different from female biology and requires multiple women for sexual satisfaction. Men who use women in prostitution fulfil the sexual evolutionary process.
- ▶ Prostitution is a means of initiating boys and men into sexual activity in a way that allows them to control the situation and dominate the woman.
- ▶ Many men who buy women in prostitution are vulnerable themselves and have little control of their lives. Thus, buyers are victims, too.
- ▶ Men who buy sex are giving women the means to make a living for themselves and their families, where they would otherwise be unemployed, homeless and/or starving.

Sociologists describe the modern world of sex as something that we are to explore and develop. Nothing is said to be right or wrong. Everything in life is a part of that search. Prostitution from that perspective is seen as one way for the modern man to explore his sexuality. And also it can create the image that the prostitute is also partner in exploring her sexuality. In reality, that is what men want to hear.

I might be stating this too simply, but it is clearly male society that has created these descriptions. Prostitution exists because men are looking for it. Once in prostitution a woman realizes that she is the shared property of any male who can pay a price for sex and for her body. It's clear that 98% of this issue is about men's sexuality. Without male demand for prostituted women, there would be no prostitution. Men buy women in prostitution because they can. Because men want to legitimise prostitution, they claim that prostitution is inevitable. If we allow all the myths and jokes to justify prostitution, then we are telling women and girls that "that's just the way men are"?

Why do we speak of human trafficking, prostitution and pornography all at the same time? That is because they are so linked together today and so totally intertwined. From a demand point of view, human trafficking, prostitution and pornography are the same issue. Prostitution in most developed, Western countries is dominated by foreign women and many of them are victims of trafficking. There is no specific demand for those who are victims of human trafficking but there is a demand for females to be used as sex merchandise. There is a constant demand for new women and girls to be used in pornography and all forms of prostitution. The industry is always calling for "fresh faces".

Most sexual exploitation involves men using women and girls. Between 5-10% consists of men using young boys. Women buying men in prostitution exists but comparably, it is small in number, no more than 2%. In Sweden there were two women in 2007 who were under suspicion for buying sex, but they were not prosecuted. This is compared to 400 men in the same time period who *were* convicted.

In the following paragraphs, I offer an alternative way to view the myths of male demand for prostitution because there is another side of the story.

Read the words of a woman in prostitution:

Every day I was witness to the worst of men: their carelessness and grand entitlement; the way they can so profoundly disconnect from what it is they're having sex with; the way they think they own the world. Watch them purchase a female. I was witness to their deep delusions. Spoiled babies all of them, and so many of them telephoned prostitutes. I thought, maybe all men call prostitutes. It was a terrible thought, but really, what did I care? There was a system in place that was older and stronger than I could begin to imagine. Who was I? I was just a girl. What was I going to do about it? If I had any power I would make it so that nobody was ever bought or sold or rented ...<sup>1</sup>

## **2) The Palermo Protocol**

"THE PROTOCOL TO PREVENT, SUPPRESS AND PUNISH TRAFFICKING IN PERSONS, ESPECIALLY WOMEN AND CHILDREN, SUPPLEMENTING THE

---

1 Michelle Tea, 2004

UNITED NATIONS CONVENTION AGAINST TRANSNATIONAL ORGANIZED CRIME , United Nations 2000.”

The Palermo Protocol is the first UN document that actually brings the issue of demand to the awareness of the international community. It is about human trafficking and emphasizes defining *who* is a victim and *what* shall be done for the victims. In Article 9 it says:

Prevention of trafficking in persons

1. States Parties shall establish comprehensive policies, programmes and other measures:

(a) To prevent and combat trafficking in persons; and

(b) To protect victims of trafficking in persons, especially women and children, from re-victimization.

2. States Parties shall endeavour to undertake measures such as research, information and mass media campaigns and social and economic initiatives to prevent and combat trafficking in persons.

3. Policies, programmes and other measures established in accordance with this article shall, as appropriate, include cooperation with non-governmental organizations, other relevant organizations and other elements of civil society.

4. States Parties shall take or strengthen measures, including through bilateral or multilateral cooperation, to alleviate the factors that make persons, especially women and children, vulnerable to trafficking, such as poverty, underdevelopment and lack of equal opportunity.

5. States Parties shall adopt or strengthen legislative or other measures, such as educational, social or cultural measures, including through bilateral and multilateral cooperation, to **discourage the demand that fosters all forms of exploitation of persons, especially women and children that leads to trafficking.**

As of December 2005, there are 95 parties to the Protocol. The following countries in Europe (EBF related) have ratified this protocol and should be involved in combating the issue of demand; Albania, Armenia, Austria, Azerbaijan, (Bahrain), Belarus, Belgium, Bosnia and Herzegovina, Bulgaria, Croatia, Cyprus, Denmark, Estonia, France, Kyrgyzstan, Latvia, (Lebanon), Lithuania, Malta, Monaco, Netherlands, Norway, Poland, Portugal, Republic of Moldova, Romania, Russian Federation, Serbia and Montenegro, Slovakia, Slovenia, Spain, Sweden, Tajikistan, Former Yugoslav Republic of Macedonia, Turkey, Turkmenistan, Ukraine.

### 3) LEGISLATION

There are four major ideologies regarding the legality of prostitution and the issue of demand: the Prohibitionist/Criminalisation, the Swedish Semi-Prohibitionist model, the Regulatory and the De-criminalisation.

	Prostitute	Procurator/pimp	Client	Public
Prohibition of prostitution	Criminal	Illegal	Criminal	Moral threat to society
Semi-Prohibitionist/ Swedish Law	Victim	Illegal	Perpetrator	Exploitation and violation of Human Rights and dignity of the individual
Regulatory	Sex Worker Voluntarily	Illegal to use violence	Customer	Health protection and safe working conditions
De-criminalisation	Free choice	Golden Times	Prostitutes are there to meet the desire	Free market

#### 3.1 The Prohibitionist/Criminalisation model...

...sees prostitution and all things around it as something illegal. All indoor and outdoor prostitution is seen as a moral threat to society. And all involved are liable to penalties. One reason for this is that it is linked to other crimes, like drugs, burglary etc.

*Prostitution is a predatory evil which, by preying upon society...feeds the insatiable appetite of organized crime, fosters all manner of criminality, spreads venereal disease, and victimizes and depraves the prostitute.... [From it] flows a stream of murder, suicide, accidental death, disease, disorder, violence and corruption. Uncontrolled...it is a quick route to a deteriorated quality of society ...[therefore] the public must continue to protect itself by insisting on the maintenance of sufficient legal sanctions ...in order that the criminal justice system may be afforded the ability to protect society (E. M. Davis, 1973 p.13,19 & 20)*

Religious supporters that are prohibitionist come from all denominations, classes, races, and demographic groups. They often believe that women involved in prostitution have fallen from the grace of God and are thought of as „fallen women” who have drifted from the path of virtuousness and righteousness. The agenda is clear: to clean up society by eliminating amoral sexuality and immoral sex industries.

#### 3.2 The Semi- Prohibitionist (the Swedish model)...

...put the emphasis on the client and not the woman. The law forbids the exploitation of human beings, in this case, buying another person. It does not criminalize the prostitute but says that buying someone in prostitution is the illegal exploitation of another human being. This standpoint rejects the idea that women and children are commodities that can be bought, sold, and sexually exploited by men. The correlation between the amount

of trafficking in women and children in a society and the position of women and girls in that society is seen as crucial.

This model advocates for the equality paradigm and see prostitutes as victims in three ways: 1) Sex workers are viewed as victims of psycho-social exploitation such as violence and bodily harm, psychological oppression, drugs, and HIV risks;

2) They are victims of societal shaming, discrimination, out-casting and labelling;

3) They are often victims of negative childhood experiences including physical, sexual, and emotional abuse. No single perpetrator of the abuse can be singled out as having “caused” someone to be involved in prostitution. In some cases the abuse is from family members, but in other cases the abuse has come from the school, the church or members in the community.

In Sweden, prostitution is officially acknowledged as a form of male sexual violence against women and children. The Swedish law focuses on the root causes: without male demand for the use of women and girls for sexual satisfaction, the global sex industry would not expand.

The pimp and the client are both seen as partners in the exploitation of the prostitute. Organisations that study gender issues have documented a “domination theory” that says that sex workers who claim to have chosen sex work are victims of “false consciousness”. “False consciousness” suggests that oppressed persons unconsciously internalize the dominant ideology. Domination theory states that women who claim to enjoy and freely engage in prostitution have been shaped by the practices and ideology of male dominance.

Connected to the Swedish law is also a welfare system that supports any sex worker who wants to leave prostitution. They are offered counselling, job-training and medical care. The law has created a closer connection between governmental bodies and a more sensitive approach to the sex worker.

Sweden has a relatively small sex industry: 2500 prostitutes in a population of 8.5 million (0.3 per 1000) while The Netherlands has 25,000-50,000 prostitutes in a population of 16 million (2 per 1000). Another comparison is Barcelona and Stockholm, which are two similar sized cities, where Stockholm has around 150 street prostitutes and Barcelona has 20,000. In Spain prostitution is legal, trafficking is not. One consequence of the Swedish law is that street prostitution has virtually disappeared in Stockholm. How much prostitution that has gone “indoors” is uncertain.

One argument used against this law is that it seems strange to allow something to be sold that is illegal to buy. Those opposing this law, predominately those involved in the sex industry, also claim that it has become more dangerous for women in prostitution. They claim that in some bigger cities there is now a greater percentage of „perverted” custom-

ers and that the „nice and kind” customers have disappeared. Since there are fewer customers on the streets many women who sell sex in order to finance their drug habit can no longer refuse these customers, as they were previously able to. These women say the „kind” customers have either turned to the internet to find sexual services or have been arrested by the police. On the contrary, the „perverted” customers know what to do to not be arrested and fined.

These lobby groups also claim that; “In addition, the Swedish model and laws on prostitution violate not only the basic human rights of sex workers, but also the basic human rights of their clients.” (*The International Union of Sex Workers and the International Network for Sex Work Projects, sex workers and our supporters at the EUROPAPIENMP Conference in Milton Keynes*).

This raises the question: when did sex become a Human Right? And can buying a prostitute be a “Human Right”?

Interestingly, this law has strong support from the Swedish male society. During the Football World Cup in 2006, the Swedish men that went abroad were asked if they thought it was okay to go to a German brothel, and 100% said “no”. During the World Cup 2006, visits to brothels declined, which illustrates that men going abroad are not necessarily predestined to buy sex. There are other things that matter too—like football and drinking beer.<sup>2</sup>

One important issue is that the Swedish law has a normative side that says to men, “prostitution is wrong”. In this instance, the state takes action and passes laws with the basic assumption that laws can change people’s moral thinking.

### **3.3 The Regulation model...**

...accept prostitution as a social phenomenon, something that is necessary. It is sometimes seen as a threat to public morality but is still accepted because of human behaviour. The major push is to legalise prostitution and control the prostitutes and brothels with the argument that this is best for the prostitutes. Human trafficking and forcing a person into prostitution are seen as criminal behaviour. There are police registers and medical control of the prostitutes, but not the clients. The pimps are registered if they open a brothel as a legal enterprise; otherwise there is no registration of them.

Those who talk about regulating prostitution describe it as an attractive profession for women because it engenders flexible hours, substantial pay, immediate opportunity, no educational barriers, and access for even women from poor areas. Prostitution is a female dominated profession in which the amount she can earn is not limited.

---

2 “World Cup Brings Little Pleasure to German Brothels” *New York Times*, July 3, 2006  
<<http://www.nytimes.com/2006/07/03/world/europe/03berlin.html>>



Legal definitions of prostitution have historically encompassed a double standard by largely focusing on female prostitutes and not male customers. The term “sex worker” suggests that prostitution is a reasonable job for poor women that they voluntarily choose. At the same time, social interpretations of women who sell sex are translated into that of a „whore,” a stigmatized social status that threatens societal position and social standing. The role of „sex client” is not viewed as a social status, but rather an activity. A male client remains largely separated from social stigma. At worst, he may be pitied for not having the talents to attract female companionship independent of payment.

The experience of regulation is that it protects the clients, not the women in prostitution. Is there no registration and health care of the clients? If there is to be true protection of the women, there needs to be regulation of the clients, as well. The distinction between women who are ‘forced’ and those who ‘choose’ to sell sex reflects intellectual and policy debates about prostitution, and are almost always focused on women who sell rather than the men who buy. Men’s capacity to choose and act has rarely been the subject of critical scrutiny.

In order to view prostitution as a job, and in order to keep the business of sexual exploitation running smoothly, the idea is to think that regulation is for the benefit of the prostitutes. One prostitute has commented that, “the only ones who are really protected are the customers”. In this instance, surveillance cameras were installed after a customer was killed.

Some want to see marriage as a private contract and prostitution as a public contract delineating male’s sexual ownership of women<sup>3</sup>. By this it is argued that since women cannot divorce themselves from sexual regulation by society they should get money for it rather than offering sex for free. It creates more independence—including financial independence--for women to have sex as a prostitute.

In Germany the law of regulation was seen as an adaptation to the way Germans view the issue in a modern society. The law became empirical and not moral. There is no thought about how laws can change the morality of a society. Rather, the view is that the laws should reflect public opinion. But how do law-makers know this is the true societal opinion?

One way that regulation is handled is through is the zoning model. In the zoning model, adult entertainment is concentrated in specific areas away from residential neighbourhoods. Within these concentrated areas, establishments are regulated and police assume

---

3 Pateman (1988), in her book „The Sexual Contract”. There is also a Swedish Dissertation that makes a comparison between Sweden and Germany and the history of the laws. The author Susanne Dodillet attacks the Christian moral as a big threat to human freedom, and talks about this issue of women doing sex for free when they should understand they could get money from the activity. The prostitute is a hero that has become independent of male domination.

a *laissez-faire* position, while at the same time adhering to strict control and enforcement in residential areas.

### **3.4 The De-criminalisation (Laissez faire) model...**

...means no interference with the market from the society. Even if it is seen as a threat to public morality, it is left alone and of no concern. Decriminalized prostitution is a radical removal of any law regarding prostitution (including laws against pimping, pandering, purchasing, and procuring) so that the buying and selling of people in prostitution is considered the legal equivalent of buying candy. It's a matter of responsibility and free choice of the individual what she will do with her body. It presupposes the prostitute is making a rational choice from a variety of alternatives. It is heaven for a pimp, with its easy money, and allows human trafficking to expand. The clients are doing what seems right for them and they don't have to assume any responsibility for any harm they cause.

Free-choice proponents attempt to connect the struggle for prostitution rights with the struggle for women's rights in general. They argue that the feminist struggle is about obtaining independence, financial autonomy, personal strength, and the right to sell sexual services. Free-choice proponents are post-modernists whose reality is subjective and is therefore rooted in the subjective experience of the individual or group in question. It's a world where demand rules and pimps get the money. But in prostitution, the conditions which make genuine consent possible are absent: physical safety, equal power with customers, and real alternatives.

### **3.5 Structural Sexual Violence**

The first two ideologies see the issues from a structural point of view. There is a context of men's violence against women. It's a history of exploitation, abuse and violation. The last two ideologies want to make this an individual issue, and the desire of women to sell their own bodies. They discuss this from a moral standpoint and make it a question of human right. They talk about sex work as something unproblematic for women and are fighting the stigmatisation of the prostitute. At the same time they are trivialising the problems and the dark side of demand. All four models are ineffective in removing the stigma of prostitution; and they also fail to protect women from violence.

When women told interviewers about violence from buyers, they often did not define these acts as violent because they had been instructed to do anything the buyers wanted. To understand how violence is intrinsic to prostitution, it is necessary to understand the sex of prostitution. The sexual service provided in prostitution is most often violent, degrading, and abusive. It includes: sex between a buyer and several women; slashing the woman with razor blades; tying women to bedposts and lashing them till they bleed; biting women's breasts; burning the women with cigarettes; cutting her arms, legs, and genital areas; and urinating or defecating on women.

On the whole, governments are far more anxious about public order and public health than about abuse and violence. Regardless of the legal status of prostitution (legal, exploited, illegal, zoned, or decriminalized) or its physical location (strip club, massage parlour, street, escort/home/hotel), prostitution is dangerous for women. Studies show that many women in the industry experience violence, whether that takes the form of the harassment of strippers, sexual violence of porn stars or prostitutes being murdered. Even when rapes occur in legal strip clubs that are supposed to be creating a safe environment, the women are told to keep silent or be fired. This violent underside of the sex trade is certainly not what the industry markets to us, or wants us to see: but it does exist.

Sex buyers' poisonous verbal assaults in all types of prostitution cause acute and long-term psychological symptoms. The verbal abuse in prostitution is normalized and is invisible. One woman said that over time, "It is internally damaging. You become in your own mind what these people do and say to you. You wonder how could you let yourself do this and why do these people want to do this to you?"

Prostitution researcher Melissa Farley has found that 85% of prostituted women in some places have been raped in prostitution. Eighty percent of women who had been domestically or trans-nationally trafficked suffered violence-related injuries. Sexual violence and physical assault are the normative experiences for women in prostitution. Silbert and Pines (1982b) reported that 70% of women in prostitution experienced rape. The Council for Prostitution Alternatives in Portland reported that prostituted women were raped an average of once a week (Hunter, 1994). In the Netherlands, 60% of prostituted women suffered physical assaults; 70% experienced the verbal threat of physical assault; 40% experienced sexual violence; and 40% had been forced into prostitution and/or sexual abuse by acquaintances (Vanwesenbeeck, 1994).

Pimps and customers use methods of coercion and control. Most young women in prostitution were abused or beaten by pimps as well as sex buyers. Melissa Farley writes that prostitution, pornography and trafficking meet or exceed legal definitions of torture.

Torture is defined as: "any act by which severe pain or suffering, whether physical or mental, is intentionally inflicted on a person for such purposes as punishing him. . . or intimidating or coercing him or a third person, or for any reason based on discrimination of any kind, when such pain or suffering is inflicted by or at the instigation of or with the consent or acquiescence of a public official or other person acting in an official capacity."

Specific acts commonly perpetrated against women in prostitution and pornography are the same as the acts defining what torture is: verbal sexual harassment, forced nudity, rape, sexual mocking, physical sexual harassment such as groping, and not permitting basic hygiene. The psychological consequences of these acts are the same wherever it happens. But very few would call prostitution torture. Many view torture with shock and

horror, yet at the same time consider the identical acts perpetrated (and photographed) against prostituted women to be sexual entertainment.

The extremely high incidence of rape in prostitution, with resulting symptoms of PTSD<sup>4</sup>, is not so well understood. There is a myth that escort and strip club prostitution are safer than street prostitution. This has not been verified by research. Farley et al. compared street, brothel, and strip club prostitution in two cities in Mexico, and found no differences in the incidence of physical assault, rape, childhood sexual abuse, or in the percentage of women who wanted to get out of prostitution.

#### **4) Male Society**

Normally when the debate is about legislation, the emphasis is on the women and their situation. This is mostly written from a male perspective. The discussion is suspect because there are very few studies about how different legal situations affect the male society.

In all countries there is a male culture that is imprinted within the young boy about what it means to be a “real man”. The imprinting starts with the father and continues in the neighbourhood and in school with boys bullying each other and calling each other nasty, deteriorating names etc. And the “real” man becomes the one who is sexually attractive to the prettiest girls. In the beginning it is a game that becomes more and more serious. This is especially true in countries that have been at war. In these places, the demand for creating a “real man” is structural, because the society needs to create “good soldiers”. A man considered “weak” or “empathetic” doesn’t have the characteristics required by the military.

Every country has a “rite of passage” into adulthood. To be a “real man” in Sweden you must do three things: shoot a moose, get married and care for your children, and build your own house. Nowadays there is an alternative for killing a moose, because this is so strictly regulated: you must go cross country skiing for 90 km. Being a real man does not include going to a prostitute: that is what the losers do. In some countries having sex with a prostitute has been the rite of passage to become a “real man”.

From a male perspective, the Swedish law supports a view for men that it’s not right to use a woman in prostitution. The moral of the law states that all relationships should be based on equality between the sexes. In an emancipated society this is desirable. If women in society become more educated, independent and strong, then men should also be educated, strong and equal and be able to communicate and negotiate on the same level. Prostitution comes from male dominance, not from female nature.

---

4 PTSD= Post Traumatic Stress Disorder

What prostitution does in a society of male dominance is that it establishes a social bottom. Prostituted women are all on the bottom. And all men are above it. Even men who are prostituted are above the bottom that is set by prostituted women and girls. Every man who lives in societies such as these is affected by the fact that women are prostituted--whether or not every man uses a woman in prostitution.

Men use women's bodies in prostitution and in gang rape to communicate with each other, to express what they have in common. And what they have in common is that they are not her. So she becomes the vehicle of his masculinity, and he uses the words and act to tell her that. He shares the sexuality of the words, as well as the acts, directed at her, with other men.

Over the last several decades there has been a cycle of over-sexualisation of popular culture supporting sexual consumption as recreational activity. The circle is that the more sex that is shown in movies and in pornographic images, the more the demand of subordinate women.

Prostitution requires a sexualized identity just as slavery requires a racialised identity, and both institutions are fuelled by racism and sexism. "Slavery, like prostitution, is a relation of domination and subordination that involves "direct and insidious violence. . . namelessness and invisibility. . . endless personal violation, and. . . chronic dishonour."<sup>5</sup>

It is only in a setting where sex is not an issue that men can relax and be something else. Why did visits to brothels in Germany decline during the World Cup? Was it because there were a lot of other things that drew men's attention? Do men really need sex or can they survive without getting sex whenever they want it? As far as I can recall, no one has ever died of not having sex. I know men that have survived for 90 years without sex and been happy. But in modern society we have an image that we should be displeased if we don't get what we want. And that includes sex. If you see things in movies and don't get them at home, are you then entitled to get them somewhere else? Males can sometimes be frustrated if they don't get sex, but is it a problem? Is it possible that men can then do something else of more value instead of making that frustration a part of life?

## 5) Clients

The man who buys sex with women in prostitution is often called "sex buyer", "customer", "client", "trick", "john", or "punter" (which is a word commonly used in the UK to refer to men who buy women in prostitution). All studies indicate that prostitute-users in general are not marginalized men--unlike the women they use and abuse. The overall finding is that men from any age, any ethnic group, any family income, and any education use women in prostitution. Sometimes the message is that any man can be a client,

---

5 ORLANDO PATTERSON, SLAVERY AND SOCIAL DEATH 12 (1982).

but is that true? Or is it just another way of saying that “you men need sex” so that you can be one of them”. It lowers the threshold.

The problem is to find out more about who buys sex and why they buy sex and find clients to interview. Not everyone wants to be seen going to women in prostitution—or to talk about it. But in Scotland one project managed to interview 110 men. In London they found 137 male sex buyers, in USA, 374 and in Sweden 150 men to interview. In another study, 29 clients were interviewed in Poland; 477 men in Hungary; 306 men in Slovenia. Most men were found through advertisements or venereal clinics, so this is not a representation of all men and probably not the most violent ones.

These pieces of research showed that are two main groups of clients. The first group is very sexual active and has a lot of partners, while the second group consists of lonely men without any present relationship with a woman.

a) The first group is called Consumers. It consists of those seeking entertainment, pleasure and sex without obligations. One characteristic of this group is an equation of masculinity with sexual prowess and women’s sexual availability. The key elements of the accounts of boasting are: using explicit sexual detail; a professed love of sex; focus on own sexual prowess and the size of their penis; a belief that all women want sex and gain pleasure from selling sex. All of the men who were categorised as boasting, also reported that nothing made them nervous about buying sex. The themes of excitement and sex as “no hassle” are part of this group. The “excitement” of it can be just to pay for sex, or “what they got out” of the encounter.

In the USA researchers found that a subgroup of these men had previously committed violence in order to obtain sex from a non-prostituting woman. These particular sex buyers were the same men who had many sex partners (both prostituting and non-prostituting women) in the previous year. They also tended to have used a large number of women in prostitution in the past year, to regularly watch video pornography, to have served in the military, and to have themselves been physically or sexually abused as children. International data on men who pay for sex suggests that they are more likely to be using all other aspects of the sex industry such as pornography and lap dancing clubs and have had higher numbers of sexual partners than other men.

Another characteristic of this group is that they pay for sex as a leisure activity, fulfilling their sexual “need”. They regard women’s bodies and sexual services are as commodities that are purchased in a similar fashion to other goods. Their descriptions were consumerist: respondents focused on the quality of service, the ease and convenience of it, and how to locate commercial sex in the market economy. They often invoked rhetoric of mutual exchange and frequently mentioned the relative cost of buying sex.

“I just think it’s like we live in a consumer society. And I think that’s become a bit of a commodity now, really... Just the whole sex thing. Because the internet’s there and magazines are there and you’ve got images all the time. They’re like pretty girls and – I mean I’m not intending to be bigheaded but I’m not bad looking, I mean I could get a girl, but meeting that type of girl is not that easy, if you know what I mean.”

For these men, the increasing commodification of sex and women provides a context in which not only is commercial sex normalised, but is associated with entitlements: with enough money, you can buy whoever (whatever) you want. Acceptance of buying sex is in some places highest with urban, younger, non-religious people. Young *riche nouveau* think they can buy anything and women report that they are the worst customers. “*With a girlfriend it is better; in the parlour it is more exciting.*”

There are also clients who are travel to other countries in order to have sex. Their favored destinations are places where sex is cheap and openly available. One sex tourist detailed the harsh conditions women were subject to in Thai and Cambodian prostitution. Exposing his narcissism and his sadism, he rationalised his commission of sexual violence against women and children. “*I don’t get pleasure from other people’s suffering. I struggle with it but I can’t deny my own pleasures. In Cambodia I knocked back a lot of children; it makes it hard to sleep at night. But I don’t see the point in making a moral stance.*”

Effects of the frequent use of women in prostitution on men’s relationships with their non-prostitute partners have been noted. An Israeli advocate on behalf of women escaping prostitution said, “*Israeli men have simply grown used to the idea that women can be bought.*”

Both married and single men no longer want to work at relationships. For them it is easier to purchase sex when they want it”

b) The second group consists of those who are having a “crisis in intimacy”. It is those who have psychological needs, bad marriages and an unmet desire for relationships and understanding. Their underlying “need” is not sex: their real need is to have a relationship with another person. A prostitute can physically touch a person who is desperate for any kind of intimacy, and thus make someone feel “desired”—even for a moment. Fifty percent of the clients in Slovakia belonged to this group—people who are lonely, and who are having problems within their marriages.

“*My wife is all about duty, before there were feelings, we were in love but now it’s different.*”  
What would be an appropriate solution to the problem? Prostitution or marriage counselling?

This group is characterised by guilt, ambivalence and negative feelings, including for some, the recognition of harm and exploitation within the sex industry. They could confess feelings of guilt and shame and negative feelings as a consequence. Some drew on

notions that commercial sex was wrong and demonstrated awareness of coercion and trafficking. Almost half of those classified as confessing (22 of 53) had only paid for sex on one/two/three occasions and stated that they were unlikely to buy sex again. All reported feeling nervous when paying for sex.

Many clients say they want to be able to communicate with the prostitute and make it a social encounter—that they are not interested in foreign girls. They want young, communicative and educated women. They see the interactive part of the experience as important as the sex, not just a quick thing in the car. It is a social event. That is also the experience of Swedish clients. They want girls who can communicate and make them feel good, loveable and interesting. For these clients, there is no need of foreign women who can't speak a common language. Many condemn using trafficked persons and some would try to help a victim of trafficking if they could. Others prefer trafficked girls, because they are seen as easier to control and more helpful.

When clients were asked about the feelings of the prostitutes they paid for sex, many wanted to believe that the women were attracted to them, that they really desired the sexual experience. Others couldn't identify feelings such as happy or sad that a woman in prostitution might have because they disassociated the woman as a person and reduced her to an object. They wanted her to be a fantasy that they could act out, not a real person from whom they were paying for sex.

There are a lot of subgroups under these two main groups. A Swedish book presented 21 different categories of men. But in the end it comes down to these two main groups.

The following is a list of Swedish sex buyers' descriptions of their experiences:

Every time I choose to visit an escort girl, her age or her looks are not of any importance to me. I will call it a total experience I buy.

This total experience starts on the internet. I like a nice and obvious website (no commercials). This first impression is important to me.

A nice voice and pleasant way on the telephone is also important. If I get enough information from the website then she will not get a lot of dumb questions from me. I never, like others do, call without being serious. If she gets a phone call from me there is a high probability we have a deal.

The location for our meeting is important. I don't want to F-k in a dirty one room in a disgraceful area. It doesn't matter if it is a hotel or an apartment, but it needs to be clean and fresh and the atmosphere must be attractive.

The social game is a big part of it. I want to feel unique and welcome.

She needs to have social experience and be able to sense who I am as a person and adapt herself to that. In this game it shouldn't even matter how uninteresting I really am. I want to get a girl to make me feel very nice and funny.



She needs to be a professional, but not just get over with it. I want her to feel what I want and give it to me.

Afterwards I want it to be cosy and have a little small talk. The possibility to shower is important before I leave. It is good to have a shower before, too, especially on hot summer days when I can stay fresh for a maximum of 20 minutes.

This perspective is solely that of the client: the woman is there just to please him, like a commodity, a thing.

## **6) The first time**

In Scotland, Denmark, Thailand, India and Italy the men were asked why they went to a prostitute for the first time. It seems that the initial decision to buy sex is a public and social matter (friends and colleagues) as much as a private affair. It is about the individual's perception of social demand, masculinity and peer pressure.

In the report *Challenging Men's Demand for Prostitution in Scotland*, the age range for the men's first use of women in prostitution was 14 to 49 years of age, with 37% of the men first buying sex between ages 18 and 20. Fifty-two percent of the men bought women in prostitution before they were 21 years of age, and 74% bought sex by the time they were 25 years of age. Along these lines, research data from Glasgow's Sandyford Clinic indicated that if a man had not paid for sex by the age of 25 he was less likely to do so in the future.

The circumstances of first buying sex varied. Seventeen percent of the sex buyers interviewed said that prostitution was their first sexual experience. Unfortunately, the sex that men learn in prostitution – disconnected and unemotional – is the opposite of the sex that most women are interested in when they are in relationships with men.

Interviewees spoke about intense pressure from other men to use prostitutes. *"There was pressure to go along with the guys. It was a common experience for young guys, for their 16th or 18th birthday."* One of the interviewees said that he visited Amsterdam's legal prostitution zone with his friends as a "rite of passage". One of this young man's friends chose not to buy sex and as a result was harassed and teased by the rest of the group. *"There was an atmosphere of all the lads egging each other on. One in particular was a virgin and seemed like he didn't want to do it but all the guys pushed him into it and he did it."*

Another man described how a group of his friends took him on a London pub-crawl to celebrate his eighteenth birthday. When they arrived at a club that functioned as a brothel, his friends "shoved" him in the door where he discovered that they had paid in advance for him to use a prostitute. Unable to publicly – or privately – refuse prostitution, he proceeded to sexually exploit the young woman via prostitution, but told the

interviewer “I’ve always wished I hadn’t and had just pretended to my friends that I’d done it.”

These examples suggest that young men would benefit from education and support for resisting peer pressure that contributes to them using women in prostitution. Prostitution prevention programmes aimed at counteracting the intense peer pressure to buy women in prostitution will be a critical component of future action. It is a male society we are entering and there will be opponents who want to ridicule anyone that speaks in this manner. The goal of prostitution prevention programmes is to shift cultural attitudes about prostitution so that there is a cultural taboo against men who buy sex, and cultural respect for men who make the choice not to buy sex.

#### 7) The effect on Male society

There are effects on male society, but most of them have not been a subject of research and therefore are not easy to show. Below are some examples of topics that can be addressed if a movement wants to make an impact on demand.

The image is that the successful man who is in power or rich gets the most beautiful and sexy woman. Some say this is the part of the social evolution Darwin speaks about, “Survival of the fittest”. The successful man and the beautiful woman are the best breed to make humanity and societies survive. What alternative images of manhood can be exposed?

### 7.1 Visibility

*You have heard that it was said, “Do not commit adultery”. But I tell you, that anyone who looks at a woman lustfully has already committed adultery with her in his heart. (Matt 5:27-28)*

The first topic is visibility. Today it is absolutely impossible to protect oneself from being exposed to nakedness or sex between human beings. There was an H&M campaign with Claudia Shiffer in her underwear and the posters were stolen to be taken home. Just walking along the street or watching TV, which we think would be harmless activities that everyone does, exposes us to nude pictures and sexual content. “Sex sells”, so it is in the interest of commercial forces to expose men to sexual images in order to attract attention to commercial goods and therefore sell products.

But is it in the interest of the male society to be confronted with so much sexual material? The first impression that it creates is lust and excitement--it “turns men on”. To see nude persons starts the testosterone flowing, and off men go. But where to go with those aroused feelings? Making the sexual visible is a way to get most men triggered and interested and ready to act.

Legalized prostitution makes visibility necessary—it needs to be visible because the “product” needs to be sold. What has happened in Sweden is that the visibility has diminished with the new law. It has raised the issue of what shall be allowed into the public room, how much naked skin we want to be seen. A local town did agree with a big ice hockey team to have a huge sign on the public square. But when they realised it was three naked ice hockey players they withdrew and abandoned it.

Prostitution is widely advertised and mainstreamed on the internet, in newspapers, and street advertising. The hypocrisy of advertising any form of sexual exploitation must be addressed. In London, ads in local papers are the most common way of looking for contact with a prostitute.

There is a statistically significant association between sex buyers’ use of pornography and the frequency of their use of women in prostitution. Men who were high frequency users of prostitutes (once a month or more) were compared to those who were low frequency users (once or twice, never) with respect to their use of print, video, and internet pornography. Those who were most frequent users of pornography were also the most frequent users of women in prostitution.

Pornography can be defined as the presentation of prostitution sex, and make it visible. The women that appear in pornography are prostituted by the sex industry. Men often learn how to use women by looking at and masturbating to pornography, developing a first taste of prostitution.

Pornographers are indistinguishable from other pimps. Both exploit women and girls’ economic and psychological vulnerabilities and coerce them to get into and stay in the industry. Both take pictures to advertise their “products,” suggest specific abuses for sex buyers to perpetrate against women, and minimize the resulting harms. Pornography is a documentary of some women’s abuse in prostitution, and its consumers obtain pornography as a “document of humiliation.” Yet in order to conceal the harms that are documented in the picture, the pornographer then names what is happening to her in the picture as “adult entertainment”. But what kind of entertainment is it?

## **7.2 Accessibility**

*Watch and pray, so you will not fall into temptation. The spirit is willing, but the body is weak.* (Mark 14:38)

The second issue is that of accessibility. How easy it is to get a woman. A police friend used to say it is only five “clicks” away from wherever I am, if I know how to search the internet. All I need is a computer and internet, which most hotels have. What if, after a meeting, I am sitting alone in a hotel, in a foreign country, rather bored with no one to

talk to? What if I went to a pub and got myself a couple of pints and took a walk. In the quarters next to the pub there is a red light district and I go there out of curiosity and suddenly am involved with a prostitute. This is what happened when a friend of mine went to a prostitute. It is not the one and only way but it is a common way that men find themselves using pornography and women in prostitution. Accessibility is a very important issue for male society and the topic of demand.

When the prostitutes left the streets of Sweden and went inside they became less accessible. That was a consequence of the Swedish law that addressed this issue. Now a man really has to look for a prostitute to find one. And that decreases the demand.

A Swedish project has been searching the internet to find out what is going on in the world of prostitution. The project has been organised by the social department in the city of Stockholm with police cooperation. During the project they found 327 people linked to selling sexual services which were directed to Sweden and especially Stockholm. There are three kinds of advertisements. One is writing to chat-rooms or forums. The other is advertisements on a gateway with a lot of women offering sexual services, and the third is homepages of women. There are also buyers who are chatting about the women, telling about how she was and where to get her. The men doing this are often use very demeaning language about the prostitutes.

On internet it is available for 24 hours a day. A centre for this internet activity is a server in Netherlands where it is legal to sell sex. Prostitution and pornography on the internet are on the increase. Now there is a lobbying effort that is pushing this as a “normal” thing to watch and buy. I recently discovered that I can now buy porn movies to be sent to my mobile phone from the normal Text-TV. It’s about making it available to create an increase in demand for sex they can profit on.

All of this is said to be intended to help people have a better sex life and therefore is good for everyone. The message is that “they” know what we really want even if we say “no.” Is this true? Sexual advice can be good for us men, but is pornography one of the ways to improve good sexual relations? The makers of pornography have only one interest: to make as much money as possible--*not* make me a better father or husband or boyfriend.

Having to buy sex is really a sign of a weak male society which is not able to have good relationships with the opposite sex. In male society, sex will always be a part of life. Therefore, it is far more important to help men grow in self-confidence, equality, understanding, and tenderness in order to create good relationships, which include sex. We should not open up a backdoor so that men can have sex for money--and a bad or no relationship at home. The Swedish law addresses the morality side of sex: it decreases visibility and makes it less available. I think that is good for me as a man.

### 7.3 Shame

Romans 6:20-21

When you were slaves to sin, you were free from the control of righteousness. What benefit did you reap at that time from the things you are now ashamed of?

After the purchase of sex, the men interviewed in Scotland reported that they experienced positive emotions 57% of the time and that they experienced negative emotions 41% of the time. Twenty-five percent of the positive words referred to sexual relief or satiation. Other positive words included happiness, ease, and comfort. Forty-one percent of the words used by these men to describe how they felt after purchasing sex were negative emotional descriptors, such as regretful, disappointed, dirty, or guilty. See Table 6.

	Positive	Negative	Neutral Total	
Before Buying Sex	58% (232)	40% (159)	3% (12)	100% (403)
After Buying Sex	57% (229)	41% (165)	2% (9)	100% (403)

Several men commented on their ambivalence about purchased sex, saying that while they forged ahead and bought women in prostitution, they put it out of their minds afterwards. Many described their own feelings of emptiness after prostitution. Forty-one percent of the men interviewed said that they felt no guilt or shame about using prostitutes, but 59% of the sex buyers reported feeling some degree of guilt or shame, with 25% of our interviewees expressing significant guilt and shame about their prostitute use.

Prostitution creates men who feel guilty and ashamed of themselves. That affects the male society because then feelings arise that people can't talk about, and the men are not free and empathetic.

### 7.4 Normative

#### **Ecclesiastes 2: 8-11**

I amassed silver and gold for myself, and the treasure of kings and provinces. I acquired men and women singers, and a harem of women as well – the delights of the heart of man. I became greater by far than anyone in Jerusalem before me. In all this my wisdom stayed with me. I denied nothing my eyes desired; I refused my heart no pleasure.

Yet when I surveyed all that my hands had done and what I have toiled to achieve, everything was emptiness, a chasing after the wind, nothing was gained under the sun.

Let's begin with the moral question: a question of survival for the western world. What happens to a society that lets sexuality run loose and has a consuming attitude towards sex and relationships? It is really a threat from within. The Bible calls this the "ruin of nations".

One issue is that most men will have problems with their wives if they buy sex from others. How many wives want their husbands to go to a prostitute? Prostitution is called adultery in many cases and is accepted as a reason for divorce in many countries. Does the society want a law that supports an increase of divorce - or do they want a law that supports the stability of the family? Sex is seen in Swedish society as being connected to a long-term partner and intimate relations, and with prostitutes, it is just quick satiation and then it is done. In Hungary 57% think that prostitution ruins family life.

Prostitution can be seen as a consequence of the individualised industrial society, where many relationships have become shallow. The "modern person" should be able to easily move and travel, work flexible hours and have few other commitments. In that world, long and deep relationships like family are not easy to create, so the quick satiation becomes a part of life everywhere and in all areas: sex, religion, vacation etc.

From a moral standpoint comes the question: is sex a human right? Should handicapped people who may not be able to attract a partner, be entitled to have sex with a prostitute? A famous writer in Sweden has a son who has Down's Syndrome, and started a debate that his son should be able to go to a prostitute. The reason was that "he had seen it on television and wanted to lay naked in the same way." So the viewing of naked bodies also creates the need for prostitution.

Is sex something we can demand from others? Is it a human right for a doctor to have sex with a patient if she wants to? Or a teacher with a student? What is the difference if we decide that sex is a human right? If we say yes, that handicapped people have a human right to sex, then there is a long list of difficult questions we need to answer. All persons have a right to their sexuality, but it doesn't mean they have a right to sex under any circumstances. What can we demand of other people? If you are a friend you can say no, but what if you as a professional are asked to help someone have sex? Are we obliged to help persons have sex? Where is the limit for help that a personal assistant must give a physically disabled person? Rent porn movies? Put them on? Help to masturbate? These questions were raised by social workers' union in Sweden. I have discussed a situation with social workers who helped two handicapped persons to have sex. They felt awful afterward and had nowhere to talk about the issue.

In Denmark a man, aged 59, who has cerebral palsy, was fighting to force the Danish state to subsidise visits to his home by prostitutes in the same way they would pay for a meals-on-wheels service. Prostitution is legal in Denmark, so he argued that his local authority unfairly made a moral judgment when it rejected his application for financial support to bring prostitutes to his flat. If a social appeal board ruled in his favour, all Danish councils would have to obey the ruling. "I need to have sex to feel like a normal human being", he said. "I have a girlfriend at the moment so I do not need to see prostitutes. But if I didn't have V. I would want sex at least twice a month." His 46-year-old girlfriend V., opposes him. "I think it is important that the sex lives of disabled people be discussed", she said. "But I am against all forms of prostitution and think that, sometimes, you have to accept your destiny." Interestingly, the woman is not in agreement with her boyfriend who thinks he has the right to buy prostitutes. The Danish government said "no" to his request.

Sven-Axel Mansson (2001) described the ways in which mass-media representations of commoditised sexual relationships affect young men's thinking about women in prostitution and women, generally. The sex buyer's fantasy is the hassle-free girlfriend who makes no demands on him but is prepared to satisfy his sexual needs. He may pretend emotional intimacy but the relationship with a prostitute always stops short of emotional mutuality or commitment. One sex buyer described prostitution as "being able to go and have a temporary relationship and just leave after it with no other repercussions. Sometimes I feel like I'm not paying for the sex but for not having to do the other stuff e.g. buy presents, go out on dates, go on holidays, or to go out to work. I'm paying for anonymity."

Approximately a third of the sex buyers justified prostitution simply as a way for men to satisfy their sexual desires. This is the most commonly offered justification for prostitution. For them, prostitution is a place where men have "freedom to do anything they want in a consequence-free environment." Swedish researcher Mansson (2001) suggested that as a result of the so-called sexual revolution, men's sexual "needs" have become even more taken for granted, and men have been strengthened in their conviction that they are entitled to unlimited sexual access to women. Can this be one of the reasons why rape is still existing and increasing?

## **7.5 Equality**

### **Gal 3:26-28**

**You are all sons of God through faith in Christ Jesus, for all of you who were baptised into Christ have clothed yourself with Christ, There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.**

Two significant influences from the formal economy contribute to the functioning of prostitution. These include the comparative worth of women in the formal economy to that of men, and the stigmatization of selling sex as a profession. Trafficking in women and purchasing them for sex affects the way that men and women view all women. It socializes us to believe that women are objects for sale for the sexual pleasure of men; we simply have to name the price. In one big city, there was a poster on the pavement “Toys for Big Boys”, showing some women half dressed and then an entrance into a club. This is the message from a sex industry that makes women the toys of men.

Money is magical. Some men have the belief that if you give women money, then she deserves whatever it is that you do to her. What will be the outcome of struggles against sexual harassment and violence in the home, the workplace, or the street, if men can buy the right to perpetrate these very acts against women in prostitution? Reducing the demand for paid sex would ultimately benefit everyone.

This may mean also looking seriously at the sex buyer culture that encourages anyone to purchase and consume women’s bodies. It opens up a larger discussion about why men feel that they can buy women, rather than blaming women in the sex industry. When men believe that they can buy some women for sex, it impacts how we see all women—whether we expect sex because we paid for a date, or buy women’s bodies through porn, or go to a prostitute. But if men would have to see any woman as a real person it changes the sexual experience. It forces us to recognize that the woman we are ready to purchase is just as human as we are.

Despite decades of political and social pressure to make gains in both opportunity and equality for women, conceptualization of the female role in the US has changed very little. The message was evident from the results of a poll conducted in public schools. Although significant gains have been made in education, politics, and history, children are receiving the underlying message that women are worth less than men<sup>6</sup>.

In Australia, it has been observed that after the legalisation of brothels in Perth, women can’t get higher executive jobs, because when men are having their business conferences, they go to strip clubs and brothels. These are “boy evenings”—and women at the company are not encouraged to come along.

Women who desire more egalitarian relationships with men are often dismayed to find that the men in their lives are visiting brothels and sex clubs. They have the choice to accept that their male partners are buying women in commercial sexual transactions, deny what their partners are doing, or leave the relationship. The underlying problem with the relationship will be that the man is objectifying all women around him. They become objects for his need and every study shows that sex buyers are only interested in

---

6 Women Matter, 1998-99 p.7



themselves, not the other person. Even if you are in a crisis of intimacy, the emphasis is on your own need and visiting a prostitute is a means to satisfy that need, whether it is sexual or not. Male society in a country with a lot of prostitutes and a lot of men going to prostitutes has problems with objectifying women. It is a great hindrance towards an egalitarian society. And a society of equals is a society that has the power to flourish.

Studies have shown that higher education has an empowering effect on women and their children. Studies in several states have found that post-secondary education not only increases women's income, it improves their self esteem, increases their children's educational ambitions, and has a dramatic impact on sufficiency. Equality between sexes diminishes violence and studies show that the relationship will last longer. It also is a way to prevent sexual exploitation. A society that has equal possibilities for women and men will give those who might be at risk for human trafficking, an option for other jobs.

## 7.6 Violence and Rape

### **Judges 20:1,3-9**

Then all the Israelites from Dan to Beersheba and from the land of Gilead came out as one man and assembled before the Lord in Mizpah... Then the Israelites said, "Tell us how this awful thing happened." So the Levite, the husband of the murdered woman said, "I and my concubine came to Geibah in Benjamin to spend the night. During the night the men of Gibeah came after me and surrounded the house, intending to kill me. They raped my concubine, and she died. No, all you Israelites speak up and give your verdict." All the people rose as one man, saying "None of us will go home. But now this is what we'll do to Gibeah: We go up against it as the lot directs."

Prostitution affects not only how men think about women, it also influences their actual behaviour toward women, including sexual aggression against non-prostituting women. Several men in Scotland emphasised the pleasure of establishing dominance over women in prostitution. "In order to really enjoy prostitution you need to know how to control them."

Rape myths are a part of culturally supported attitudes that normalise rape. Rape myths include "women say no but they mean yes," and "rape accusations are women's way of getting even with men." Rape myths have been theoretically and empirically linked to other attitudes regarding sex roles and also to coercive interpersonal behaviour<sup>7</sup>.

One-fourth to one-third of the men interviewed in Scotland endorsed rape-tolerant attitudes. A third of the sex buyers stated that rape happens because men get sexually carried away (32%) or their sex drive gets "out of control" (34%). Twelve percent said that the

---

7 Burt, 1980; Field, 1978; Malamuth, Sockloskie, Koss, & Tanaka, 1991, Lonsway and Fitzgerald, 1994

rape of a prostitute or call girl was not possible. Ten percent asserted that the concept of rape simply does not apply to women in prostitution.

Twenty-two percent of the interviewees explained that once he pays for it, the customer is entitled to do whatever he wants to the woman he buys. These attitudes are what make prostitution so dangerous for the women. One of the men interviewed stated, “They’ll basically do anything for money.” The belief that the money they paid cancelled out the harm from the sex buyer was a recurring theme in interviews.

Interviewees were asked about the extent to which their identity as men was based on valuing psychological and sexual dominance and about their suspiciousness and resentment toward women. Taken together, these constructs constitute what can be described as hostile masculinity. Forty-six respondents were asked questions about acceptance and justification for prostitution. The men who were most accepting of prostitution were those who most strongly identified with hostile masculinity. It was statistically significant. The sex buyers with the highest scores on the hostile masculinity scale also tended to be those who most strongly endorsed rape myths

Several of the sex buyers explained that if men’s sexual needs were not met then rape was inevitable. They reasoned that if prostitution did not exist then some men would rape women who were not prostitutes. While none admitted that they themselves would rape, they were adamant that other men were incapable of controlling their impulse to sexual predation. One man said: „Prostitution keeps a lot of people--such as shy people with no confidence--off the street—people who might otherwise attack women.,”

There is no evidence supporting the theory that prostitution prevents rape. Rape rate statistics from the Nevada in U.S. shows that the rate of rape was higher than the U.S. average and it was significantly higher than rates of rape in several more populous U.S. states – California, New York and New Jersey. Official rape rates in Las Vegas and Reno, Nevada, were significantly higher than rape rates in other U.S. tourist destinations such as New York, Los Angeles, and San Francisco, where prostitution is not legalised. This raises the possibility that there may even be a positive association between legal prostitution and higher rape rates.

## **7.7 Democracy**

### **Deut 21:14**

**If you are not pleased with her, let her go wherever she wishes. You must not sell her or treat her as a commodity, since you have dishonoured her.**

*“The dollars is worth much more than her whole life”.* Money is important: more important than she is. With money a man can buy a human life and erase its importance from

every aspect of civil and social consciousness, from the protections of law, from any right of citizenship, from any concept of human dignity and human sovereignty.

Trafficking and prostitution are a threat to democracy because they create second-class citizens with no rights what so ever. She (or he) is trapped as non-existent in the country, a subculture that takes away their human rights. This also applies to many prostitutes. And the more that this is prevalent in the wider society, the more it can control other people's right to their own life. Human rights can suddenly be taken away from anybody in a society that allows human trafficking and prostitution to continue.

Prostitution is also about racism. Illegal foreign women are vulnerable to sexual exploitation and often racism keeps them trapped in the sex industry. It does this by limiting educational and career opportunities for immigrants in the country. This situation differs from country to country.

Some welfare systems which have divided the poor from the rich have contributed to this vulnerability. Thus, poor immigrant women are left alone to make a living in a country in order to support themselves and their children. Racist stereotypes in the mainstream media and in pornography portray women from some countries or ethnic origin as "wild animals who are ready for any kind of sex, any time, with anybody". Additionally, strip joints or brothels are typically zoned in poor immigrant neighbourhoods, which give the message to men that it is alright to solicit "that kind of woman and girls for sex". In order the change these attitudes, leaders in the community, especially men, must commit to ending violence against women with the same vigour that they apply to ending racism. They must begin to realize that all women are vital to their survival and to the survival of the whole community. And all people, women and men, must make a concerted effort to end racism, beginning with an examination of their own racism, and from there to work within their own communities.

## **7.8 Organized crime**

### **I Tim 6:10**

**For the love of money is a root of all kinds of evil.**

Those who participate in organised crime want to make as much money as possible, using whatever means they can, especially those that are illegal. What would happen if they used the same creativity for making legal businesses? At the moment, drugs, weapons, and human beings are the three most profitable illegal forms of trafficking. The same routes are used for all three. The man that pays money for sex is actually participating in organised crime. If the main goal is to make as much money as possible for the criminals, civil society needs to make it as difficult and risky as possible for them to make their money through trafficking and prostitution. What the Swedish sex law does is to place

the emphasis on the whole chain of criminality: from the person spending the money to the person that collects it on the other end. With organised crime, there is always someone “working the street”. In trafficking it is the pimp. The pimps are either working on their own or they are working in connection with organised crime. This is often very loosely structured, consisting of small groups of a few meeting points between each level in the chain of command. Every person or group in the chain have to pay a certain percent of the intake to the next level above them.

All human trafficking and most prostitution are pimp-controlled. Recruitment of young women into prostitution begins with what the British organization CROP<sup>8</sup> has called “grooming” - including brutal violence designed to break the victim’s will. A woman is being “groomed” by a man when his ultimate goal for their relationship is contingent on her eventually engaging in prostitution and relinquishing all or part of her earnings to him. The relationship is defined and controlled by the pimp and his future economic gain.

First he attracts her with parties, dinners and compliments to make her feel important. This is to make the woman become emotionally and financially dependent on him. He gives her things to prove that only he can give her what she wants. In the next step, the pimp isolates „his woman” by controlling where she goes, whom she sees, and what she does. These tactics are intended to isolate her from her friends, family, and school, and stop her from making connections with other people who do not share his positive views about prostitution—and who might intervene to protect the woman from his intentions for her.

In addition, a pimp often moves a woman to a different location, or holds her against her will. After physical control is gained, pimps use psychological domination and brainwashing. Pimps establish emotional dependency as quickly as possible, beginning with changing the woman’s or girl’s name. This removes her previous identity and history, and additionally, isolates her from her community. The purpose of pimps’ violence is to convince women of their worthlessness and social invisibility, as well as to establish physical control and captivity. A pimp will subject a woman to emotional abuse by calling her derogatory names. He dehumanizes her by making her into a commodity. He tells her she’s „only good for one thing.” This type of emotional abuse is compounded by the fact that it occurs within an environment of total emotional deprivation. Pimps deprive prostituted women of nurturing, affection, and ordinary developmental support. Pimps typically subject women to sexual abuse as an expression of ownership or as a form of punishment.

---

8 CROP=Coalition for the Removing Of Pimping. They provide care and counsel for parents whose children have been lured into prostitution, and also serve as a lobbying organization, pushing for more effect laws against prostitution.

Pimps use minimization and denial to mask the impact prostitution has or will have on a prostitute's life. He may tell a woman that she's smarter than others who „give it away for free,” or that all women are prostitutes, claiming that some do it for dinner and others do it for straight cash. He also insists that prostitution is a job like any other job, that she is not selling herself, that she is just selling a service.

Over time, escape from prostitution becomes more difficult as the woman is repeatedly overwhelmed with coercion and terror. She will be unable to save any money for an independent future. This is particularly true of a woman who is paid with crack cocaine in lieu of cash, which prevents her from purchasing basic necessities such as food or clothing.

She is forced to commit acts which are sexually humiliating and which cause her to betray her own principles. The contempt and violence aimed at her are eventually internalized, resulting in virulent self-hatred which then makes it even more difficult to defend her. Survivors report a sense of contamination, of being different from others, and self-loathing which last many years after breaking away from prostitution.

A pimp uses male privilege to control a woman. This can be as simple as his making pronouncements about his manhood, like „I'm a man. Don't question me...You'll do what I say because I am the man around here.” He treats „his woman” as his property. When more subtle tactics of power and control fail, a pimp will use threats and intimidation. He attempts to put fear into a woman by smashing things, shouting, glaring at her, or behaving in a menacing manner.

A pimp may beat up a disobedient prostitute in the presence of other prostitutes. He may threaten to disclose that she is a prostitute to others in order to insure her obedience. He may also threaten to leave her or to harm her, her children or her other family members. Some pimps also sexually abuse women through the use or production of pornography. Some pimps force women into pornography as a form of blackmail or punishment.<sup>9</sup>

What are men really paying for?

Love and warm tenderness?

Privacy, not to be revealed for others?

The right to another body? Genitalia?

Paying damages in advance for psychological and physical suffering?

A watchdog: someone else who guards the woman so she is available whenever he wants?

---

9 The batter and the pimp use similar tactics of power and control over „their women,” because they share similar motives. According to Ellen Pence, of the Domestic Abuse Intervention Project in Duluth, Minnesota, The abuser employs tactics not only to gain his partner's submission to a specific demand, but also to establish a relationship that he can rely upon in the future. These tactics appear to be random and inexplicable, but in the context of attempting to establish power in a relationship, random acts of violence are fully explainable.

Support of organised crime?

The silence of the victim, so what he does will not be reported to police?

### **8) The way out.**

The first step to reduce demand is to focus on the buyers and explore the issue of empathy with them. Without awareness of the women's situation, it's hard for sex buyers to see the injustice in their treatment of women. Sometimes men are unaware of the violence these women experience. Or they simply believe that it belongs to the profession they chose. Men also romanticize prostitution, and make its cost to women culturally invisible. In order to fight demand we need to see the humanity within everyone.

One man described how he changed his perspective towards women who sell sex. "My opinions changed – I stopped doing it [paying for sex] when I started to work for a group of girls as a card boy. I made friends with them and saw them as people. I respected them. Before, when I was paying for sex, I didn't think about them at all."<sup>10</sup>

Lack of empathy for the prostitute is at the core of men's justification for their behaviour. By being in touch with the experience of these women, the ways of sex buyers change; they begin to see this person for who they are: another human being who deserves to be treated with respect and dignity. Having empathy for the women make buyers less likely to believe they have a right to harm or humiliate prostitutes, because the woman they have purchased in the past is no longer an anonymous fantasy, but a real person.

This reflection suggests that work with men on the meanings attached to the sale and purchase of sex – challenging the distancing from emotional connections or human subjectivity – may offer important preventative potential. It requires that we reflect more on what it takes for men to see women with other eyes.

One effective deterrent to buying sex can be attendance at "john's school". In several US cities, men who are arrested for soliciting a prostitute can be sentenced to attend "john's school", and also be required pay for the course they are must attend as part of their punishment. At these sessions, they are introduced to women who have come out of prostitution and hear their stories of violence and abuse. Being exposed to the "real story" of women's lives and the harm that is perpetrated has shown to be a good way to change men's behaviour. Since sexual violence is a result of social and cultural forces, it is necessary to create a change in cultural norms so that sexual violence involved in the world of prostitution is excluded from the mainstream.

Another way to prevent a man from buying another person is to make laws that charge the men. In Scotland a number of men were sceptical about there being any effective de-

<sup>10</sup> *It's just like going to the supermarket, Men buying sex in East London*, by Maddy Coy, Miranda Horwath, Liz Kelly, London 2007.

terrent, yet at the same time they acknowledged that the possibility of criminalisation deterred them. One man commented that he only bought sex where prostitution was legal. “I don’t use prostitutes here because it’s not legal.” Another man stated that no deterrent would work but at the same time said that he did not use prostitutes in Scotland since it was illegal and he wanted a clean criminal record

What Would Deter Men in Scotland from Buying Sex	
Being added to a sex offender registry	89%
Having your picture and/or name on a billboard	86%
Having your picture and/or name in the local newspaper	84%
Having to spend time in jail	79%
Having your picture and/or name posted on the internet	78%
A letter being sent to your family saying you were arrested for soliciting a woman in prostitution	77%
Greater criminal penalty	72%
Having your car impounded	70%
Higher monetary fine	69%
Required to attend an educational program for men who buy prostitutes	56%

Counselling and educating alone do not deter men. It is necessary to combine educational approaches with strong legal or social consequences such as jail time<sup>11</sup> and empathy training.

A number of men understood that major social change would be necessary in order to eliminate prostitution. They listed the following as essential: the eradication of poverty; promotion of sex equality; and programmes for women currently prostituting.

A number of the interviewees had an awareness of the relationship between sex inequality and prostitution: *“I have no idea about how to end prostitution but I think it’s to do with inequality. I think some men find prostitution empowering – they feel like they’re buying a woman. It would take total equality between men and women. We’re meant to be equal but socially we’re not – women are still looked down on.”*

Statistics shows that the man who beats his wife feels inferior to her. To address the issue of demand, we need to help men to be more confident and better negotiators in their family life. Strong and confident women need strong and confident men. And women should have equal opportunity to develop their abilities and skills without being exploited by those looking for unlawful profits. *“We need better job opportunities and prospects for women. Better education for men and women. It’s a patriarchal society. Women have to be treated more as equals, have more say.”*

---

11 (Stubbs, 2007).

The guilt, shame and ambivalence some men report is also worth paying attention to. There are few places where men are able or encouraged to express these feelings. Men who express uncertainty are censored and discouraged from expressing their doubt in public, with male companions or on chat sites on the internet. The challenge is to offer opportunities to engage men in conversation about the gap between their expectations and the reality and outcomes of paying for sex.

PROJECT KAST = Buyers of Sexual Services (or BOSS)

In Gothenburg, Sweden in the 1990's 40-some sex buyers who participated in a survey, answered that that they would like to receive help so that they could stop buying sexual services. In response, Project KAST was started in 1997. Social services within Gothenburg city employed two counsellors to meet with the men. They also began an educational campaign to address the sex buyers. They distributed brochures, advertised in newspapers and offered interviews to newspapers.

Since the beginning of the project, a thousand telephone calls have come to the project. There have been 350 men in counselling, many for a long time. Some have come to visit; others have had their treatment through booked telephone sessions. Sometimes even their partners have participated. It has only been men searching for help.

At times, there have also been men who are sexually addicted, who have exaggerated sexual drives, even though they have not been buying sexual services. The first meeting is always with both counsellors. They use psychodynamic therapy and cognitive behaviour therapy to understand the roots of the destructive feelings and then change the thinking and behaviour to a new way of handling every day problem.

The project has functioned well and the social workers say that 9 out of 10 who seek their help, change their lives. It is those who dare to see their own pain. "*It not enough to hunt the sex buyers with the law, we can also help them get out of it*", says Maia Gustafsson, one of the counsellors. There are similarities between buyers and seller of sexual services. Both search for each other, not only because of lust but to deaden the pains of losses earlier in life. Both are using destructive actions because of a frozen inner trauma. Both need help. The men are also in need of help. They are carrying an inner force that is destructive both for themselves and their environment.

This project gives hope that it is possible to change even heavily addicted sex buyers.

## **9) Conclusion**

The conclusion is that this is a question of money as much as it's a drive for sex. Human trafficking is driven by the struggle for money, and people from poor economies are vulnerable to being trafficked through global forces and their lack of resources. So we need a powerful force that is NOT driven by the love of money.

We can shift the focus from "but she's selling it" to "why would anyone buy it?" We can think more deeply about purchasing others for sexual enjoyment and satisfaction. And we can examine what this means for ourselves and our communities that some men



are buying sex. We need to create places where men can discuss the issues of empathy, emotions, and how these can be expressed and used to their greatest advantage in all relationships—especially towards women. And at a time when the numbers of clients in some countries, like the UK, has doubled in the past 10 years, we have to ask ourselves if it's possible to turn that around and see those figures halved in the next 10 years.

Reducing the demand for prostitution is tricky; any criticism of the sex industry must also support the individuals within that industry who need the money to survive. Prostitution could end if there was less poverty, social exclusion, and if attitudes towards women changed.

Working to decrease demand for prostitutes must include a) supporting laws that are normative for the society, and b) believing that people can change. It means helping people to know where the border of exploitative behaviour begins. This means lobbying politicians to create laws in the society that lead towards ending exploitation. And from this point, a discussion about equality and good relationships can develop, as well as the necessity for equal job options for all citizens.

An important step is to see every person as a human being, created in the image of God, and equal in God's holy eyes. From that standpoint the prostitutes and the pimps are seen as persons who are to be treated with dignity and respect. We can still abhor the abuse—and have care for the abused and the abuser. Society has the right to punish, but Christ offers new life. Everyone has the right to have a second chance if they want to break free and do something different. Christ has the power to bring something more valuable into a person's life that can overcome the force of addiction. To see prostitutes and those involved in trafficking as created in God's image means that they can be treated with the same respect and expectations as any one else. We can treat them as responsible human beings who can know redemption and new life through Christ. Every human being is really one of us, and the church can display that message of hope, change and possibilities.

## **10) RESOURCES**

The material in this article is based on the following reports. Statistics and some formulations have been taken from these and most of them available on the internet.

*Between Demand and Supply; Regional Analysis of the Supply and Demand for Sex services and trafficking in Hungary, Poland, Slovakia and Slovenia*” by IOM Hungary 2007.

Challenging Men's Demand for Prostitution in Scotland  
A Research Report Based on Interviews with 110 Men Who Bought Women in Prostitution

Copyright: Women's Support Project & Prostitution Research and Education 2008

*Prostitution and Sexual Exploitation in The European Union*, by Andrew Cockayne, Exeter 2002.

*It's just like going to the supermarket, Men buying sex in East London*, by Maddy Coy, Miranda Horwath, Liz Kelly, London 2007.

*Primer on the Male Demand for Prostitution* by Ilvi Joe-Cannon and Coalition Against Trafficking in Women.

*Prostitution on Demand* by Janice G Raymond, in *Violence Against Women*, Vol 10 No 10, 2004

*Prostitution and the Invisibility of Harm* by Melissa Farley in *Women and Therapy* 26(3/4): p 247 – 280

*Prostitution, Trafficking and Cultural Amnesia: What we Must Not Know in Order To Keep the Business of Sexual Exploitation Running Smoothly*, by Melissa Farley, *Yale Journal of Law and Feminism* 5/3 2006 Vol 18 p 101-135

*Drawing the line: Is prostitution consensual sex for a price or men's violence against women?*  
By Scott Hampton

*Put Away your Wallet: Money, Sex and the Demand for Prostitution* by Kim Rice and Ross Wantland, Young woman's Empowerment Project

*A Comparison of Pimps and Batterers* is a condensed version of a longer article by Evelina Giobbe, entitled „An Analysis of Individual, Institutional, and Cultural Pimping,” which appeared in *Michigan Journal of Gender & Law*, 1993, 1 (1): 33-57. 1998.

*Prostitution and Male Supremacy*, by Andrea Dworkin 1994

[Andrea Dworkin delivered this speech at a symposium entitled „Prostitution: From Academia to Activism,” sponsored by the Michigan Journal of Gender and Law at the University of Michigan Law School, October 31, 1992.]

*Prostitution: Where Racism and Sexism Intersect* by Vednita Nelson, *Michigan Journal of Gender & Law*, 1993, Volume 1: 81-89.

*A Large Specific Deterrent Effect of Arrest for Patronizing a Prostitute* by Devon D. Brewer, Sex buyer J. Potterat, Stephen Q. Muth, Sex buyer M. Roberts, Jr 2006

# War is Trafficking

*Sven-Gunnar Lidén and Debbie Kelsey*

War requires that young men be recruited to serve their country. There are some men who do this voluntarily, and it is in the interest of the powerful to make that the public image of warfare. There are also peacekeeping forces recruited to go to war-zones to maintain peace and the public welfare.

War creates a situation where a group of men are living together under harsh conditions. That dynamic creates:

Dehumanization of the enemy to be able to kill them: men, women and children.

Tension and stress, constantly living under life-threatening and terrifying conditions.

Situations where training is hard and male brutality is elevated to an intense level.

A spiral of evil behaviour. The ability to be destructive becomes a bigger part of daily life.

Black market business. In war there is a robber economy, with valuables taken from the dead, houses, museums etc.

Distorted view of women overall, and use of prostitutes as sexual relief. War creates “starvation prostitutes”: women who will sell their bodies in order to feed themselves and their families.

Both in situations of conscription and voluntarily recruitment, soldiers serve under the threat of penalty if they disobey. They are sent to other countries, and they live under harsh conditions, with food restrictions, violence and threat. They can't leave the military forces even if they want to.

Descriptions of human trafficking must also use similar harsh and cruel language: “Trafficking in persons shall mean the recruitment, transportation, transfer, harbouring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation or the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs.”

In every war, young men, trained to be hard and hyper-masculine, need some place to find sexual relief. That place is often the body of the prostitute created by that very same

war: the destitute, vulnerable woman or girl, forced and exploited either by pimps or by the threat of starvation.

## Buying Sex in the Armed Forces<sup>1</sup>

Twenty percent of men interviewed in Scotland had been in the Armed Forces, and half of those bought a woman in prostitution during their time in military service. Respondents said that their superior officers were aware of the use of prostitutes by men under their command. In some instances, prostituted women were bought and offered to soldiers as a reward by commanding officers.

“The girl was a present from the Sergeant, a thank you”.

Women are moved to wherever pimps and traffickers can make the most money, for example, near military bases, near political or business conventions, or to locations where sporting events take place. The presence of international forces increases the demand for sexual services. For instance, in the Ivory Coast, Haiti and the Democratic Republic of Congo, the military forces have abused their power by using young girls.

During the UN mission in Cambodia there was an increase in prostitutes in the area from 6000 to 25,000. The Special Representative to the Secretary General Yasushi Akashi responded, “Boys will be boys,” when he was confronted with the situation.

## The History of Trafficking in War<sup>2</sup>

Slaves for sexual exploitation have always been a part of war. Historians say that the first slaves were female: captive women taken during war and used for sex. The first war epic in the West is Homer’s *The Iliad* (850 B.C.), based on historical events that took place around 1500 B.C. *Gilgamesh*, the first literary work of the Western world, dates from 2000 B.C. and is based on a Sumerian civilization from around 2700 B.C. The Sumerians created the first military empire, and *Gilgamesh* makes reference to sending sons off to war and to raped daughters.

The Second World War<sup>3</sup> was no exception. The story of the Japanese army’s “comfort stations” begins in 1932, with Japanese Lieutenant-General Okamura Yasuji. Seeking a solution to the 223 reported rapes by Japanese troops, he asked for “comfort women” to

---

1 *Challenging Men’s Demand for Prostitution in Scotland*

A Research Report Based on Interviews with 110 Men Who Bought Women in Prostitution  
Copyright: Women’s Support Project & Prostitution Research and Education 2008

2 Dr. Suki Falconberg, 10/13/07 Ken Burns and “The War”: *‘Prostitution Rape’ is War’s Big Dirty Secret*

Posted by Thomas Paines Corner on October 13, 2007, *Cyrano’s Journal Online*. (Except the part on the Bible)

3 This material is from articles of Caroline Bendt and Dottie Horn.

be sent for his soldiers in Shanghai, China. The Japanese Army used “comfort stations” extensively until the war ended in the Pacific in 1945. At a typical “comfort station”, a soldier paid a fee, obtained a ticket and a condom, and was admitted to a woman’s space. A majority of the 80,000 to 200,000 comfort women were from Korea, though others were recruited or kidnapped from China, the Philippines, Burma, and Indonesia. Some Japanese women who worked as prostitutes before the war also became comfort women.

It is now the 21<sup>st</sup> century, and nothing has changed. The systematic sexual enslavement of women is more prevalent than ever. “Comfort women” are still a staple, a norm for all militaries. Another group of “comfort women,” in fact, now occupies a sad niche in modern-day Korea. Around U.S. bases there, roughly 10,000 girls trafficked in from Eastern Europe, Russia, and the Philippines service U.S. soldiers. No one knows how many Korean women are similarly enslaved.

The war in Vietnam<sup>4</sup> was a turning point for the economy of Thailand. A third of their economy now depends on the sale of young women for sex—an industry jumpstarted by the massive presence of American soldiers during the Vietnam era. Prostitution existed there before the war, but the red-light districts that were set up for U.S. servicemen and the huge numbers of prostitutes created during that war channelled into sex tourism after the war ended in 1975.

The war in Kosovo<sup>5</sup> was the major start of trafficking in Europe. As large numbers of military, paramilitary and police forces were mobilised in Kosovo and the OSCE Verification Mission arrived in Kosovo during autumn 1998, the number of brothels in Kosovo increased significantly. It was easy to predict that the crime of trafficking in women would increase simultaneously. This phenomenon had already been seen in nearby areas where the international community had had a major presence.<sup>6</sup>

In the conflict in Kosovo during 1990s, the UN peacekeeping forces and NATO forces were also a reason for the increase in trafficking and sexual slavery of women and girls in the area. The soldiers involved in importing girls from Ukraine and Moldova were not prosecuted.

After the war in the Balkans, trafficking became an enormous problem in Bosnia and Herzegovina. This was due to the combination of a large international contingent that

---

4 Dr. Suki Falconberg, 10/13/07 Ken Burns and “The War”: *‘Prostitution Rape’ is War’s Big Dirty Secret* Posted by Thomas Paines Corner on October 13, 2007, Cyrano’s Journal Online

5 *Pushing the limits*, The Kvinna till Kvinna Foundation,

6 See European Parliament resolution on participation of women in peaceful conflict resolution (2000/2025(INI) 30/11/2000 “...G. whereas a wide spectrum of studies demonstrate that the mobilisation of male soldiers – both warring factions and peacekeepers – contributes to the growth of prostitution around military bases and army camps, subsequently increasing child prostitution, and the spread of sexually transmitted diseases...”

increased the demand for sexual services, a malfunctioning legal system, weak border control, corruption and the widespread presence of organised criminal gangs.

Apart from the obvious reasons, trafficking in human beings is also rooted in the widespread discrimination against women and girls in a patriarchal society. More and more Bosnian girls are becoming victims of trafficking, according to Mara Radovanovic at the women's organisation Lara in Bijeljina. "Since last year all shelters in Bosnia noticed the trend of increasing numbers of domestic victims of trafficking.

"The United Nations Mission in Kosovo recently made a black list of the public spaces where they thought trafficking is happening. International staff is forbidden to visit these places. Therefore the traffickers have changed the method: instead of offering girls at these places, it is organised that women, followed by their pimps, visit international staff in their homes."

According to AP, in Afghanistan,<sup>7</sup> Chinese women are being trafficked into Kabul to meet demand for prostitutes from European and US men working on 'reconstruction' and 'security' in the city.

Iraq<sup>8</sup> is a source and destination country for men and women trafficked for commercial sexual exploitation and involuntary servitude. The U.S. invasion of March 2003 brought prostitution back to Iraq within a matter of weeks. The Iraq War has lasted many times longer than the Gulf War deployments and is marked by a huge reliance on private security contractors. A U.S. ban on human trafficking, signed by President Bush in January 2006, has not been applied to these contractors.

Iraqi children are trafficked within their country and abroad for commercial sexual exploitation; criminal gangs may have targeted young boys, and staff of private orphanages may have trafficked young girls for forced prostitution. Iraqi women are trafficked within Iraq, as well as to Syria, Jordan, Kuwait, Qatar, United Arab Emirates, Turkey, and Iran for the purpose of commercial sexual exploitation.

On leave from Iraq, one military person said, "For one dollar you can get a prostitute for one hour." But, as the war has escalated in Baghdad and the other Arab regions of Iraq,

<sup>7</sup> *Women trafficked to Afghanistan to meet 'demand' from Westerners*, by Jess McCabe on 23 June 2008,

<sup>8</sup> *IRAQ: An Iraq Contractor Shares Lurid Tales of Prostitution*, It seemed like money was no object to the American soldiers at the beginning, this began to change as the weeks wore on. by Christopher Deliso, **Balkananalysis.com** October 17th, 2004

BAGHDAD, Iraq – CNN

*Blood, Sweat & Tears: Asia's Poor Build U.S. Bases in Iraq* by David Phinney, **Special to CorpWatch** October 3rd, 2005

*U.S. to probe claims of human trafficking* Tribune series on Iraq abuses sparked action By Cam Simpson | Washington Bureau *January 19, 2006*

*Into a war zone, on a deadly road* By Cam Simpson | Tribune correspondent *October 10, 2005*

it has become too dangerous for Westerners to move around outside of the military bases and the Green Zone. Contractors are now advising each other to do their “R & R” in the safer northern Kurdish region, or in the bars and hotels of Dubai, the UAE emirate that has become the most open centre of prostitution in the Persian Gulf.

There are more than a million Iraqi refugees in Syria; many are women whose husbands or fathers have been killed. Banned from working legally, they have few options outside the sex trade. No one knows how many end up as prostitutes, but Hana Ibrahim, founder of the Iraqi women’s group Women’s Will, puts the figure at 50,000. The clients come from all over the Gulf region - many are young men escaping from their own conservative moral climate.

As forced labour<sup>9</sup> is part of the war, also in Iraq. Iraq is a destination for men and women trafficked from the Republic of Georgia, India, Pakistan, Indonesia, Nepal, Philippines, and Sri Lanka for involuntary servitude as construction workers, cleaners, and handy-men. Women from the Philippines and Indonesia are trafficked into the Kurdish territory for involuntary servitude as domestic servants. Some of these workers are offered fraudulent jobs in Kuwait or Jordan but are then tricked or forced into involuntary servitude in Iraq instead; others go to Iraq voluntarily, but are still subjected to conditions of involuntary servitude after arrival. Although the governments of India, Pakistan, Sri Lanka, Thailand, and the Philippines have official bans prohibiting their nationals from working in Iraq, workers from these countries are coerced into positions in Iraq with threats of abandonment in Kuwait or Jordan, starvation, or force.

Thousands of workers are needed to meet the demands of the unprecedented military support operations. There may be as many as 100,000 workers in Iraq employed under a sweeping contract for military support. They do not only do much of the dirty work, but, like others working for the U.S. military, they risk and sometimes lose their lives. Many are killed in mortar attacks; some are shot. The Washington Post told about Indians that claimed to have been falsely recruited for jobs in Kuwait, only to end up in Iraq. During their time at a military camp in the war zone, they lacked adequate drinking water, food, health care, and security. The division between Americans and trafficked workers is all the more clear by their lack of protective armour for threat alerts and boots and hard hats for construction work. “Some were wearing sandals walking in the mud when it was winter and 5 degrees (Celsius).”

## **CONCLUSION**

Working against human trafficking also includes working for peace in the world. The connections between war and trafficking are so immense that any work that helps keep the peace at least lays a foundation for combating human trafficking. In wartime, there

---

9 *Pipeline to Peril*, Chicago Tribune, [chicagotribune.com](http://chicagotribune.com)

are organisations that are able to go into war zones, like the Red Cross, and have the opportunity to at least monitor what is going on. Churches can, as much as possible, connect with those organisations and participate in starting public campaigns against trafficking in countries where soldiers are sent to make changes.

Most people want to see soldiers behave with compassion and kindness. But war doesn't create an environment that supports this behaviour. In armies, men are conditioned to values of aggressive masculinity. Oppression and dominance over all facets of life, including women, is implicitly or explicitly part of their training. This can explain to some degree the sexual abuse of women by forces whose presence is designed to keep the peace or protect the population. American women soldiers in Iraq report they are afraid to go to the latrines at night because of the possibility of being sexually attacked. Soldiers who have learned to find sexual relief with prostitutes in war zones will be more likely go to prostitutes back home and to be part of an increased demand in their home country. Is it possible to have a military education that foster men to be emotionally mature, and to see women—as well as the enemy--as humans and to treat them with dignity?

Not every soldier goes to prostitutes, so there are other examples in the military. And the growing number of women in military service should also have an effect on the atmosphere. A soldier once said: "Instead of making useless wars, we should set our soldiers to doing something helpful—like knocking down all the doors of all the brothels in the world...and taking those girls out of there!"

Gender based violence is enforced by armed conflict and generally more accepted in conflict areas. The collapse of the economy, infrastructure and legal systems, and the breakdown of social structures and protective mechanisms, are discussed as factors that makes gender based violence, particularly sexual violence and sexual exploitation, more likely in conflict. During and after armed conflict, adolescent girls are reported to be particularly vulnerable to rape, mutilation, trafficking, forced prostitution and forced marriage.

The girls who do escape from war prostitution and are able to speak (after so much rape trauma) all tell the same story: what "trafficking in war" involves is beating, starvation, ongoing gang rape, and other terror tactics to break the girls and keep them docile and performing. They report of the humiliation of being forced to dance naked for the soldiers and how they are beaten if they cry when the men take them in the back rooms for sex.

During armed conflict and displacement, women and girls also face sexual violence and exploitation at the hands of their supposed protectors – peacekeepers and aid workers. International personnel create a demand that fuels markets for trafficked women in brothels. Women and girls also enter sexual relationships with international staff in exchange for food and shelter.



In recent years, the UN and other international organisations have started to prioritise efforts to respond to and combat the demand for women and girls. One way of doing this is through codes of conduct or behaviour. However, despite these efforts, including mandating courses relating to gender studies, international personnel are still using their positions of power to abuse girls and women in conflict societies. Refugee women and girls are particularly vulnerable to sexual abuse and exploitation by foreign personnel—armed forces, peacekeepers and other types of international personnel.

It is difficult to discern what is happening with regard to prostitution and the war in Iraq since journalists do not write about this aspect of that war and soldiers observe “the pact”—that tacit understanding that “what happens here, stays here” in terms of sexual behaviour.<sup>10</sup> Since this kind of activity is always covered up, how can we find out what is really happening? Journalists normally see the soldier’s story as primary. A female journalist for U.S News and World Report speculated that American soldiers in Iraq are behaving savagely and killing civilians because they do not have brothels where they can drink and let off steam. But relieving himself inside an already thoroughly raped body does not make a soldier less savage.

But, things can change. Prosecution against war crimes is more common today. For instance, Serbian military leaders are on trial in The Hague for crimes against Croatia. The wartime trafficking and exploitation of women in prostitution could be considered a crime against humanity should the UN choose to define it that way. Individual countries should also enforce their own laws against their own soldiers. Several Swedish soldiers who were serving abroad and bought sexual services from a prostitute were sent back to Sweden, dismissed from the military and tried in the Swedish courts under the Swedish law which made buying sexual services illegal. Military troops do not operate outside the laws of the countries they represent, so those troops can be held responsible for how they behave in warzones, as well.

## **What Can Churches Do?**

### **A. Pursue Peace**

Given that war creates conditions which often lead to demand for sexual services, the church can prevent demand for sexual services and human trafficking by promoting peace and not war. As the Psalmist says, “Seek peace, and pursue it.” Peace does not happen accidentally. It is not the sweeping of conflict under a rug and thinking that hidden conflict is peace.

---

<sup>10</sup> The famous Las Vegas advertising slogan comes from the military and dates at least as far back as WWI and the silence about collective visits of our soldiers to French brothels.

Churches can take an active role in conflict management and resolution, thus promoting peace. Members of local churches can be trained in the strategies of peacemaking and encourage national leaders to use those same skills.

Church members can use nonviolent protest to have a prophetic voice against injustices within their country, thus avoiding violent action while confronting wrong.

#### B. Dialogue with Foreign Troops

Churches within warzones or where there is the presence of troops should dialogue with the troops around them on an official and individuals level as possible. Foreign military officials should be told about how their military actions and the behaviour of their troops affect the local people. Dialogue should happen with individual soldiers to remind them that *the local people are people*—men, women, boys and girls—and should never be seen as objects to be used and discarded. Human rights violations must be reported, as well. And Christians, soldiers and civilian, sent to warzones might also be able to discover trafficked girls and women and report the situation to officials. Christians in the military should also be encouraged to connect and develop relationships with local churches in a peaceful combat against human exploitation.

#### C. Hold Soldiers Accountable

Churches in countries whose troops are working in other countries should hold their troops accountable for their actions. Soldiers from countries where the purchase of sexual services is outlawed should be arrested and prosecuted by their home countries. Churches can also advocate with their government and military officials that codes of conduct for citizens working abroad be established and enforced and that soldiers be trained about what is acceptable behaviour.

#### D. Prevent Situations of Vulnerability and Exploitation

Churches can educate their young people about appropriate expressions of sexuality and about avoiding situations in which one might be sexually exploited. Christian young people who see their sexuality as expressions of the image of God in them are not likely to buy sexual services from another or to force someone else to sell sexual services. Open and clear communication from churches about the danger of being trafficked also helps vulnerable people avoid situations that would put them at risk for trafficking. Contact the EBF Anti-Trafficking Committee for suggested resources on these topics.

# 3.

## The Way Out

### – Biblical Alternatives

# Surrendering the Canvas: Understanding Sex Addiction

*By Harmony Dust\**

Forty million adults in the U.S. regularly visit pornographic websites and 1/3 of these visitors are women. The numbers in Europe are equally shocking. The question is “Why and how does it relate to us?”

What I am learning about sex addiction in its various forms is that it is about avoiding relational pain. Real relationships and intimacy force us to engage with people on a level where our hearts are open. This sort of intimacy is scary...especially for those that have been hurt. So people turn to fantasy and sex because when you are in fantasy, you can control the objects of your desire without risking relational pain. When you objectify someone by turning them into a fantasy in your head, you can control them. They can't hurt you because they are not real humans--they are objects.

Even reflecting on my own past, I can see that engaging in sex work was largely about sexualizing my pain. I had been raped and abused and learned that intimacy = pain. Stripping offered me a false sense of empowerment and temporary relief from the pain I was suffering. I could pretend that I was in control and as long as I was in control, I could avoid the pain that true intimacy and relationship might bring.

Many people have a difficult time relating to the plight of the sex addict. But I would suggest that if we are honest enough to examine our own hearts, we might find some similarities. Most people spend time imagining what their life will look like. We paint a canvas in our heads of our marriages, careers, friendships etc. What happens when our expectations are shattered by life's disappointment? Perhaps by the death of a loved one, the breakdown of a marriage or the loss of a career. How do we respond? Do get angry towards God and respond in bitterness? Or, are we willing to engage in true relationship with our Creator and surrender the canvas of our lives to Him. I too have painted a canvas of what my life would look like, but I have discovered that my canvas may not be consistent with the ultimate canvas that God is painting for me.

Are we willing to trust that God is good, and that His plans are good, even when they don't look like the picture we have painted? If we cling more tightly to the canvas we have painted in our heads, than we cling to God, we too are trapped by fantasy.

Isaiah 42:16-17 says the following:

I will lead the blind by ways they have not known, along unfamiliar paths I will guide them; I will turn the darkness into light before them and make the rough places smooth. These are the things I will do; I will not forsake them. But those who trust in idols, who say to graven images, 'You are our gods', will be turned back in utter shame.

Sexual fantasy through viewing pornography and visiting strip clubs is idolatry. It is putting trust in a graven image carved out by our minds. It is much easier to place our trust in something we can see and control, than to place it in a God we cannot see and cannot control.

True relationship and intimacy can be scary. Healing can be scary. These things require trust and courage to walk with God along unfamiliar paths by ways we have not imagined. But God, our God, wants to take us on this journey. He will make our rough places smooth and bring light where there is none.

We must allow God's floodlight to penetrate our hearts, exposing the true source of pain so that healing can take place. Only then will we be able to see clearly what has propelled us to escape in fantasy. Only then will be able to surrender the canvas of our lives to a good God, knowing that He can do exceedingly, abundantly above all we can ask think or imagine!

PS. I highly recommend the book "False Intimacy: Understanding the Struggle of Sexual Addiction" by Schaumburg.

\*Harmony Dust formerly worked in a "gentleman's club" as a "stripper" until she met Jesus in a powerful way. After her redemption, she founded a ministry called "Treasures" which reaches into the strip clubs of southern California, USA with the love of Jesus Christ. More info about Harmony and the ministry can be found at <[www.iamatreasure.com](http://www.iamatreasure.com)>.

## How can I tell if I'm getting addicted to sex or pornography?

If there's one lesson boys learn when growing up, it's the value of being tough, the value of winning.

The heroes of the big screen portray the ideal man as rough and rugged. James Bond never gives up. Neither did the characters played by John Wayne. And Rocky always won the big fight - or if he didn't win, he at least "goes the distance." Those guys never gave up. And we don't want to give up either.

That resistance to raising the white flag serves men well during war or in a job situation that requires perseverance. It can help us hang in there when times are tough in a relationship. But when it comes to compulsive behavior, a refusal to give up only prolongs our agony. It leads to greater enslavement and harm.

Of course, most of us won't surrender until we know we're beaten or we know defeat is on the way. Maybe you're not convinced you even have a problem, or if you are, you're not sure how serious it is.

### **How to Know If You're Hooked**

It's important to understand that sexual addictions don't happen overnight. They take time to develop. But when they're full-blown, a man won't be able to resist the repeated urge to enter into a love relationship with a sexual object or experience that gives him pleasure and the illusion of intimacy.

That last sentence defines an addict:

1. He's hooked and can't say no.
2. The object of his addiction gives him two things: pleasure and an illusion of intimacy.

Not everyone who struggles with sexual compulsions is an addict. Some men abuse their sexuality for a period of time and then grow out of it. Many men with a regrettable sexual experience in the past put it behind them and move on.

But not everyone is so fortunate. Some men block emotional pain with sexual pleasure. Over time they have to try increasingly risky forms of sexual behavior in order to deaden

the pain. Eventually their world revolves around sex. Their obsession has taken over their life.

## **The Sexual Addiction Test**

Patrick Carnes suggests a series of four questions aimed at helping us discover if we have a sexual addiction and if so, how far it's progressed. While asking yourself these questions, it's crucial that you are brutally honest. The first step in dealing with a problem is admitting we have one.

**ONE - Is Your Behavior Secret?**

Are you doing things you refuse to tell others about? Do you feel that if those closest to you knew what you were doing, they would reject you or strongly disapprove of your actions? Are you telling lies to cover your behavior? If so, you're isolating yourself from those you love and entering into a potentially addictive relationship with an object or event.

**TWO - Is Your Behavior Abusive?**

Does your sexual behavior create pain (emotional or physical) for you or others? Is it degrading or exploitative of others? Do you find yourself performing increasingly abusive acts? Do you derive pleasure from watching others being abused in some way?

**THREE - Is Your Behavior Used to Deadend Painful Feelings?**

Are your sexual actions an effort to change your mood rather than express affections? Do you masturbate or search for some other sexual outlet when you're depressed, bored, or angry? If your sexual behavior is used to erase pain, it's part of an addictive process.

**FOUR - Is Your Behavior Empty of Genuine Commitment and Caring?**

Are you substituting the illusion of intimacy provided by an object or event for the genuine intimacy found in a healthy relationship?

If you answered yes to even one of the four questions, your sexual behavior is either compulsive or addictive.

## **Addictive Stages**

While the four questions help determine if we have a problem, they don't tell us the extent of the problem. In order to determine that, we need to familiarize ourselves with the levels of addictions.

### **Pre-addiction**

Pre-addiction describes people who begin to find themselves sexually stimulated through impersonal objects, like pornography, or events, like strip clubs.

If you're at this level, your life is probably under control. You're holding down a job, and your relationship with your wife or girlfriend is intact. However, you realize that while

your fascination with pornography, strip shows, or erotic talk lines isn't compulsive, it is dangerous. You may be troubled by the feeling that your slumbering lust could awaken and take over at any moment.

### **Level 1**

At level 1 a man's lust has begun to exert its control. He's compulsively involved in such things as masturbation, pornography, homosexuality, or demeaning heterosexual relationships.

When a man reaches level 1, something significant has happened. While before he always struggled to keep his lust under control, now it's running wild. In his book *The Addictive Personality*, Craig Nakken notes that the single most important aspect of level 1 addictions is the emergence of the addictive personality. A man's lust, like a great dragon, has awakened from its slumber and threatens to take over his life.

I experienced this the night I looked through my neighbor's window. It reminded me of the first time I got high on marijuana. I entered a new world and wanted to return to that world. There's something about that first high that people want to recreate. Similarly, a man who enters level 1 awakens his lust in a powerful way. And that initial experience is one he wants to recreate. When we enter level 1, the addictive part of our personality has been stirred. And make no mistake about it, the beast has an insatiable appetite that can slowly take over our life.

### **Level 2**

When a man reaches level 2, he's taken a bigger and more dangerous step. Now his behavior involves victims and violations of the law. His activities include prostitution, exhibitionism, voyeurism, obscene phone calls, and touching a person intimately without consent. Most of the time he's considered more of a nuisance than a criminal, but unfortunately his behavior can inflict deep emotional pain on his victims.

Men who are exhibitionists or voyeurs will carry out their secret behavior for ye ars. Living double lives, they're in constant fear of being caught.

All kinds of "good" people reach level 2. Hardly a week passes without a news story about a politician, teacher, or Hollywood star picking up a prostitute or making an unwanted sexual advance.

### **Level 3**

By the time a man reaches level 3, his behavior involves serious crimes in which severe damage is done to the victim. Rape, incest, and child molestation occur at this level.



## **The Moment of Truth**

By now you should know if you're hooked. You should also have a feel for how far your sexual compulsion has progressed. While most of us would prefer avoiding the truth for as long as we can, eventually the moment of truth will arrive. Something will happen to force you to admit that your life is out of control.

- ▶ You'll accidentally leave a pornographic image on your computer monitor, and someone at work will report it to your boss.
- ▶ One of your kids will find your stash of X-rated videos.
- ▶ A policeman will arrive at your place of work because a neighbor has identified you as a Peeping Tom.
- ▶ Your wife will leave because you've had another affair.
- ▶ The school counselor will call because you've been reported to the child care agency for improperly touching a neighbor child.

For Samson, the moment of truth arrived near the end of his life. Blinded by lust, he slept in Delilah's lap while a Philistine barber cut his hair. A moment after the last strand fell, his enemies burst into his presence. Isolated from God, he was powerless to resist. Israel's champion became a bald-headed clown who entertained the Philistines. Samson had fallen. He would never gaze at another Philistine woman. His enemies had made sure of that when they gouged out his eyes (Judges 16:20-21).

Many people believe that Samson's story ends on a tragic note. I don't. Although he was blind and imprisoned, his hair began to grow, and so did his relationship with God. The Lord forgave Samson and used him one last time. The hero of Judah pulled down a Philistine temple, destroying himself and his enemies. Samson learned firsthand what every man must know. God is the God of a second and third and fourth chance. He never gives up on us.

## **References**

1. Patrick Carnes, *Out of the Shadows*, (Minneapolis: CompCare, 1983), 160.
2. *Ibid.*, 27.
3. Craig Nakken, *The Addictive Personality* (New York: Harper & Row, 1988), 24.

Source: <http://www.christiananswers.net/q-eden/edn-f016.html>

## KAST – A Project for Buyers of Sexual Services

In a survey done in the '90s in the city of Gothenburg, a majority of the 40 sex buyers questioned answered that they would like help to be able to stop buying sexual services. In 1997, as the answer to this survey, the project KAST was started. The social services within Gothenburg City employed two counsellors who were to meet the sex buyers. Since the beginning of the project, a thousand telephone calls have come to the project. Personnel have been spreading leaflets in the streets, placing advertisements in papers and also printing interviews addressing the sex buyers in newspapers. Over time, there have been 350 men in KAST's counselling program, many for a long time. Some attend counselling in person; others have their treatment through booked telephone sessions. Sometimes even the sex buyers' partners have participated in the counselling. All of the men are looking for help.

Also receiving KAST's services at the present time are men who have an exaggerated sexual drive which has led them to sexual addiction. These men are not necessarily buying sexual services, but they can benefit from KAST's help.

The project has functioned well. The social workers say that 9 out of 10 people that come to KAST change their lives. This is true because those who come for help dare to see their own pain. "It is not enough to hunt the sex buyers with the law; we can also help them get out of it," says Maia Gustafsson, one of the counsellors.

KAST points out that there are often similarities between buyers and sellers of sexual services. Often they seek out each other, not out of lust, but to deaden the pain of earlier losses. Both groups act destructively because of frozen inner trauma. Both need help. The men need help just as the women do.

These male sex buyers carry inside them a force that is destructive both for themselves and their environment.

After an initial meeting with both counsellors, a man who comes to KAST for help works with a counsellor who uses psychodynamic therapy and cognitive behaviour therapy to understand the roots of the man's destructive feelings and then to help him change his thinking and behaviour, giving him new ways of handling the challenges of everyday life, including the challenge of appropriately dealing with his sexuality.

KAST's success gives hope that it is possible for even heavily-addicted sex buyers to change.

# Sexuality as a Blessing

Debbie Kelsey

## Why talk about it?

“When I look behind those windows, I see evil,” she said. Behind the windows were women working in the sex industry. We would all agree that prostitution is destructive in the lives of everyone involved. But Christians need to say that sexuality and its healthy expressions are not evil; they are a blessing.

Sexuality is beautiful, amazing, and mysterious. There is more to it than being a man or woman or having intercourse. A critical part of addressing the “demand” side of prostitution and human trafficking is helping people understand and appropriately express their sexuality. It is our responsibility to help people find fulfillment and joy in relationships while avoiding expressions of sexuality in “perpetrator and victim” scenarios.

*What are the first 3 things that come to mind when you consider what the Bible says about sexuality?*

*Read Genesis 1:26-31. What does it say about sexuality and/or about our being male and female?*

God’s creative activity in Genesis 1 brings order from chaos. God separates the light from the darkness. God creates a dome to separate the waters. God separates the land from the waters. And, God puts creatures into each of these settings: birds of the air in the sky, and fish in the sea, and other animals on the land. All these creatures, as well as the humans, are to reproduce and fill the earth.

But, being male and female is not named as part of the animal world.<sup>(1)</sup> Obviously, there is the differentiation of males and females in animal species, but by writing about it only in reference to humankind, the Biblical writer says that it is a defining part of us.

## Look at the poetic structure of verse 27:

*So God created humankind in his image,*

***In the image of God*** *he created them;*

***Male and female*** *he created them.* (NRSV)

The third line expounds on the information in the second. We can understand this structure as a semantic expression indicating that our sexuality—male and female—is a

pointer for us to the image of God. Fender and Heagle write: “When we understand the sacred origin of sexuality, we become more attuned to the holy inherent in it.” (2) More than just a means of reproducing or some trick of God to see if we can resist temptation, sexuality is a gift from God that shows us what God is like--not male or female, not man or woman—but beautiful, amazing, mysterious!

### **How do we (or do we not) talk about sexuality?**

We naturally categorize newborns by their gender. We want to know how he/she fits within our way of seeing the world. But, past that, we often shy away from talk of sexuality. For example, in proper English conversation, we often avoid the word “sex,” preferring to use the word “gender.”

*How is sexuality talked about in your culture? Are people free to talk about sexuality within your church? What words are used in these conversations?*

God looked at this sexual man and woman and called them “very good.” The Song of Solomon is a celebration of this goodness.

*Read Song of Solomon 5:9-16. What characteristics does this woman find pleasing in the one she loves?*

*Read Song of Solomon 7:1-9. What characteristics does this man find pleasing in the one he loves?*

*Beauty/Sensuality/Strength/Vulnerability/Seduction/Attraction-These are words we sometimes use when discussing sexuality. Try to write one sentence about how your experience of each of these things helps you better know God. What other words would you add to the list?*

### **More than Intercourse-**

Marriage counselors point out that, while sexual intercourse is an important part of experiencing our sexuality, healthy intimacy between people requires more attention to sensuality. To exhibit sensuality and to experience another’s sensuality is a manifestation of sexuality. (3)

Sensuality is communicating in ways that people perceive with their senses: touch, taste, smell, sight, and hearing. Think of how you experience a whisper in your ear as compared to normal speech. There is sound, but there is also the feel of the person’s breath against your ear. Even the whisper of a friend can cause the hairs on our arms to stand

up. We are created in such a way that the stimulation of our senses causes physical responses. Sensual actions are manifestations of our sexuality.

### **When we get it wrong-**

Sensuality, can, of course, be abused. The plastering of provocative images of men or women on billboards to advertise some product is an unjust assault on our senses and can offend our sexuality. As one pastor said, it is difficult to live in a society where your senses are bombarded by sexual images and sexual innuendo and manage one's sexuality in healthy ways.

*Have you ever felt that you used your sensuality in an inappropriate way? Has someone else's use of their sensuality caused you emotional pain?*

Sexuality can be twisted and turned to violence against women, children and men. Victims of sexual abuse often carry a great deal of shame if they have no one in whom to confide and who will help them through the healing process. Remember that many perpetrators of sexual abuse were abused themselves. We must break the silence surrounding all things sexual and sensual and create environments of healing and care for those who suffer.

### **God the Life-giver and All People as Sexual Beings and Life-Givers-**

Genesis 1 describes God as life-giving. The Creator births, as it were, and sets the created ones free to be life-giving. This goes beyond reproduction. Ferder and Heagle write that the central question for us regarding our sexuality is not whether we are married or single or widowed or divorced and not whether we abstain from sex or are sexually active. To nurture and express our sexuality and to respond to that of others, we must ask, "How can I-in the unique circumstances of my life and with God's help and grace-become a more responsible lover and life-giver?" (4)

*What life-giving relationships have you experienced? In what way is loving another and being loved life-giving?*

*How does equating being sexual with being life-giving open up new understandings of the blessedness of single people?*

### **If we are married-**

The Apostle Paul was aware of strains that life circumstances place on couples. We may become distracted from our partner from time to time. Factors like problems at work, illness, conflict within the couple, or even a busy period of Christian service or intense

prayer can absorb our attention. Paul realized that sustained periods without intimacy put couples at risk for trouble.

*Read I Corinthians 7:3-5. Paul and the church at Corinth expected the imminent return of Jesus and sought to be prepared for it, yet Paul encouraged couples to have intercourse regularly. Why?*

“God created sexuality and sexual pleasures in order that human persons might share in their delights in the context of responsibility and care. The fact that this important dimension of God’s creation can be used selfishly does not diminish its intrinsic goodness, nor ought it cause us to mistrust our body’s gift of pleasures or our soul’s delight in human love.” (5)

May God grant us grace and joy as we work together to discover our own sexual wholeness and as we work to create an environment in which the sexual wholeness of others is nurtured.

## **Notes**

- 1) Tribble, Phyllis. *God and the Rhetoric of Sexuality*. Fortress Press, 1978. p. 15.
- 2) Ferder, Fran and Heagle, John. *Tender Fires: The Spiritual Promise of Sexuality*. The Crossroad Publishing Company, 2002, p. 32.
- 3) Blumberg, Stanley, and Markman. *Fighting for your Marriage: Positive Steps for Preventing Divorce and Preserving a Lasting Love*. Jossey-Bass Inc. Publishers, 1994, p. 265.
- 4) Ferder and Heagle, p. 22.
- 5) Ibid.

# 4. Intercession and Advocacy

# Hannah's prayer

*Katalin Szenczy  
Hungarian Baptist Aid*

1Samuel 2:3-8 „For the LORD is a God of knowledge, and by him actions are weighed. The bows of the mighty are broken, but the feeble bind on strength. Those who were full have hired themselves out for bread, but those who were hungry have ceased to hunger. The barren has borne seven, but she who has many children is forlorn. He raises up the poor from the dust; he lifts the needy from the ash heap.” (ESV)

Hannah is a woman, who experienced what being humiliated and looked down meant. But she also knew where to have go to with her pain. She did not get exasperated by her setback, she was not shocked by the indignities, she turned to God with her pain. Because who else would be able to bring a turn in this setback, then God Almighty? Who gives strength. Who lifts us up. Who brings us up. Who revives us. Who brings us up from the tomb and set us among noble men, not only those who „deserve” it, but everybody who accepted his free grace by his Son.

Heavenly Father! My heart praises you and rejoices in your salvation. You know well all the despised girls and women of my generation. You know their past and hearts. Please, Lord, give them a chance to find you with all of their burdens. Please equipped them with strength, let your love satisfy all their spiritual needs, give children to the barren ones, bring the spiritually dead up from the tomb. Note them who still live their lives in dust and ash heap, lift them up, bring them up to you. As the strong shall not retain his strength, but the strength is yours, that is still able to change lives. Lord, bring glory to yourself through your Son, Jesus! Amen.



# Love

*Lilla Szilágyi*  
*Hungarian Baptist Aid*

**Song of Songs 8:7 „Love cannot be drowned by oceans or floods; it cannot be bought, no matter what is offered.” (CEV)**

One can survive a few weeks without food, two days without water, several minutes with no oxygen, but not even a second with lack of love. People try to deny it, but it is a fact: desire of love motivates all of our deeds. Having good results in school, spending huge amount of money for looking good, forbearing with an aggressive husband for many years – all of these show the same thing: we desperately seek love of others. We would do everything for finding the unfailing well of love.

God says two important things in terms of love: it is so strong that it cannot be drowned by oceans or floods, but it is also free, you cannot buy it: you can have it or not. People are often not aware of these fact: they think that if they bear unbearable things like sexual abuse or bloody beating, almost sacrificing themselves, they'll get, deserve free and strong love, which makes them happy. But it is a delusion. This kind of desirable love is very unlikely to find here on Earth. Endless, deep, constructive, honest, unconditional love can be found only in Jesus. He loves all of us, who want to have love, forgiveness, and acceptance. Seeking love in other places than in Him is a trap.

God, Creator and spring of Love! Thank you, that you loved us first, and wants us to seek and find you. Please, dear Lord, let all the people, mostly the vulnerable women realise that love is not a thing that one can buy, desire, enforce or something that one should suffer for. It is not a thing that one can have from another human being, as nobody can love unconditionally, but you alone. Please show them your mercy and give them a chance to realise that what they are seeking is not here in this material world. Give them faith and strength so they can change and repent, and find love and acceptance in you. I praise you for your unconditional love, that you give it freely and forever. Amen.

## How to Approach Politicians

This is some advice I got from a group of Members of Parliament in Sweden how to approach and influence politicians. We were talking about how to spread the Swedish sex law that they all agreed upon, so they tried to be honest in their answers. They were from different parties, both left and right wing parties. This might not apply to any situation, but can be of some guidance for our thinking.

Here are their suggestions:

- 1) Scan and pick the politicians that have shown interest in the issue, for instance issues of prostitution and legal demands.
- 2) Write a personal letter or e-mail to them. Tell them in your greeting that you have understood they agree on the main issue. And then you have some ideas or suggestions. If they are interested, they will continue reading it.
- 3) Put forward ideas and suggestions what you think can be done. If you mention a strategy how to promote the issue and you wonder if politician will be the “face” of it, it will be interesting.
- 4) Suggest then a personal meeting to discuss this further. Be two people that meet the politician at lunchtime. Politicians want all the help they can get to promote their issues and also be seen doing it. If you are two then you show you are not alone in offering help.
- 5) Create a strategy that includes newspapers. Local and small papers are often more interested of this kind of news than national papers. They can print articles, debates and reports from events. And a lot of small papers printing will attract the larger nationwide media attention. This might not be the case in every country. But there is always one newspaper in every country you can start with.
- 6) Politicians biggest contribution to the work against Human Trafficking and Prostitution are making laws, supply resources and tools for the work, and participate in the ideological debate in the issue. They can also influence politicians within their own party and if they are in majority it's the government. They can also negotiate within Parliament for changes in laws.

7) Make the politician make a stand in the issue in public, and make sure you are seen in the same context immediately afterwards. A press release in the same issue within a minute after the public announcement makes the issue interesting for media.

8) Keep on writing mail to as many politicians as possible as part of your strategy. Make sure every message is personal, but they can actually be the same for every receiver. But every person involved shall write that message their own and put the personal touch on it, even though the facts and basics for the message is spread centrally in organisations. 9) Make sure you have one lawyer in your work group to help you write and debate questions of law you want to address.

10) Practitioners are also a very important group to have on your side. Someone that sees and lives in the reality out there, that politician is talking about. Who can tell true stories!

11) Things that do not work are:

- Collecting name lists. They are of no accountability for anyone

- Chain letters people sign

- One person talking for a lot of persons

- To have public meetings, street demonstrations without a broader strategy.

# Content

1. Introduction and Bible study . . . . .	5
Introduction Chairperson of the EBF External Relations Division . . . . .	6
Thinking about Demand: 1 Corinthians 6:15-20. . . . .	7
2. The Closer Look at Demand . . . . .	9
DEMAND From a Sociological Point of View . . . . .	10
War is Trafficking . . . . .	43
3. The Way Out – Biblical Alternatives . . . . .	51
Surrendering the Canvas: Understanding Sex Addiction . . . . .	52
How can I tell if I'm getting addicted to sex or pornography? . . . . .	54
KAST – A Project for Buyers of Sexual Services . . . . .	58
Sexuality as a Blessing . . . . .	59
4. Intercession and Advocacy . . . . .	63
Hannah's prayer . . . . .	64
Love . . . . .	65
How to Approach Politicians . . . . .	66

Note:

---

Note:

---

Note:

---

## Psalm 17. 6-9

<sup>6</sup>I have called upon You, for You will answer me, O God;  
Incline Your ear to me, hear my speech.

<sup>7</sup>Wondrously show Your loving-kindness,  
O Savior of those who take refuge at Your right hand  
From those who rise up against them.

<sup>8</sup>Keep me as the apple of the eye;  
Hide me in the shadow of Your wings

<sup>9</sup>From the wicked who despoil me,  
My deadly enemies who surround me.

