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ABSTRACT

For Such a Time as This: Ecclesiastical Response to Human Sexual Trafficking in North America

Human sexual trafficking is globally rampant. Girls and women are sexually trafficked both internationally and domestically within the borders of the United States. The church is an integral aspect of society positioned to prophetically voice an alternative future. Trafficked persons and traffickers suffer from dehumanization and disconnection from community. I seek to demonstrate that significant ecclesial impact to stop human trafficking occurs through contextualized collaborative community efforts. Restoration is possible through community, an essential emphasis of the church.

This study pivots upon the intersection of social justice and ecclesiology viewed through a Wesleyan theological lens based on the doctrine of the *imago Dei*—that humans are created in the image of God. It examines the ecclesiastical response to human sexual trafficking of both church and communal responses to this urgent social issue in Atlanta and Chicago. There are seven chapters. Chapter one begins with a case study of a sexually trafficked woman and includes study parameters. Chapter two covers a social analysis of factors leading up to sex trafficking in these two cities including historical, social, political/judicial, and cultural aspects of human sexual trafficking. Ecclesial and communal responses to sex trafficking in chapter three includes an examination of the role and mission of the church, case studies of mission efforts, and a game plan to fight sex trafficking. Chapter four analyzes the Wesleyan interpretation of *imago Dei* and the importance of countering destructive dehumanization occurring in HST with re-humanization, which is the unique role of the church. This chapter explores parallels of Wesley's 18th century abolitionist views on slavery with modern day sexual

slavery. It also applies healing, re-humanizing, application principles in ministry to stop HST. Chapter five analyzes ecclesial and communal collaborative partnering typologies: ecumenical, interagency, task force or coalition, and social change. Chapter six explores the way forward for church ministry in the fight against HST through re-imagining a world without sex trafficking and encouraging the church to exercise its prophetic voice based on Walter Brueggemann's work. Chapter seven states missiological and ecclesiological significance of this study, suggestions for further research, and conclusive findings.

The problem of human sex trafficking is being tackled by very few churches, despite God's call for the restoration of oppressed persons created in his image, and despite the strong communal nature of Christianity created by a triune God, himself who operates in community. A few exemplary churches have engaged the battle against human sexual trafficking. They embody the healing and restorative identity of *imago Dei* for girls and women who have been sexually trafficked and for the perpetrators (pimps, traffickers and johns) who traffic them. The prophetic voice and re-imagination of the church is imperative to offering alternatives to human sexual trafficking "at such a time as this!"

For Such a Time as This:
Ecclesiastical Response to Human Sexual Trafficking in North America

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Doctor of Philosophy

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ABBREVIATIONS

3-Ps	Prevention, Protection, and Prosecution
4-Ps	Prevention, Protection, Prosecution and Partnership
AIDS	Acquired Immune Deficiency Syndrome
ABA	American Bar Association
APLO	Anti-Prostitution Loyalty Oath
CAASE	Chicago Alliance Against Sexual Exploitation
CEO	Chief Executive Officer
CNCO	Civil No Contact Orders
CNN	Cable News Network
CR	Church of the Resurrection
CSEC	Commercial Sexual Exploitation of Children
CTA	Chicago Transit Authority
DFACS	Division of Family and Children's Services
DMST	Domestic Minor Sex Trafficking
DOJ	Department of Justice
EDI	End Demand Illinois
F.A.C.E.	Fathers Against Child Exploitation
FBI	Federal Bureau of Investigation
FBO	Faith-based organization
F.I.G.H.T.	Faith Initiative Against Human Trafficking
FNP	Future Not a Past
GA	Georgia
GCC	Georgia Care Connection

GEMS	Girls Educational and Mentoring Services
GOCF	Governor’s Office for Children and Families
GPS	Global Positioning System
GSU	Georgia State University
GWFC	Georgia Women for a Change
HB	House Bill
HIV-AIDS	Human Immunodeficiency Virus/Acquired Immune Deficiency Syndrome
HST	Human Sex Trafficking
HT	Human Trafficking
ICE	Immigration and Customs Enforcement
IJM	International Justice Mission
IL	Illinois
IMF	International Monetary Fund
IMBd	Internet Movie Database
ITEA	Illinois Truck Enforcement Agency
ITIPA	Illinois Trafficking in Persons...Act
LE	Law enforcement
LBGTQ	Lesbian Bisexual Gay Transgender Queer
MARTA	Metropolitan Atlanta Rapid Transit Authority
MLK	Martin Luther King
N2H2	Internet filtering company (pornography)
NAPC	North Avenue Presbyterian Church
NGO	Non-government organization

NHTRC	National Human Trafficking Resource Center
NORC	National Opinion Research Center
PBS	Public Broadcasting Service
PCC	Passion City Church
PPC	Perimeter Presbyterian Church
PROMISE	Partnership to Rescue Our Minors from Sexual Exploitation
PSA	Public Service Announcement
PTA	Parent Teachers' Association
PTSD	Post Traumatic Stress Disorder
RAINN	Rape, Abuse and Incest National Network
RCC	Roman Catholic Church
SA	Salvation Army
SG	Street Grace
STI	Sexually Transmitted Infection
STOP-IT	Salvation Army's anti-slavery ministry
TIP	Trafficking in Persons
TVPA	Trafficking and Violence Protection Act
TVPRA	Trafficking Victims Protection Reauthorization Act
UGA	University of Georgia
UN	United Nations
USAID	United States Agency for International Development
WL	Wellspring Living
WB	World Bank

WCC	World Council of Churches
WCCC	Willow Creek Community Church
WL	Wellspring Living
WUC	White Umbrella Campaign

GLOSSARY OF KEY TERMS & DEFINITIONS

Church: The church is a healing community and a sanctuary of believers in Jesus Christ, who are created in the image of the triune God, and who are empowered by the Holy Spirit to share God's love in word and deed. The church is God's earthen vessel to reflect the light, hope and grace of Jesus Christ to the world through word, sacrament, and mission.

Commodification: The sale of a person as an object for financial gain.

Dehumanization: Denigrating a person's worth to the extent that they are viewed as objects. In sex trafficking it is a perversion of humanity and the *imago Dei*, being created in God's image.

Ecclesiology: Ecclesiology is the study of nature of the Christian church, its doctrines, and purpose--particularly her missional nature as the "Ekklesia" or those "called out." It is a study of the lived theology by being the "body of Christ" (Eph. 4:11-16) which offers God's grace through tangible means (i.e. sacraments, scripture, worship, prayer).

Human Sexual Trafficking: The use of force, fraud, coercion, or the leveraging of vulnerabilities (i.e. poverty, power) to recruit and keep a person in the commercial sex trade. Prostitution, stripping, and pornography production and use can all be forms of human sexual trafficking. For ease in writing I interchange human sex trafficking and sex trafficking.

Imago Dei: In the image of God—a reference to Genesis 1:27 explaining that God created male and female in his image. Each person was created having dignity.

Missio Dei: The mission of God

Missiology: The study of missions under practical theology whereby contextualized missional praxis intersects theology and ecclesiology and utilizes an interdisciplinary approach to incorporate other related disciplines such as anthropology, sociology or numerous others which are helpful to critique and implement sound mission practices.

Objectification: The sexualization of a woman's body for the pleasure of others without regard for her wishes or compliance. Objectified girls or women are stripped of their identity. Without personhood they are simply objects of sexual pleasure.

Perpetrators: Traffickers, Pimps and Johns, persons who recruit/sell (traffickers and pimps) and/or purchase girls and women for sex (johns).

Prostitution: Prostitution is the selling of sexual acts for remuneration by the prostitute or his or her pimp/handler. It is a form of human sexual trafficking.

Re-humanization: The opposite or reversal of dehumanization. In human sexual trafficking it is a restoration of dignity because persons are created in the image of God, in the *imago Dei*.

Task Force or Human Trafficking Task Force: A coalition of key stakeholders usually in a specific city or region who are fighting human trafficking such as law enforcement (LE), judicial system, social service agencies, faith-based organizations (FBOs) and churches.

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“The church must be reminded, that it is neither the master, nor the servant of the state, but rather the conscience of the state.” Martin Luther King, Jr.¹

“When a woman is violated, it doesn’t just affect her; it affects everyone around her. When you help her to heal, she changes the entire community.”²

Paul Bowley, Director of Donor Relations, Wellsprings Living, Atlanta, GA.

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¹ Terry Swan, *365 Great Thoughts for Clergy and Church Leaders* (Kearney, NE: Morris, 2009), 8.

² Nichole Bazemore, “Portrait of a Dangerous Woman—Mary Frances Bowley,” *Fayette Woman*, (December 2, 2011), <http://fayettewoman.com/portrait-dangerous-woman-mary-frances-bowley.html> (accessed November 13, 2014).

Chapter 1

The Problem: Human Sexual Trafficking

I. Introduction

Sexually trafficked girls and women and their perpetrators —pimps, traffickers, and johns suffer from dehumanization resulting from their engagement in human sexual trafficking (HST).¹ This study examines how churches can be involved in eradicating sex trafficking and their unique place in restoring human dignity. Since the church is immersed in societies with these realities it is ideally positioned to offer the healing balm of grace. However it must first understand the carnage to strengthen its missional response. As a living example of the dehumanization process of HST that affects a person and is degrading, consider the story of Sofia² which teaches the depth and breadth of this horrific problem.

Angry because tight finances meant forgoing a much anticipated La Quinceañera; celebrating her introduction to the world as a woman at age fifteen, Sophia ran away from home.³ She was befriended by an older man who provided extravagant housing and initial respect and she felt fortunate to be off the streets of Chicago. Slowly he groomed her to

¹ For ease of writing I will use human sexual trafficking (HST) and sex trafficking interchangeably.

² Willow Creek Community Church, “Human Trafficking and Exploitation in Your Own Backyard,” podcast, week three (October 19, 2011) <http://media.willowcreek.org/classes/human-trafficking-and-exploitation-in-your-own-backyard.html> (accessed January 22, 2013). For protection, formerly sexually trafficked women have been given a pseudonym.

³ La Quinceañera is “rite of passage” for adolescent girls of Latin American descent who are introduced to their communities as women. Elaborate parties mark this ritual similar to a debutante ball. Girls generally attend balls in stunning gowns sending some families into debt in order to provide this privilege for their daughters. Planning often begins a year prior to the event to prepare for the church ceremony and reception.

sexually service men. She was imprisoned in a room no larger than a closet with one ragged twin bed and a Folgers Coffee container for a toilet for more than two years. Headstrong, she initially fought off her traffickers, however, repeated rapes, beatings, and being drugged forced compliance. Her captors grew tired of her bruises, which scared off their johns (men purchasing sex). They began drugging her before her shift began. For survival she became compliant hoping to be that “white” girl on the outside and for the chance to run. She did everything they asked and even pretended to like it. Eventually she gained the trust of her handlers and they let her work the streets. Wearing only a large football jersey and high heels in the dead of winter she ran evading those who had prostituted her. Upon arriving home her mother would not let her into the house, fearing for the safety of her younger daughter, and possible drug addiction. She did, however, give her some money and told her to get a room, buy some clothes, and to return once she had gotten cleaned up.⁴

Sofia symbolizes girls and women, domestic and international, who suffer from HST. The traffickers’ plan is to denigrate people, turning them into mere commodities for financial gain. The scope of the problem is extensive and world-wide. The Polaris Project which staffs the national U.S. human trafficking hotline reports: that since 2007 they have received 14, 588 reports of sex trafficking, the National Center for Missed and Exploited Children believes nearly 17 percent of runaways were at risk for sex trafficking

⁴ Willow Creek Community Church, “Human Trafficking,” podcast.

in 2014, and that the International Labor Organization estimates “4.5 million persons are trapped in forced sexual exploitation globally.”⁵

Sex trafficking is a lucrative criminal endeavor. Sociologist, Kevin Bales, compares the costs of slavery historically; in 1850 dollars, a long term slave might cost \$40,000, but today a sexual slave can be purchased for less than \$100.⁶ Cheap slaves today make exorbitant sums for traffickers, however, there is no accurate hard data. Actual economic costs/profits of HST are guesses about illicit crimes without the benefit of income tax return or census information. Siddharth Kara reports that HST is lucrative due to the length of time that a slave can actively earn money. In the United States slave labor generated \$152.3 million in 2007 and of that \$91.2 million was profit.⁷ World-wide, sex trafficking generates approximately \$9.5 billion annually, which also includes labor trafficking.⁸ The cash value of illicit sex in Atlanta was estimated at \$290 million in 2007 which is an increase from \$238 million in 2003, an increase of 21.8 percent.⁹ Pimps were averaging a weekly salary of \$25, 875 to \$32,833 from 2005-2011.¹⁰ In Chicago, twenty-five ex-pimps disclosed annual incomes of \$150,000-\$500,000 most of which were

⁵ Polaris Project, “Sex Trafficking,” <https://polarisproject.org/sex-trafficking>, accessed January 7, 2015.

⁶ Kevin Bales and Kevin Soodalter, *The Slave Next Door* (Berkeley: University of California Press, 2009), 6.

⁷ Siddharth Kara, *Sex Trafficking: Inside the Business of Modern Slavery*. (New York: Columbia University Press, 2009), 215 and Tables B21 and B22 –no page numbers listed for tables.

⁸ Ashley Griffin, “Human Trafficking,” Under Illinois Issues, June 2012, <http://illinoisissues.uis.edu/archives/2012/06/trafficking.html> (accessed December 9, 2014).

⁹ Meredith Dank, et al. *Estimating the Size and Structure of the Underground Commercial Sex Economy in Eight Major US Cities*, The Urban Institute, March, 2014, 278.

¹⁰ Dank, et al., “Estimating the Size and Structure,” 30, 280-282. This is the “Mean Weekly Gross Cash Intake per Pimp.” The Atlanta cash value figure of \$290 million for HST was the highest cash value figure in the study.

family enterprises.¹¹ These pimps operated with 2-30 girls and some regularly would “clean house” and replace all girls with new recruits.¹² Economic figures are speculative guesses. Though this criminal activity is lucrative, no one can verify exact facts and figures. Estimating sex trafficking numbers continues to be a research conundrum and few records are being kept.¹³

Costs are not just dollars lost, but also lost opportunity and increased needs for social services. These costs of HST are difficult to estimate and include safety issues, increased crime, and socio-economic costs. Hidden socio-economic costs include:

Inter-generational impact of violence on children, increased dependency on drugs and alcohol, decreased participation in work force, reduced work productivity; lower earnings, inability to obtain adequate employment, depressive disorders, risk factors such as HIV/AIDS, tuberculosis, cancer, cardiovascular disease, and sepsis (infection) during childbirth, and increased mortality through homicide and suicide.¹⁴

This partial list does not address the lost opportunity costs for victims. The community “bears the cost of criminalizing, sheltering, rehabilitating and reintegrating these children back into the community.”¹⁵ Children born to young girls are also victimized. Premature children may “suffer...permanent disabilities [and] the chaos of their mothers’ lives.”¹⁶

¹¹ Brenda Myers-Powell and Jody Raphael, *From Victims to Victimiziers: Interviews with 25 Ex-Pimps in Chicago*, DePaul University, Chicago, IL, September, 2010, 1.

¹² Myers-Powell and Raphael, *From Victims to Victimiziers*, 1-2 and 5.

¹³ Dank, Meredith, e. al., “*Estimating the Size*,” 20.

¹⁴ Street Grace Academy, “The Victim,” Module 1, Sugar Hill Baptist Church, Sugar Hill, GA, May 10/11, 2013.

¹⁵ Alexandra Priebe and Cristen Suhr, *Hidden in Plain View: The Commercial Sexual Exploitation of Girls in Atlanta*, September, 2005, 4, http://www.youth-spark.org/wp-content/uploads/2013/06/hiddeninplainview_summary.pdf (accessed June 15, 2014). This study is sometimes referred to as the Schapiro Report, 4

¹⁶ Priebe and Suhr, *Hidden in Plain View*, 4

HST impacts communities in multiple ways. Children are at risk of being exposed to Domestic Minor Sex Trafficking (DMST) activity, recruiting, and other crime. Human trafficking may also be linked to other illegal behaviors involving “guns, drugs, and organized crime.”¹⁷ If children are pimped out at night while still living with their parents, grades may plummet due to anxiety and exhaustion. This may translate into low pay, increased crime and perhaps a life of prostitution.¹⁸ Costs charged for sexual acts depend upon race and health of the women. Meredith Dank et.al, in the Urban Institute Study on *Estimating the Size and Structure of the Underground Commercial Sex Economy in Eight Major US Cities* cited that:

Prices charged for underground commercial sex across cities were fairly consistent and often depended on the racial and ethnic background of the victim. Age and drug addiction also plays a role in the price structure. White women and girls were reportedly more expensive and drug-addicted men and women least expensive and typically least likely to be trafficked.¹⁹

This helps to explain the opening story featuring Sofia when her pimps wanted to place a white girl on the outside. The cost of HST is enormous and the problem is vast which is why the church needs to address this huge problem.

Thesis Statement

Churches have a unique role in the eradication of HST because of their theology of *imago Dei* and their understanding of human dignity. This unique understanding and

¹⁷ Street Grace Academy, “The Essentials of Domestic Minor Sex Trafficking (DMST),” The Vine Church, Hoschton, GA, May 4, 2013;

¹⁸ Street Grace Academy, “The Essentials.”

¹⁹ Dank, Meredith, e. al., *Estimating the Size*, 130.

role can directly impact the healing of victims and perpetrators of HST (pimps, johns, traffickers). From the ecclesial perspective, humans derive dignity because they are created in the image of God. The *imago Dei* provides the foundation for restoration. Whereas sex trafficking is dehumanizing, the church understands being human as being a person of dignity. And so, while HST dehumanizes, in light of *imago Dei*, the church humanizes.

In this chapter I have established the reason for studying HST, and the above thesis statement to indicate the need for a deeper engagement of the church. I will also explore the process of dehumanization of sex trafficking, describe study methodology, and provide a map of the entire study.

II. The Reason for this Study: Sex Trafficking

Sex trafficking is dehumanizing. This discussion will focus on how it is dehumanizing which is essential so that re-humanizing strategizes will begin to emerge. In order to understand dehumanization it is important to know suspected causes and vulnerabilities, how dehumanization occurs through objectification, commodification, reification, and how it is maintained via oppression. Human Sexual Trafficking, a horrific abuse of people, has gone viral and is mutating. This urgent global problem dehumanizes and exploits people who are forced against their will to prostitute themselves for pimps and slaveholders for profit.²⁰ Life is cheap; however, the costs of broken relationships is high.

²⁰ Kevin Bales, "Slavery Today," *Free the Slaves*, <https://www.freetheslaves.net/page.aspx?pid=301.html> (accessed November 13, 2014). Bales cites that in 1850, a slave might cost \$40,000; today sexual slaves are purchased for a few hundred dollars.

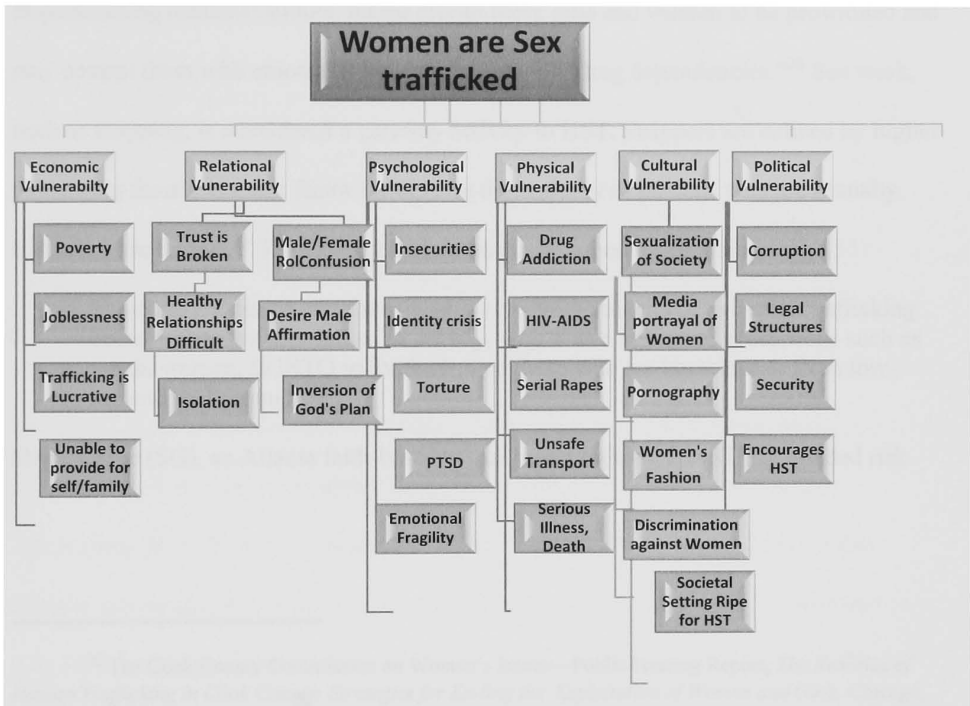
An examination of the dehumanization process of HST requires a look at vulnerabilities and the root causes of HST because vulnerabilities are inroads for potential oppression and dehumanization. In the story of Sophia, as a minor and a runaway, she was vulnerable. Through deceit and manipulation she was trafficked locally to local men and had little control of her life. The coercive prostituting and abusive imprisonment severed her from her family ties and community. Her network and safety net were gone. All relationships were broken and redefined.

One can explore suspected root causes of HST through the use of a problem tree. The problem tree in Diagram 1 below describes sexually trafficked women. Six identified risk factors or vulnerabilities contribute to trafficking: 1) economic, 2) relational, 3) psychological, 4) physical, 5) cultural, and 6) political vulnerabilities. Each of these charted vulnerabilities point toward broken relationships in the lives of HST survivors. Often sexually trafficked girls and women experience brokenness in each aspect of their lives, including relationships with God, others, creation, and community. This problem tree explores the particular vulnerabilities girls and women face when sexually trafficked. The flip side of looking at the problem in this manner is that potential solutions begin to emerge. Reversing these vulnerabilities unveils potential HST ministry options.

Diagram 1: Understanding Vulnerabilities of Sexually Trafficked Girls and Women Problem Tree highlights all six of the vulnerabilities at the top of the diagram, shown in blue tiles. The final green tile (last tile) in each category depicts a consequence or condition resulting from that particular vulnerability. For example, “economic

vulnerability” means that sex trafficked girls and women are often left “unable to provide for self/family.”

Diagram 1: Understanding Vulnerabilities Leading to the Dehumanization of Sexually Trafficked Girls and Women Problem Tree²¹



Vulnerability risk factors can be summed up as: lacking effective networks and resources, crossing slippery moral slopes (stripping), being born female, and gullible Internet use. Nonexistent support networks make migrants, runaways, sex industry

²¹ Overseas Development Institute, “Planning Tools: Problem Tree Analysis,” <http://www.odi.org/publications/5258-problem-tree-analysis> (accessed February 26, 2015). The problem tree above is based upon a model used by the Overseas Development Institute.

workers, and homeless persons vulnerable to HST.²² Traffickers seek gullible, young, trusting, desperate girls and women and often pick up migrants, runaways and homeless persons engaged in survival sex (for food and shelter).²³ The pimps recruit girls and women from metro urban centers such as malls, bus stations, and homeless shelters. Impersonating romantic suitors, pimps groom these girls and women to be prostituted and may control them with emotional bonds, violence, or “drug dependencies.”²⁴ Sex work, such as stripping, is considered a gateway activity to HST. Strippers are enticed by higher pay. Being female is a risk factor for HST as the majority of persons who are sexually trafficked are female.²⁵ The Chicago Salvation Army concurs explaining that:

There are certain populations that are especially vulnerable to human trafficking because they are less valued in society, with fewer rights and protections such as youth, women, LGBTQ individuals, and those who are homeless or from low-income backgrounds.²⁶

Street Grace (SG), an Atlanta faith-based organization fighting DMST has divided risk

²² The Cook County Commission on Women’s Issues—Public Hearing Report, *The Realities of Human Trafficking in Cook County: Strategies for Ending the Exploitation of Women and Girls*. Chicago, IL (October 2007) <http://www.cookcountyil.gov/wp-content/uploads/2014/06/human-trafficking-report.pdf> (accessed September 20, 2015), 4.

²³ Donna M. Hughes and Janice G. Raymond, “Sex Trafficking of Women in the United States: International and Domestic Trends,” *Coalition against Trafficking in Women* (March 2001), 15 http://www.uri.edu/artsci/wms/hughes/sex_traff_us.pdf (accessed November 28, 2010).

²⁴ Hughes and Raymond, “Trafficking in Women,” 9.

²⁵ Polaris Project, “Human Trafficking Trends in the United States,” Polaris Project, <http://www.polarisproject.org/human-trafficking/overview/human-trafficking-trends> (accessed December 18, 2014). Women were cited in 85% of sex trafficking cases.

²⁶ Erin Knowles Wirsing, “Outreach, Collaboration and Services to Survivors of Human Trafficking: The Salvation Army STOP-IT Program’s Work in Chicago, Illinois,” *Social Work & Christianity* 39, no. 4 (2012): 467.

factors into three categories: 1) “individual,” such as running away and prior abuse, 2) “environmental,” for example, lack of supervision, being alone, and engagement in violence and drugs and 3) “social or cultural,” which include unsupervised Internet access, sexualization, and materialism.²⁷ Sexually trafficked children are oppressed and de-humanized resulting in the following consequences:

Psychological: anxiety, flashbacks, paranoia, depression, PTSD, or suicidal,
Spiritual: despair, hopelessness, lack of belief in humanity, lack of spiritual faith,
Physical: addictions, STI’s, pregnancy, sterility, cutting/self-mutilation, or death
Social: homelessness, isolation, not trusting, disempowerment, criminal record
Emotional: anger/rage, humiliation/shame, self-blame/loathing.²⁸ [italics mine]

An unfortunate consequence of sex trafficking is that since the advent of AIDS, the demand to purchase younger girls for sex has risen placing prostituted children at higher risk for contracting HIV-AIDS.²⁹ Warning signs that children may be sexually trafficked are: “branding or tattooing, large amounts of cash, poor personal hygiene, dates significantly older boys/men, dresses inappropriately, [and is] withdrawn and uncommunicative.”³⁰ Simply exhibiting one or more risk factors does not mean that persons will be sexually trafficked. These risk factors and vulnerabilities bolster and support information shared in Diagram 1. Being disconnected from relational networks and living in an environment embroiled in political/economic chaos is a scenario where greedy traffickers more easily dehumanize, objectify, and commodify girls and women

²⁷ Street Grace Academy, “The Victim.”

²⁸ Street Grace Academy, “The Victim.”

²⁹ Beth Grant, *Courageous Compassion: Confronting Social Justice God’s Way*, (Springfield, Missouri: My Healthy Church, 2014), 44. Persons seeking prostitutes who fear HIV-AIDS often seek younger girls believing that they will not be HIV positive.

³⁰ Street Grace Academy, “The Victim.”

who are rendered powerless and sold for sex. It is important to recognize that risk factors and vulnerabilities offer clues to develop effective prevention and rescue strategies.³¹

Dehumanization in HST is characterized by the commodification and oppression to the point where girls and women are considered disposable. Commodification and oppression both add to the dehumanization mindset making persons vulnerable to being trafficked and/or justifying trafficking of persons. To reverse dehumanization it is essential to understand what it is and the implications of objectification and commodification. Root causes that place women at risk for dehumanization, efforts to curb or stop dehumanization and additional work to be done to remove women from being dehumanized will be examined.

The identities of sexually trafficked women is complicated by oppression, dehumanization, and commodification. Sexually trafficked persons are commodified, and sold for financial gain without regard to human dignity, social justice, or the *imago Dei*. Persons become objects and are not identified as having been created in God's image. Momentary joy and greed cause others to suffer and relationships are broken due to sin. God's intended strength in persons as relational beings has been marred by poor decisions. Struthers builds upon the work of Mary Stewart Van Leeuwen, in *My Brother's Keeper*, to describe the need for men to exert power and dominion. Struthers clarifies: "In many men...[the dominion mandate of Gen. 1:28] is corrupted and becomes *domination*. Men illegitimately exercise this aspect of the *imago Dei* by imposing

³¹ Street Grace Academy, "The Victim."

themselves through their physical *power*.”³² Unfortunately, sometimes this power is misused. We have come to the point where we are trafficking persons and women are considered disposable. An examination of dehumanization, objectification, and power/powerlessness applicable to HST is found in the work of Martha Nussbaum on objectification³³ These concepts are important to this study in the exploration of the *imago Dei*. God’s created order has been distorted. Women are dehumanized, commodified and sold as sexual objects. Nussbaum assists in understanding more deeply the importance of human identity as she defines objectification. To impact social change concerns of dehumanization it is essential to understand what it is and the implications of objectification and commodification.

Dehumanization, objectification, and commodification can be culturally embedded from a desire for economic gain. When the greatest good in the world is money, everything else becomes a commodity. Martha Nussbaum brings clarity to the issues of objectification which she claims has been utilized by some feminists without proper analysis of what it truly means. She argues that the denial of a woman’s personhood should be analyzed as a “cluster concept, involving seven distinct ideas; seven ways to treat a person as a thing.”³⁴ These seven ways are:

1. *Instrumentality*: the objectifier treats the object as a tool of his or her purposes.
2. *Denial of autonomy*: the objectifier treats the object as lacking in autonomy and self-determination.

³² William M. Struthers, *Wired for Intimacy: How Pornography Hijacks the Male Brain* (Downer’s Grove, IL: InterVarsity Press, 2009), 152.

³³ Martha Nussbaum, “Objectification and Internet Misogyny,” in *The Offensive Internet*. Edited by Saul Levmore and Martha Nussbaum (Cambridge, MA: Harvard University Press, 2010), 69-70.

³⁴ Nussbaum, “Objectification and Internet Misogyny,” 69.

3. *Inertness*: the objectifier treats the object as lacking in agency, and perhaps also in activity.
4. *Fungibility*: the objectifier treats the object as interchangeable (a) with other objects of the same type, and/or (b) with objects of other types.
5. *Viability*: the objectifier treats the object as lacking in boundary integrity, as something that it is permissible to break up, smash into.
6. *Ownership*: the objectifier treats the object as something that is owned by another, can be bought or sold, etc.
7. *Denial of Subjectivity*: the objectifier treats the object as something whose experience and feelings (if any) need not be taken into account.”³⁵

Additionally, Nussbaum cites feminist philosopher, Rae Langton, who in *Sexual Solipsism* proposes three additional ideas to the culture cluster:

8. *Reduction to the Body*: one treats it as identified with its body, or body parts.
9. *Reduction to Appearance*: one treats it primarily in terms of how it looks, or how it appears to the senses.
10. *Silencing*: one treats it as silent, lacking the capacity to speak.³⁶

Of these ten ideas, each one fits HST. Though Nussbaum applies this theoretical material to misogynous behavior of men on the Internet, this applies also to objectification of prostituted or trafficked women. That Nussbaum labels the perpetrator to be the “objectifier” speaks to her belief that men’s objectification of women is a problem despite that fact that she is not totally convinced that objectification in and of itself is negative.³⁷ Nussbaum urges Americans to work with boys in demand reduction as they mature. The picture she paints is truly troubling and Nussbaum shares again the important work of Kindlon and Thompson who conclude that:

‘It is the responsibility of people who raise boys to train them specifically to be good, empathic partners to girls and women. It can be done, by fathers who model

³⁵ Nussbaum, “Objectification and Internet Misogyny,” 69-70.

³⁶ Nussbaum, “Objectification and Internet Misogyny,” 71.

³⁷ Martha Nussbaum, *Sex and Social Justice* (Oxford University Press, 1999), 213-239. Nussbaum believes that none of the seven types of objectification as always “morally objectionable” and she comments that objectification is part of “sexual life,” 238.

respect for women in the family and in the wider world, by mothers who help sons understand a girl's point of view, and by anyone in a boy's life who helps him see connectedness to others as a positive thing. What will not work is to ignore this need for guidance, leaving boys to their own devices, winking at their dominating and reckless behavior, and forcing girls and women to pay the price for this cultural and personal negligence.³⁸

Nussbaum wonders how we will ever achieve this. Perhaps the church can be a major leader in the effort to raise young men and women by modeling healthy relationships.

Reification, specifically viewing humans as things, is another way of dehumanizing which maintains an imbalance of power in relationships in HST. In sexual slavery, persons are depersonalized as an object. Using Martha Nussbaum's "seven ways of treating a person as a thing."³⁹ Michelle Becka explores these "signs of reification" exhibited in those sexually trafficked. Becka begins speaking of power imbalance. "The greater the imbalance of power in a relationship, the greater the danger of reification, since the reduced autonomy of the less powerful is inevitable in an extremely unequal power structure."⁴⁰ Therefore, coerced and forced sexually trafficked women are dehumanized, objectified, and reified because the imbalance of power between HST girls and women and traffickers is significant. This imbalance of power can be seen sexually and economically because complicity in sex, expected in sexual liaisons, is not present in HST and poverty is often a vulnerability factor of those trafficked.⁴¹ When "the subjects

³⁸ Nussbaum, "Objectification and Internet Misogyny," 86.

³⁹ Michelle Becka, "Trafficking in Women and Reification," in *Human Trafficking: Concilium 2011, International Review of Theology*, edited by Hille Haker, Lisa Sowle Cahill, and Elaine Wainwright, (London: SCM Press, 2011), 76-77. Seven signs of reification are: "Instrumentalization, Denial of Autonomy, Inertness, Interchangeability, Vulnerability, a Proprietary relationship, and Denial of subjectivity."

⁴⁰ Becka, "Trafficking in Women and Reification," 78.

⁴¹ Becka, "Trafficking in Women and Reification," 79.

of the barter become objects” the market as we know it has been disrupted.⁴² Self-reification occurs through the self-promoting practice of packaging oneself to be attractive. In such cases it appears that people treat themselves as an object.⁴³ The reification of girls and women presents a moral dilemma by placing women in positions of powerlessness where they are objectified. Viewing women as sexual objects and having a “consumerist” mindset intersects HST. On one hand—driven by the greed and lust of perpetrators and forced into powerless subservient positions, HST victims lose their sexual reputation, agency, and sometimes their lives. On the other hand, perpetrators enjoy sexually trafficked women, disregard relational norms, and revel in their sexual conquests thereby “convert[ing] their power into violence.”⁴⁴ In the end, HST victims, traffickers/pimps, and johns are all damaged from the dehumanization, depersonalization, and objectification of girls and women. Reification, dehumanization, and objectification found in HST is possible because society turns its head and “[m]oral indignation about it is largely absent.”⁴⁵ Becka integrates the problem of reification and identity confusion which results in broken relationships in the major actors of HST—victims, traffickers/pimps, and johns.

Above all else, the individual identity of the person [who is sexually trafficked] is maimed when it is reified, since it is deprived of autonomy and thereby of the opportunity to behave toward oneself and the world as one’s self-understanding demands. But since reification has to do with a relationship, or more exactly, with a deficient relationship, the self-realization of those who reify others is also affected. By reification you undermine the conditions which allow you to relate to

⁴² Becka, “Trafficking in Women and Reification,” 79.

⁴³ Becka, “Trafficking in Women and Reification,” 80.

⁴⁴ Becka, “Trafficking in Women and Reification,” 80.

⁴⁵ Becka, “Trafficking in Women and Reification,” 81.

yourself as a person, since the network of meanings and opportunities for interaction to which you are referred and directed is eroded and becomes lifeless.⁴⁶

Depersonalization based on Nussbaum's various ways to objectify a person negatively impacts HST victims. Reification plants them in an asymmetrical power struggle.

Vulnerable HST victims find themselves in powerless positions while simultaneously placing perpetrators in positions of power. Non-compliant prostituted girls and women are threatened, raped and/or killed while traffickers benefit financially and johns relish sexual services. Both those objectified (HST victims) and those who objectify them (traffickers/pimps and johns) suffer from identity confusion and broken relationships.

The inversion of God's plan for human identity has distorted every aspect of their lives.

Though some churches are in the trenches working to eradicate HST, there is more work to be done. A case in point is to return to the story of Sophia. She got cleaned up and returned home. Her family, faith, committed Christians, and a social service agency (The Dream Catcher Foundation) aided her recovery. Restored today, Sophia stands in the gap and helps other HST survivors. The dehumanization of HST and the care and recovery of sexually trafficked women falls under the mission of God. There is much work to be done to "protect, prevent, prosecute, rescue, rehabilitate and reintegrate" victims of trafficking.⁴⁷ The body of Christ can be a vital link in tackling this enormous social and political puzzle. It is this unique role of the church that is the focus of this study.

⁴⁶ Becka, "Trafficking in Women and Reification," 80.

⁴⁷ Amelia Blanton, "A Christian Response to Human Trafficking," *St. Louis Post-Dispatch*, March 22, 2011, under "religion," <http://www.stltoday.com/lifestyles/faith-and-values/civil-religion/deleted-bloggers/a-christian-response-to-human-trafficking/html> (accessed March 24, 2013).

III. Methodology

In brief, this study conducts an ethnographic study of two cities: Atlanta and Chicago with regard to what churches are doing in response to HST. In addition to ethnographic research through an *imago Dei* theological mooring this study will examine an ecclesiological response to HST and how the church can be a change agent to reverse the dehumanization (where women are considered disposable) due to HST. Although this study focuses primarily on ecclesiology and the church's response to HST, it is impossible to comprehend the myriad of complex facets of this social scourge by looking solely within the church. HST is not curbed simply by bringing people to Jesus, praying for them, or by throwing money at the problem. Stopping HST necessitates a discussion of social, cultural, and historical aspects of HST. Studying ecclesiology cannot be done in a vacuum. It always means studying contexts in which the church finds itself immersed. Since the church is both divine and human, the latter necessitates that we take its creatureliness seriously.

HST is a multi-faceted problem requiring a collaborative ecclesial response which incorporates community, government, faith-based organizations (FBOs) as well as churches who are working to stop HST. To be an effective change agent, it is imperative to understand changes brought about by HST, in this case the cultural environment where HST thrives and flourishes. An examination of culture is essential in understanding the problem of HST. Michael Rynkiewich in *Soul, Self and Society* defines culture as an

integrated system of knowledge, values and feelings that people use to define their reality (worldview), interpret their experiences, and generate appropriate

*strategies for living...[and]... to innovate in order to change themselves as their environments change [emphasis in original].*⁴⁸

Churches are immersed in a culture where people have always been trafficked.

A. Research Questions

The thesis statement of this study is that churches have a unique role in the eradication of HST because of their theology of *imago Dei* and their understanding of human dignity. I will address this primary thesis statement by answering the following questions:

1. What is the church currently doing in response to the pressing problem of HST? How are they collaborating with major community stakeholders, such as, government, law enforcement, social service agencies, faith-based organizations (FBOs) and non-governmental agencies (NGOs) as they strive to curb HST?
2. How does the creation doctrine of *imago Dei* inform how churches respond to HST?
3. How can the church use its prophetic voice to give direction for societal change toward deterring HST? What should the church be doing to deter HST?

B. Qualitative Data Collection Methodology and Theological Enquiry

I used an ethnographic qualitative methodology to explore the church's response to curbing HST in two cities: Atlanta and Chicago. I then followed with a theological enquiry of the prophetic re-imagination of the church's and society's response to HST

⁴⁸ Michael A. Rynkiewich, *Soul, Self, and Society: A Postmodern Anthropology for Mission in a Postcolonial World* (Eugene, OR: Cascade Books, 2011), 19.

based on data received from the ethnography.

The tool of ethnography in the examination of ecclesiology⁴⁹ draws upon theology and the social sciences for analysis and reflection. Gregg Okesson in *Re-Imaging Modernity* utilized ethnography while researching Akamba Christian churches in Kenya where he combined theology and sociology through immersive participatory observation. Okesson describes non-linear learnings of both his etic and the informants' emic viewpoints.⁵⁰ He concludes that the interchange between theology and sociology is imperative. "Sociological methods provide essential insight into *how* (and *why*) ecclesiastical agents think about theologically nuanced subjects, underscoring the importance of context in the hermeneutical process."⁵¹ Ethnographic analysis combined with theological reflection fleshes out indigenous meanings for words, actions, and deeds within churches.

Contextual understanding of ecclesiology occurs when situations paint specific pictures to tell a story. Nicolas M. Healy's chapter "Ecclesiology, Ethnography and God" from *Perspectives on Ecclesiology and Ethnography* furthers the conversation emphasizing the "lived experience of the church."⁵² Christian Scharen's chapter "Ecclesiology 'From the Body,'" from the same tome describes churches as having a

⁴⁹ In addition to an exploration of ecclesiology in a strict sense, I would also include practical theologizing and/or theological reflection.

⁵⁰ Gregg A. Okesson, *Re-Imaging Modernity: A Contextualized Theological Study of Power and Humanity within Akamba Christianity in Kenya* (Eugene, OR: Pickwick Publications, 2012), 25-41.

⁵¹ Okesson, *Re-Imaging Modernity*, 222.

⁵² Nicholas M. Healy, "Ecclesiology, Ethnography, and God: An Interplay of Reality Descriptions" in *Perspectives on Ecclesiology and Ethnography*, edited by Pete Ward, (Grand Rapids, William B. Eerdmans Publishing Company, 2012), 182.

“lived theology...seen at close hand, and portrayed by articulation of its practical logic—the wisdom embedded or embodied in practice.”⁵³ Healy, Scharen, and Okesson emphasize the importance of going beyond simply observing or reading about ecclesiology to being immersed in participatory ecclesial experiences so that responses, actions and beliefs are fleshed out with meaningful, fresh understandings. “Ethnography is one way to...give flesh and bone to the theological concept of *imago Dei* (image of God).”⁵⁴ Immersion in an ecclesial/cultural paradigm yields augmented acumen.

In the foreword to *Fieldwork in Theology*, James K.A. Smith notes that Scharen responds to the call for “an embodied church,” one with less abstraction.⁵⁵ Scharen’s “Fieldwork” is the work of ethnography or “embodied engagement.”⁵⁶ Fieldwork (or ethnography) in theology provides a deeper understanding and clarity through “interdisciplinary conversation and reflection.”⁵⁷ A multi-disciplinary approach, utilizing ethnography with theology or ecclesiology may actually have a dual benefit for church and society. Scharen and Anna Vigen elaborate:

ethnography can serve as an intervention that calls into question antagonistic “Church or theology vs. world” kinds of thinking...the use of ethnography invites

⁵³ Christian Scharen, “Ecclesiology ‘From the Body’: Ethnographic Notes toward a Carnal Theology,” in *Perspectives on Ecclesiology and Ethnography*, edited by Pete Ward (Grand Rapids, William B. Eerdmans Publishing Company, 2012), 52.

⁵⁴ Christian Scharen and Anna Marie Vigen, eds., *Ethnography as Christian Theology and Ethics* (New York: Continuum International Publishing Group, 2011), 73.

⁵⁵ James K.A. Smith, foreword to *Fieldwork in Theology: Exploring the Social Context of God’s Work in the World* by Christian Scharen (Grand Rapids: Baker Academic, 2015), xi.

⁵⁶ Christian Scharen, *Fieldwork in Theology: Exploring the Social Context of God’s Work in the World* (Grand Rapids: Baker Academic, 2015), 26.

⁵⁷ Scharen and Vigen, eds., *Ethnography as Christian Theology and Ethics*, 63.

scholars and others to see how intertwined faith, theology, church, culture, and the larger societies are.⁵⁸

By developing a deeper understanding of meanings, ethnography helps to develop what Scharen and Vigen call relevant theology.⁵⁹

Scharen and Vigen conclude in *Ethnography as Christian Theology and Ethics* that ethnography can be an expression of theological reflection.⁶⁰ For example, Scharen builds upon Mary McClintock Fulkerson's practice of using ethnography to contextualize theology dealing with suffering because it:

constructs sympathetic narratives of social suffering, seeing those whom society might judge, or even discard, as instead beloved by God. The very process of making space for another's story to be heard is a way to "break" from the self-centeredness of sin and instead "hear another" as God hears.⁶¹

Using ethnography, Fulkerson determined that the church she studied (Good Samaritan United Methodist) was "wounded" and in need of "transformation."⁶² She describes conjoint benefits of using ethnography within ecclesiology on the topic of woundedness where "ethnographic methods can become a way both to witness to, and to express solidarity with, those who are hurting and in need. In this sense, ethnography can be a way to testify."⁶³ In *Places in Redemption* Fulkerson illustrates:

Wounds generate new thinking. Disjunctions birth invention—form a disjuncture in logic, where reasoning is compelled to find new connections in thought, to

⁵⁸ Scharen and Vigen, eds., *Ethnography as Christian Theology and Ethics*, 67.

⁵⁹ Scharen and Vigen, eds., *Ethnography as Christian Theology and Ethics*, 65.

⁶⁰ Scharen and Vigen, eds., *Ethnography as Christian Theology and Ethics*, 65.

⁶¹ Scharen, *Fieldwork in Theology*, 47.

⁶² Mary McClintock Fulkerson, *Places of Redemption: Theology for a Worldly Church* (Oxford: Oxford University Press, 2007), 17.

⁶³ Scharen and Vigen, eds., *Ethnography as Christian Theology and Ethics*, 73.

brokenness in existence, where creativity is compelled to search for possibilities of reconciliation. Like a wound, theological thinking is generated by a sometimes inchoate sense that something must be addressed.⁶⁴

Wounds needing to be addressed and transformed in the church she studied dealt in part with prejudice encountered as a white woman in an all-black church in North Carolina. In this case the ecclesial response, to love others, did not ring true with the inclusivity of Christianity.⁶⁵ Ethnology can often expose topics people avoid.

Use of ethnography with studies of ecclesiology help fight research biases such as ethnocentrism and theological narrowness.⁶⁶ Theologians can remain theologians and use ethnography.⁶⁷ Peter Henriot and Joe Holland in *Social Analysis: Linking Faith and Justice* note a reticence of North American theologians to begin examining problems with social analysis or ethnography.⁶⁸ Henriot and Holland recommend ethnography followed by theological reflection as essential and interdependent processes.⁶⁹ As clergy, I have been trained in sermon prep, Bible study and pastoral care to start with scripture. However, theological reflection in the social analysis of HST is most effective after first understanding salient issues. This was evidenced by the complaints of sexually trafficked women in being theologically re-victimized with misapplication of scripture. Both ecclesiology and ethnography can help missiologists understand the evil of HST and

⁶⁴ Fulkerson, *Places of Redemption*, 13-14; Christian Scharen and Vigen, eds., *Ethnography as Christian Theology and Ethics*, 63-65.

⁶⁵ Fulkerson, *Places of Redemption*, 13-22.

⁶⁶ Scharen and Vigen, eds., *Ethnography as Christian Theology and Ethics*, 59.

⁶⁷ Scharen and Vigen, eds., *Ethnography as Christian Theology and Ethics*, 57.

⁶⁸ Peter Henriot and Joe Holland. *Social Analysis: Linking Faith and Justice*. Washington, D.C.: The Center of Concern, 1980, 1983, 93.

⁶⁹ Henriot and Holland, *Social Analysis*, 93.

bring restoration to those who suffer including both those trafficked, and those who traffic others. because of it.

C. Location of Studies

This study involved immersion in two cultures, Atlanta and Chicago, and included ethnographic participatory observation. According to Bickman and Rog, observing as a participant “characterizes most ethnographic research and is crucial to effective fieldwork.”⁷⁰ Ethnography seeks indigenous understanding of a practice or issue such as how HST occurs, is being handled, who is involved, and how local residents interpret the HST debacle. Those who live in these two cities have an “insiders” view. An insider’s perspective aids analysis of problems and strategy formation.

It is important to understand what is happening within the culture concerning HST. As defined earlier, culture has a dynamic interconnected nature. According to Michael Rynkiewich, persons engage in “meaning-making” by understanding and interpreting feelings and experiences within a particular setting. This understanding of reality provides a foundation for altering resources, policies, and goals to improve life.⁷¹ Listening to the major stakeholders actively engaged in the fight against HST is essential. Examples of stakeholders are law enforcement, social service agencies, NGOs and FBOs working to prevent HST or in rescue care with sex trafficking survivors. No church can respond with a targeted HST ministry strategy without first contemplating how HST

⁷⁰ Leonard Bickman and Debra J. Rog, eds., *Handbook of Applied Social Research Methods* (London: Sage Publications, 1998), 480.

⁷¹ Rynkiewich, *Soul, Self, and Society*, 19.

presents itself in each community, who is doing what to stop it, and obvious gaps that indicate what else needs to be done to alleviate the problem. Again, it is imperative to listen to the knowledge and expertise of major stakeholders who are already laboring in the vineyard fighting HST.

This study examined the role of the North American Protestant church in Atlanta and Chicago and its responses to HST. These cities were selected due to the significance of ecclesial efforts to curb trafficking and because these cities have significantly higher incidences of human trafficking.⁷² Higher incidence of human trafficking follows major transportation arteries: seaports, Interstate freeways, and busy airports.⁷³ Atlanta's Hartfield Jackson International Airport is the busiest air transport hub in the United States.⁷⁴ Atlanta has also become a popular convention destination. Wherever sex trafficking consumers congregate such as for conventions, or sporting events such as the Super Bowl, World Cup, and Olympics, HST flourishes. Atlanta has become the sex tourism capitol of the United States with more strip clubs⁷⁵ than even Las Vegas⁷⁶ which

⁷² Atlanta and Chicago are listed on the FBI's top cities for sex trafficking in the United States.

⁷³ U.S. Department of Justice, *Civil Rights Prosecutions: Human Trafficking—Building Bridges to Combat Human Trafficking in the Northern District of Georgia*, Sally Quillin Yates (July 9, 2015) http://www.justice.gov/usao/briefing_room/crt/prosecutions_human_trafficking.html (accessed February 27, 2014).

⁷⁴ U.S. Department of Transportation, "Hartfield-Jackson Atlanta International Airport," Bureau of Transportation Statistics, <http://www.transtats.bts.gov/airports.asp?pn=1.html> (accessed February 17, 2014).

⁷⁵ Jason King, interview by author, Wellspring Living Church Relations Manager, Atlanta, GA, April 3, 2013.

⁷⁶ Mary Frances Bowley, interview by author, Wellspring Living CEO, Atlanta, Georgia, April 19, 2013.

is significant because stripping and working in the sex industry are believed to be gateway activities to HST.

In comparison to Atlanta's five Interstate highways, Chicagoland's extensive Interstate system includes eleven freeways. As explained in their enormous tollway map, this immense freeway system is funded in part by the Illinois Office of Transportation which charges tolls to cover infrastructure expenses. Chicago's O'Hare airport ranks second in the United States, in the number of persons transported per year.⁷⁷ Chicago is also a major seaport with access through the Great Lakes to the oceans of the world. While not all those trafficked are transported, the nature of the human trafficking, unfortunately, follows the economic market model of supply and demand. Where demand is high the product is shipped to meet that demand. Mobility provides traffickers freedom to operate in expanded markets.

Chicago and Atlanta were selected for this study not only for the high incidence of human trafficking, but also because of the exemplary work done by churches there in HST ministry. The major focus will be specifically how the church responds to the social injustice of HST. Though the thrust of the study is on ecclesial responses to HST, this cannot be done in a cultural or societal vacuum. Social, economic, and political aspects of HST will be examined and analyzed, however, this is not intended to be an exhaustive study in those disciplines and will analyze the sexual trafficking of females despite the fact that boys and men are also trafficked because females are sexually trafficked at a higher rate.

⁷⁷ Bowley, interview.

D. Research Conducted for this Study

To conduct this ethnographic study I spent three months in 2013 in each location and examined ten churches, five in Atlanta and five in Chicago, using the Church Selection Rubric mentioned below, and interviewed a total of twenty-three persons engaged in ministry to fight HST. I interviewed eight pastors and/or ministry team leaders and observed and participated in ministry in action whenever possible. Additionally I visited five FBOs, two universities, and one jail. I attended seven training sessions, one human trafficking (HT) church team planning meeting, one Bible study with prostitutes, one HT coalition meeting comprised of major stakeholders who network to stop HST, and a law enforcement training. I taught a four week life skills class for survivors of HST housed in a residential restoration program. I reviewed local laws, interviewed one lobbyist and attended a lecture conducted by the local sheriff. I interviewed two university professors and two HST survivors. I interviewed thirteen leaders of NGOs who were fighting HST and explored how they are networking with churches. Finally, I attended the Passion 2013 Conference in Atlanta with 60,000+ college students. This conference encouraged college students to engage in missional initiatives to stop trafficking. Of the 35 informal conversations I had with these college students about their engagement in ministry focus on HST, not one person was actively engaged in such a ministry. These participatory observations enhanced my understanding firsthand versus reading about what was happening in books, articles, or on the Internet. Ethnographic data provides a meaningful background to understand complex problems such as HST with analysis that provides deeper understanding and information for

potential future prescriptive studies

Due to my participatory observations I heard the frustration in the voice of Sheriff and attorney, Tom Dart, who runs the largest jail in the country, Cook County in Chicago, IL, after losing a lawsuit with Craigslist, a website where girls and women are sexually trafficked.⁷⁸ By simply listening to his lecture at DePaul Law School one would have missed his silent, but visual Christian witness of Lenten ashes imposed on his forehead on Ash Wednesday. Conversations with law enforcement, church leaders and FBO workers about regional HST initiatives provided many insights about potential ministries to curb HST.

Interviewees were selected by scanning the Internet and via snowball questions during interviews to determine major actors fighting HST in Atlanta and Chicago. Interviews were scheduled through phone calls and e-mail messages. Except for one interview by phone with Stephanie Davis, all interviews were conducted in person, usually at churches or NGOs, but occasionally in public arenas such as coffee shops and restaurants.⁷⁹ I took notes on a notepad or by computer. I personally interviewed two women survivors of HST. Though I worked with numerous female HST survivors in residential restorative care settings I agreed not to interview these residents or to disclose personal information for security reasons. Sexually trafficked women are at risk for further abuse and psychological triggers might cause further harm. References to survivors in this study are either anecdotal or pseudonymous.

⁷⁸ Tom Dart, "Dismantling the Exploitative Sex Trade Industry in Cook County: Barriers, Issues and Challenges" (lecture DePaul University College of Law, Chicago, IL, February 13, 2013). The U.S. federal government ruled that Craig's List cannot be held responsible for what persons post on websites.

⁷⁹ Interview questions are located in Appendix A.

Table 1: Church Selection Rubric

Preference will be given to churches which...
<p><i>...are doing exemplary work in the area of curbing HST. Work deterring HST will be identified as working in the area of:</i></p> <ol style="list-style-type: none"> 1. Rescue Care for HST survivors such as spiritual/physical/social/psychological 2. Prevention of HST by raising public awareness, neighborhood watches, encouraging social action changes through litigation and law enforcement, rescuing trafficked women 3. Demand Reduction for HST, for example, encouraging men not to buy sexually trafficked or prostituted women 4. Prostitution—working with prostituted women/pimps, tattoo removal 5. Sex traffickers—working with those who buy and enslave women for trafficking 6. Gateway Activity Reduction—reducing activities believed to make women vulnerable to HST and/or discouraging men who solicit women for sex— such as gateway activities like pornography use, pornography production, and stripping
<p><i>...are partnering to curb HST with community members. Churches may partner with:</i></p> <ol style="list-style-type: none"> 1. Other churches, 2. Law enforcement, governmental agencies, courts, litigators 3. NGOs working to curb HST 4. Social services or other agencies offering services for HST.
<p><i>...are participating in a task force or coalition developed by ecclesial, regional, or state agencies for the purpose of reducing human trafficking.</i></p>
<p><i>...are embracing Imago Dei.</i></p>
<p><i>...have a missional emphasis on their websites.</i></p>
<p><i>...are embracing gender equality by engaging women in key leadership roles in the church.</i></p>

To better understand HST ministry in Atlanta and Chicago I visited several churches engaged in curbing HST. These churches were selected using Table 1: “Church Selection Rubric” below. Churches needed to exhibit particularly the top two or three criterion to

be selected. Being engaged in a meaningful ministry to curb HST and partnering with others were both non-negotiable criteria. The latter was crucial because the problems of HST are so vast that no church, local government, social agency or NGO can combat them alone.

E. Delimitations

Ethnography uses emic and etic viewpoints. The emic, or insider's view illustrates a deep understanding of what is happening and how those who live in and participate in the culture understand them. The emic viewpoint, is essential in "meaning-making," versus the etic, understanding of deep problems outside of a socio-cultural setting; for example, how churches might respond to HST. Decisions made without understanding local facts and especially without an interpretation of the meaning behind the facts, may not be helpful. It is not possible to always have an emic or insider's viewpoint, but ethnographers can strive to understand why emic views are meaningful to them. On the other hand, the etic view sheds light on responses to HST without parochial prejudice.

I approached researching HST from a particular point of view. As a woman, I am an insider. I have felt and experienced the deep, historical issues of the oppression and dehumanization of women. I understand firsthand the fear and powerlessness isolated women experience. For protection I regularly carry a whistle and pay attention to "self-defense" trainings designed for women. As a woman I have felt the vulnerabilities in society in a way that make me appreciate some of what these women feel. However, I am also an outsider as a woman because I have not been sexually trafficked and cannot fully understand the depth of that oppression. On one hand, I am an insider, having been

immersed for months in both Chicago and Atlanta where I viewed HST from the inside, as opposed to learning about this from a distance. On the other hand, I am an outsider because I am not a native of either city. As a pastor in the Wesleyan tradition I understand how churches operate, although I am not serving in either city and effective ministry is audience dependent. As a pastor I view everything from a theological lens.

Though participatory observation can be done by either insiders or outsiders, mining deeper understanding using both viewpoints shines light on events, behaviors, policies, and problems. In church or faith-based organizational settings this may be participating in meetings, organized events, and immersing oneself in another culture. The purpose for this immersion is to hear, see, and feel an experience from another's viewpoint. It lets people speak for themselves to provide insights into meanings. Participatory observation allows for dynamic conversation where I may ask, "Why is this happening?" Or, "What does this mean to this culture?" Effective ethnography listens to the meanings, emotions, and reasons behind words and actions and informs the purpose, mission and shape of ministry. Interactive dialogue and visual clues such as seeing fear or that "dead" look in the eyes of formerly trafficked girls and women sends a message hard to achieve from books, websites, and e-mail messages.

F. Ethical Considerations: Plan for Interviewing Trafficked Women

Most women who have been sexually trafficked have experienced harm through severe emotional and physical trauma. Interviews with these women were done with sensitivity to their spiritual, emotional, and physical needs. The interviews did not place them in harm's way. Trauma can occur in several ways mainly due to threats from

traffickers. For example, harm can occur if sexually trafficked women disclose details publicly such as by speaking in a seminar at a church. All seminars are likely to draw those who have suffered this abuse and former or current abusers. Pimps and handlers are curious to hear what is being said. Churches offering awareness raising sessions need to understand this. Ann Rand at Willow Creek Community Church who has experienced this firsthand counsels churches to expect and prepare for this response. She opens forums on human trafficking with prayer for God to open the eyes of all persons. Trafficked women are at risk for being exploited again. For this reason anonymity through pseudonyms, fictional geographic locations, and general terms have been used to protect the vulnerable.

Protecting HST survivors is important because they are at high risk for re-victimization. No woman I interviewed was currently being trafficked or receiving treatment in a residential program for HST. Despite the fact that interviews with survivors are powerful and help the formation of ministries to curb HST, interviewing trafficked women was a low priority for three reasons: 1) to avoid doing harm—recent HST survivors may “relive” abuse and experience psychological trauma, 2) the study focus is on ecclesial responses to HST, and 3) my belief that substantive interview depth would be hampered without establishing a trusting long-term relationship. Each interviewee was given permission to stop the interview at any time, however, none did. The two interviews of HST survivors took place in public places such as places of employment where other persons were present or nearby, or at coffee shops and

restaurants. Significant time distanced them from abusive events. Each had healed sufficiently and sharing stories affirmed their survival.⁸⁰

IV. Conclusion

The thesis statement of this study is that churches have a unique role in the eradication of HST because of their theology of *imago Dei* and their understanding of human dignity. I will advance my argument in the following way:

Chapter two discusses the context in which churches operate. It includes historical, social, political, and cultural background information about Chicago and Atlanta which has led up to and impacted HST.⁸¹ Chapter three covers what churches, faith-based organizations (FBOs), and non-governmental organizations (NGOs) in Chicago and Atlanta are doing to stop HST. These ecclesial and communal responses to HST include eleven case studies, five church and six communal responses, and a game plan to fight human sexual trafficking. Chapter four includes the churches' unique role in eradicating the dehumanization of HST based on a Wesleyan theological understanding of *imago Dei*. Examining a Wesleyan theology of grace and abolitionist views of slavery that parallel current HST reveals the resulting dehumanization and the re-humanizing role the church serves with its understanding that all persons have dignity. Chapter five elucidates the churches' collaborative role in stopping HST. Analysis in chapter five depicts four collaborative typologies: ecumenical, interagency, task force or coalition, and social

⁸⁰ Interview procedures and questions for major stakeholders in their role in fighting HST can be found in Appendix A: "Interview Protocol and Interview Questions."

⁸¹ Henriot and Holland, *Social Analysis*, 98-100.

change. It also includes considerations for church partnerships and best practices for churches that engage in ministry to stop HST. Chapter six discusses the future of the church's prophetic role in eliminating HST. It provides an ecclesial way forward through theological reflections of HST and the implications of *imago Dei* and by encouraging the prophetic voice and re-imagination of HST by the church in the public arena. Chapter seven concludes with missiological and ecclesiological significance of this research, suggestions for further research, and the study conclusion.

A better understanding about how the church can curb HST is the overall significance of this research. This study pivots upon the intersection of social justice and ecclesiology. As a critical mass of people with inertia, this study seeks to motivate, energize and empower churches to minister to both "heart and head" as Wesley found essential. Fighting HST is an urgent social and ecclesial matter. The abuse of HST destroys every possible relationship a person can have—with God, with others, with self, and with creation. This occurs not only for the sexually enslaved woman, but also for those who enslave them. While one aspect of the significance of this study will appear ethereal and perhaps a bit supernatural, another aspect will be the nuts and bolts of boots on the ground fighting HST. On one hand, the prophetic imagination and voice of the church has the ability to acknowledge, critique, and lament HST and to offer the energy and hope of an alternative narrative.⁸² While the prophetic imagination may not direct social change it surely brings it to the forefront where a society can begin to grapple with

⁸² Walter Brueggemann, *The Prophetic Imagination*, 2nd ed. (Minneapolis: Fortress Press, 2001); Walter Brueggemann, *The Practice of Prophetic Imagination: Preaching an Emancipating Word* (Minneapolis: Fortress Press, 2012),

changes that are needed. The prophetic voice of the church speaks through preaching, teaching, film, art and music and it [the church] can impact HST through these media. On the other hand, boots on the ground utilize hands-on ministry strategies to prevent HST, protect persons from being vulnerable and to offer rescue care.

Three areas of significance will be gained from this study: 1) to recognize the dehumanization of HST, 2) to understand the re-humanizing value of the *Imago Dei*, and 3) to encourage churches to work towards curbing HST.

Identifying ministry excellence in the area of HST and the ecclesiastical responses of a number of churches goes hand in hand with social justice and evangelism. This study will help redefine the nature of the church within the context of HST. It is apparent that the restoration of human moral character salvation is crucial and that grace, particularly God's gift of prevenient grace, the grace that goes before, is calling to persons to extinguish HST. God desires each one to be restored into his image.

Chapter 2

Contextual Background for Churches in the Fight against HST

I. Introduction

In order to understand how churches can be involved to stop HST they need to understand the context in which their churches are immersed. Both of the cities, Atlanta and Chicago, have a unique history that has contributed to sex trafficking in those cities. In order for churches to be effective they have to understand these structured elements.

Immersion in community provides insight and points to some solutions to the problems North Americans are having with HST. This chapter examines the ethnographic emic voices from Atlanta and Chicago to provide local meaning for problems caused by HST. To understand an ecclesial response to HST it is essential to investigate a communal response to HST because the church exists within society. Adapting Henriot and Holland's analytical framework in *Social Analysis: Linking Faith and Justice*, I will examine factors that influence HST—specifically: 1) the multi-faceted nature of HST, 2) historical, 3) social, 4) political, and 5) cultural aspects of HST.¹

II. The Multi-Faceted Nature of HST

To stop HST, it is important to first understand the problem. What does HST look like? What are the suspected root causes? How has history, technology and transportation

¹ Peter Henriot and Joe Holland, *Social Analysis* (Washington, D.C.: The Center of Concern, 1983), 21-25, 98. Economics is covered in Chapter 1.

impacted HST?² Identifying root causes can provide effective means to deal with HST and lead to strategies to unravel and reverse these root causes. Human sexual trafficking is a “fast-growing criminal industry.”³ Traffickers hide HST from the public eye. Both illegal and legal businesses are fronts used by traffickers who have become creative in how and where they do business.⁴ Traffickers prostitute women in brothels, massage parlors, nail salons, saunas, trailer parks, and mobile units that service special sporting events. Venues for HST continually morph based on the ingenuity of criminals who have even housed their operations in legitimate businesses such as chiropractic offices.⁵

Sexually trafficked women, some of whom are seeking to avoid devastating economic conditions, are recruited, enticed, or duped into sexual slavery.⁶ Sociologist Kevin Bales explains that some are conned by the promise of food, shelter, education, and/or a relationship, or coerced by a violent pimp.⁷

² Henriot, and Holland, *Social Analysis*, 21-25, 98.

³ Susan E. Martin, Timothy M. Mulcahy, and Phyllis J. Newton, “Finding Victims of Human Trafficking,” *National Opinion Research Center* (NORC), Bethesda, MD: University of Chicago (September 2008), vi. <http://www.ncjrs.gov/pdffiles1/nij/grants/224393.pdf> (accessed November 23, 2010).

⁴ Donna M. Hughes and Janice G. Raymond, “Sex Trafficking of Women in the United States: International and Domestic Trends,” *Coalition against Trafficking in Women* (March 2001), 8, 36 http://www.uri.edu/artsci/wms/hughes/sex_traff_us.pdf (accessed November 28, 2010).

⁵ Sheldon Zhang, *Smuggling and Trafficking Human Beings* (Westport, CT: Praeger Publishers, 2007), 117-118.

⁶ Hughes and Raymond, “Sex Trafficking of Women,” 10.

⁷ Kevin Bales, “Winning the Fight,” *Harvard International Review* 31, no. 1 (Spring 2009): 14.

A. Suspected Root Causes

Root causes of HST are difficult to determine because of fluid social dynamics. Suspected causes are the economy, migration, dehumanization, gender inequality/sexism, racism, and demand.⁸ While some sex trafficked women in Atlanta and Chicago are domestic, others are trafficked as a result of migration. Therefore, world migration patterns and influx of refugees seeking asylum from war-torn and unstable global hotspots make persons vulnerable to human trafficking and this impacts these cities. Economic and political migration bring persons to the United States and the potential for misuse becomes greater with resource deprivation, economic issues, and poor English language skills. According to the Roman Catholic Church these factors drive HST:

- Limits and obstacles to legal migration channels to countries with stronger economies
- A lack of public awareness of the dangers of [HST] of vulnerable target groups
- The high profit potential...low ‘investment’, high return
- [S]ophisticated...networking...of criminal(s)...fuelled by Internet and communication
- A lack of effective anti-trafficking legislation and...enforcement [without] corruption.
- Global economic policies that foster exclusion of marginalised people
- Disintegration of social protection networks...by states and by national politics
- Widespread corruption in countries of origin, of transit and of destination⁹

⁸ Mark P. Lagon, “Trafficking and Human Dignity,” *Policy Review* 152 (December 2008/January 2009): 51-61.

⁹ Caritas Internationale, “Created in the Image of God, Treated Like Slaves...” The Caritas Internationalis Commitment on Combating Trafficking in Human Beings, Vatican City (October 2005): 7-8 http://crs.org/public-policy/pdf/CI_commit.pdf (accessed November 28, 2010).

B. The Impact of Technology on HST

Technology, particularly cheaper and improved transportation, communication, and Global Positioning Systems (GPS) makes it easier for traffickers to hide from law enforcement and to control movement of commodified persons. The Internet and communication devices aid the traffickers in continuing to find more women to traffic.¹⁰ According to the 2013 *Trafficking in Persons Report*, technology is a “double-edged sword” because traffickers post wares on-line and anti-trafficking stakeholders use the same medium to fight the scourge.¹¹ Leveraging technology to fight trafficking opens up additional problems and questions, particularly how to avoid doing harm. For example, Backpage.com¹² is a notorious website for sex trafficking sales, but, shutting them down eliminates police access to potential perpetrators.¹³ This can be problematic for enforcement of the law.

A close examination of the trafficking-technology nexus and the sociotechnical interventions initiated on behalf of victims of trafficking in the United States also gestures toward broader tensions that undergird anti-trafficking politics, especially the tenuous lines and perpetually contested boundaries that exist between security and surveillance, protection and punishment, and safety and social control.¹⁴

¹⁰ Mark P. Lagon, “The Anti-Slavery Crusade,” *Harvard International Review*, 31, no. 2 (Spring, 2009): 7.

¹¹ U.S. Department of State, *Trafficking in Persons Report*, (June, 2013) <http://www.state.gov/documents/organization/210737.pdf> (accessed January 23, 2014), 14.

¹² Backpage.com, <http://backpage.com>, accessed December 29, 2014.

¹³ Danah Boyd and Jennifer Lynne Musto, “The Trafficking-Technology Nexus.” *Social Politics: International Studies in Gender, State & Society* (August 26, 2014) <https://researchhumantrafficking.wordpress.com/https://researchhumantrafficking.wordpress.com/2014/09/03/the-trafficking-technology-nexus/jxu018>. doi:10.1093/sp/jxu018 (accessed December 17, 2014).

¹⁴ Boyd and Musto, “The Trafficking-Technology Nexus.”

And so, the Internet has been both a positive and negative resource. Law Enforcement (LE) uses the internet to identify and pursue and arrest pimps and traffickers and the pimps and traffickers use the Internet for the ease of free and accessible advertising of prostituted girls and women.

Internet use makes persons vulnerable through dating, e-mail order bride services, and because traffickers post prostituted women on-line. Traffickers advertised women on the Internet through Craigslist, Backpage, porn sites, and e-mail. The advent of the Internet promotes the sex industry, the production and use of porn to sexual trafficking, not to mention that training for pimps¹⁵ is also available on-line.

In Atlanta the sale of sexually trafficked girls (under 18) is increasing via the Internet. Internet transactions are skyrocketing from 251 to an average of 492 Commercial Sexual Exploitation of Children (CSEC) incidents per day whereas street sales of children for sex are approximately 100 per month.¹⁶ The number of children available for sexual services on-line increased sharply from 100 in August of 2007 to nearly 500 children in February of 2010. After The Schapiro Report (referred to as the Georgia Demand Study) was published Internet sales fell to 165 in August of 2011.¹⁷

¹⁵ Pimp Feet, "How Pimps Keep their Bitches in Check," http://www.pimpfeet.com/how_pimps_keep_their_bitches_in_check (accessed July 15, 2014).

¹⁶ Georgia Governor's Office for Children and Families, *Commercial Sexual Exploitation of Children in Georgia: A Problem in Georgia's Backyard*, (June 2010) http://children.georgia.gov/sites/children.georgia.gov/files/imported/vgn/images/portal/cit_1210/3/16/160184536CSEC%20A%20Problem%20in%20Georgia%27s%20Back%20Yard%202010%20Report.pdf (accessed July 22, 2014), 4.

¹⁷ Street Grace Academy, "The Essentials of Domestic Minor Sex Trafficking (DMST)," The Vine Church, Hoschton, GA, May 4, 2013; The Schapiro Report, *Men Who Buy Sex with Adolescent Girls: A Scientific Study*, <http://prostitutionresearch.com/wp-content/uploads/2014/04/The-Schapiro-Group-Georgia-Demand-Study-1.pdf> (accessed July 21, 2014). The Schapiro report discovered the vast extent of minor sex trafficking in Atlanta.

The Internet provides a veil of anonymity for the purchase of illicit sex and for pornography. In the debate as to whether pornography leads to HST. DePaul University College of Law professor, Jodi Raphael, suggests a reframing of the issue. She claims:

I would make a broader cultural argument that it is the availability of the Internet use in solitary fashion—and you can be anonymous [and view] scenes of abusing and raping women [that] contributes to this cultural acceptance of treating women as trash which ramps up demand and leads to trafficking.”¹⁸

Raphael’s skepticism of the claim that pornography is a gateway activity to HST lies in not knowing how many men use pornography and the knowledge that “most men don’t buy sex.”¹⁹ Though more men use pornography than purchase prostituted sex, two links exist between pornography and prostitution. First, pimps use pornography to season (desensitize/teach) prostituted women and second, men request prostitutes to perform what they have seen on pornography. Pornography itself is a “form of prostitution”²⁰ and overlaps many discussion points in this research. Pornography emanates through media and the Internet impacting the sexualization of U.S. society and directly impacts HST.

In addition to porn usage on-line, another Internet connection with HST is the vulnerability of minors using social media. Because Internet use places vulnerable girls and women at risk for HST, Internet usage, especially for minors, should be monitored. Amanda Pritchett, Senior Human Trafficking Investigator from Fulton County, Georgia, reported that teaching Internet safety to children and being ever vigilant as a parent is essential due to frequent use of the Internet for sex trafficking. Traffickers are enticing

¹⁸ Jody Raphael, interview by author, DePaul University, Chicago, IL, February 29, 2013.

¹⁹ Raphael, interview.

²⁰ Kathleen Barry, *Female Sexual Slavery* (New York: New York University Press, 1979), 99.

children via Twitter, Bond, and Facebook. Even though Pritchett has taught Internet safety in schools, her own teen daughter was nearly a victim. Pritchett's daughter was:

enticed by someone who befriended her on Facebook. The conversation was inappropriate. She snuck out of the house. We prosecuted him for on-line enticing. This still happened in my home. This is not isolated only to urban areas or to parents who do not care for their kids. Thirteen year olds don't make good decisions. He was thirty-five years old. He is now serving prison time.²¹

The Internet contributes to the ease and frequency of HST crime with little risk of being caught due to the ease of communication via computers and cell phones. Cell phones have been a lifeline to rescue HST survivors, however, they are useful in attracting an abundant supply of johns and are used by pimps to control trafficked girls and women.

C. The Impact of Transportation on HST

Transportation ease accelerates the rate of HST. Wherever numerous Interstate highways intersect there are urban hubs of human trafficking. Both Chicago and Atlanta cityscapes are dominated by freeways. Add to this two of the busiest airports in the United States and the fact that Chicago is a seaport with ocean access, sexual slaves are freely moved along each air, land, and sea corridor. With the exception of air travel, usually no identification is necessary for movement. Further helping traffickers are Chicago's CTA (rapid transit, "El" or elevated train, 15 railways line and extensive bus service)²² which feed metro Chicago and Atlanta's MARTA (subway, train, bus) transportation system and buzzing around town is a snap. CTA is the "nation's second

²¹ Amanda Pritchett, Roundtable Discussion for *The White Umbrella Campaign*, (Stonecreek Church, Milton, GA, April 19, 2013).

²² Chicago Transit Authority (CTA); Metropolitan Atlanta Rapid Transit (MARTA).

largest transportation system”—planning trips is easy via the Internet for access to buses, trains, and walking instructions.²³ Inexpensive and easy transportation elevates HST. As a major transportation hub Chicago’s higher incidence of HST is due to its central location.²⁴ Girls and women are whisked around cities, the nation and the world for the purposes of sex trafficking with cheap and efficient transportation.

III. Historical Events that Impact HST

This section specifically studies pertinent government, social service agencies and churches that are responding to historical events related to HST. Most importantly it seeks a “thick description” that cultural anthropologist, Clifford Geertz, describes as a tool used to dig deeper to find local meaning behind actions and words.²⁵ The focus of this study is on ecclesial responses to HST, but it is necessary to understand the responses of governments and social service agencies as well in order to give context to the church’s role. Since no church operates or exists in a vacuum, an ethnographic exploration is essential to provide a deeper understanding of the emic or indigenous understanding and response to HST.

In 2000, national events impacted the history of Atlanta and Chicago in regards to their response to HST. By the turn of the new millennium, sex trafficking had become

²³ Chicago Transit Authority (CTA), “Google Transit,” http://www.transitchicago.com/travel_information/trip_planner.aspx (accessed January 7, 2013).

²⁴ The Cook County Commission on Women’s Issues—Public Hearing Report, *The Realities of Human Trafficking in Cook County: Strategies for Ending the Exploitation of Women and Girls*. Chicago, IL (October 2007) <http://www.cookcountyil.gov/wp-content/uploads/2014/06/human-trafficking-report.pdf> (accessed September 20, 2015), 4.

²⁵ Geertz, Clifford, *The Interpretation of Cultures* (New York: Basic Books, 1973), 3-30.

identified as a huge international problem. Grassroots agencies became active and the issue was taken seriously and eventually addressed by the UN. In 2000 the UN defined and suggested strategies to combat human trafficking. This action is known as the Palermo initiative resulting from a political conference held in Palermo, Italy in December of that year from which came “three Protocols...the Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children.”²⁶ This international milestone was helpful guidance to cities such as Atlanta and Chicago struggling to fight HST specifically by defining trafficking, and by providing guidelines for preventing, fighting and managing the issues related to HST. Furthermore, this initiative also provided funding for the development of task forces. Federal funds have helped Atlanta to initially form a Rescue and Restore coalition where major stakeholders (law enforcement, judicial, social service agencies, FBOs and NGOs working with HST victims) collaborate for effective suppression of HST. Similarly, federal funds were granted to the Salvation Army in Chicago to form Partnership to Rescue Our Minors from Sexual Exploitation (PROMISE), a coalition of major stakeholders who fight HST in Chicago, form strategies to serve HST victims, and educate the population.²⁷

A. Historical Events that Impact HST in Atlanta

Atlanta’s history is full of oppression (slavery) and rich in the celebration of human dignity (civil rights). Atlanta rose from being a slave trade mecca in the mid-19th

²⁶ United Nations Office on Drugs and Crime. “United Nations Convention against Organized Crime and the Protocol’s Thereto,” under “UNODC Treaties,” <http://www.unodc.org/unodc/treaties/CTOC/> (accessed August 21, 2014).

²⁷ Further discussion on PROMISE can be found in the discussion on collaboration, chapter five.

century to boasting six African American mayors.²⁸ Paralleling the slave trade is the current (2000 to present) threat of HST. Atlanta is a major hub for HST and has been addressing the issue longer than most cities. One can learn a lot from the city's history which can be applied to the fight against HST, particularly the response of Atlanta's elected leaders and FBOs.

Integral to the development of Atlanta is her history in regards to racial tensions and human dignity. One cannot fully comprehend her response to HST without acknowledging historical events and voices that have shaped her. Atlanta was a hotbed for slavery from the late 17th to the mid-19th centuries when slaves were sold to manage large plantations. In 1850, nearly 25 percent of Atlanta's population was comprised of slaves. At the end of the civil war in 1865 the Atlanta City Council passed an equality of law application to blacks and whites. Unfortunately, Jim Crow²⁹ laws promoted unfair segregation practices in the Southern states requiring a social separation of black and whites from the 1880's to 1960's.³⁰

Despite the Emancipation Proclamation of 1865 (freeing slaves in the South), and the passing of the 13th Constitutional Amendment (making slavery illegal), segregated schools and businesses were approved by the Supreme Court (*Plessy vs. Ferguson*, 1896) with their "separate but equal" decision. Blacks became weary of being second class

²⁸ National Park Service, "Atlanta: African American Experience," <http://www.nps.gov/nr/travel/atlanta/africanamerican.htm> (accessed November 13, 2014).

²⁹ Jim Crow Museum of Racist Memorabilia, "Who Was Jim Crow," Ferris State University, <http://www.ferris.edu/jimcrow/who.htm> (accessed November 13, 2014). By 1838, the term "Jim Crow" was used as a collective racial epithet for blacks, not as offensive as nigger, but similar to coon or darkie.

³⁰ National Park Service, Martin Luther King, Jr. Historical Site, "Jim Crow Laws," http://www.nps.gov/malu/forteachers/jim_crow_laws.htm (accessed November 13, 2014).

citizens, but the tables turned in 1954 with another key Supreme Court decision (Brown vs. Board of Education) which outlawed segregation in schools and businesses. Change was slow and tumultuous and governmental interventions impacted the church.

Leadership which changed the course of racial history came from the southern black church. The church in the south was a strong center of community and leadership training. One articulate motivational and inspirational leader in particular, Dr. Martin Luther King (MLK), rose to the top.³¹

Dr. Martin Luther King's prominent voice shaped Atlanta, the nation and the world.³² MLK's philosophy and theology effectively moved the racial integration agenda further ahead in fewer than 13 years (from December, 1955 to March, 1968) than what others accomplished over 350 years.³³ Civil Rights or social justice were key issues for MLK who claimed that, "Injustice anywhere is a threat to justice everywhere... Whatever affects one directly, affects all indirectly."³⁴ On the injustice of slavery, MLK challenged the United States to remedy their "schizophrenic personality" in reconciling the

³¹ National Park Service, "Atlanta: African American Experience."

³² According to David Ralph Abernathy, Dr. Martin Luther King engaged in sexual impropriety including extra-marital affairs. While this may they appear to weigh against his voice, I will continue to use him for the following reasons: his unwavering concern for the dignity of all people, progress made in civil rights to reduce the injustices against African Americans, and his understanding of the workings of justice, power and love to achieve these means by non-violent methods. Ralph David Abernathy, *And the Walls Came Tumbling Down: An Autobiography* (New York: Harper Row and Publishers, 1989), 470-475.; "Four Things About King," (January 16, 2015) <http://www.snopes.com/history/american/mlking.asp> (accessed October 19, 2015); Beverly Gage, "What an Uncensored Letter to MLK Revealed," *New York Times Magazine* (November 11, 2014) http://www.nytimes.com/2014/11/16/magazine/what-an-uncensored-letter-to-mlk-reveals.html?_r=0 (accessed October 19, 2015).

³³ The King Center, "About Dr. King," <http://www.thekingcenter.org/about-dr-king> (accessed July 9, 2014).

³⁴ The King Center, "The King Philosophy," <http://www.thekingcenter.org/node/550> (accessed July 9, 2014).

Emancipation Proclamation to outlaw slavery with the Declaration of Independence with an emphasis on “inherent” human equality.³⁵ Government initiatives and societal dissonance also impacted the church. Martin Luther King’s ministry resonates with ministry to stop HST. Nonviolence following the footsteps of Jesus Christ and Mahatma Gandhi, as well as the *imago Dei*, and the centrality of human dignity, are central theological themes in MLK’s social justice theology. MLK’s application of these principles and the role of the church play critical roles in the history of Atlanta.³⁶ His shaping of Atlanta connects to the bigger picture related to poverty and human trafficking as he sought social change through non-violent means.

MLK’s nonviolent philosophy and theology are tightly interwoven particularly in embracing the “other” and developing community. He cites that “Three Evils” (poverty, racism and militarism) are barriers to the best future, which MLK called the “Beloved Community.” The first evil, poverty, is widely believed to be a push/pull or vulnerability factor in predisposing persons to being trafficked.³⁷ Martin Luther King saw a bright future in a loving or “Beloved Community” where persons related justly.³⁸ The core

³⁵ National Park Service, “Dr. Martin Luther King on the Emancipation Proclamation,” Speech delivered at the New York Civil War Centennial Commission (September 12, 1962) <http://www.nps.gov/anti/learn/historyculture/mlk-ep.htm> (accessed July 3, 2014). King cites the Emancipation Proclamation as a “constructive” use of the “force of law to uproot a social order which sought to separate liberty from a segment of humanity.”

³⁶ The Martin Luther King, Jr. Center for Nonviolent Social Action was founded by MLK’s wife, Coretta Scott King, to promote the nonviolent philosophy of MLK and to archive his writings, <http://www.thekingcenter.org> (accessed July 3, 2014).

³⁷ Martin Luther King, Jr. *Where Do We Go From Here: Chaos or Community?* (Boston: Beacon Press, 1967); also cited by The King Center. “The King Philosophy. Accessed at <http://www.thekingcenter.org/node/550>, July 9, 2014.

³⁸ Martin Luther King, “Where Do We Go from Here?” Sermon for Southern Christian Leadership Conference, August 16, 1967, http://www-personal.umich.edu/~gmarkus/MLK_WhereDoWeGo.pdf. (accessed July 4, 2014).

value of the “Beloved Community” is agape or Christ-like love. MLK illustrates agape love throughout his work. One example is MLK’s “I’ve Been to the Mountain” speech delivered to Memphis sanitation workers the evening before his assassination. In reference to the parable of the Good Samaritan, MLK urges empathic responses to the “other.” Rather than asking (and I paraphrase), “What will happen to me if I help this man?” ask instead, “What will happen to this man if I do not help him?”³⁹ MLK viewed the “Beloved Community” as global. MLK specifies, “[W]e are challenged to develop a world perspective. No individual can live alone, no nation can live alone...the world in which we live is geographically one. The challenge that we face today is to make it one in terms of brotherhood.”⁴⁰ That MLK wove into his theology of social action the dignity of all people, and the evils of racism, and poverty and embracing community resonate with current needs in the fight against HST both in Atlanta and globally. MLK’s bold testimony of theology, leadership, power and justice provides a platform for peaceful integration. Martin Luther King challenges people to avoid “destructive and conscienceless power” and to avoid “a collision of immoral power with powerless morality.”⁴¹ Light illuminates darkness. The power issues of HST contains a similar conundrum of “conscienceless power”—particularly in regards to the misuse of power by pimps and traffickers. The social change desired to combat HST is to disempower pimps

³⁹ Martin Luther King, “*I’ve Been to the Mountain*,” Speech delivered April 3, 1968, Bishop Charles Mason Church, Memphis, TN, <http://americanradioworks.publicradio.org/features/sayitplain/mlking> (accessed July 4, 2014).

⁴⁰ Martin Luther King, “Remaining Awake Through a Great Revolution,” Sermon for National Cathedral, March 31, 1968, http://mlk-kpp01.stanford.edu/index/encyclopedia/documentsentry/doc_remaining_aware_through_a_great_revolution (accessed July 4, 2014).

⁴¹ Martin Luther King, “Remaining Awake.”

and traffickers because their power (or perceived power) is devoid of love and justice.

MLK constructs a proper view of power:

Power, properly understood, is the ability to achieve purpose. It is the strength required to bring about social, political or economic changes. In this sense **power is not only desirable but necessary in order to implement the demands of love and justice.** One of the greatest problems of history is that the concepts of love and power are usually contrasted as polar opposites. Love is identified with a resignation of power and power with a denial of love. It was this misinterpretation that caused Nietzsche, the philosopher of the “will to power,” to reject the Christian concept of love. It was this same misinterpretation which induced Christian theologians to reject Nietzsche’s philosophy of the “will to power” in the name of the Christian idea of love. What is needed is a realization that power without love is reckless and abusive and that love without power is sentimental and anemic. **Power at its best is love implementing the demands of justice. Justice at its best is love correcting everything that stands against love.**⁴² [emphasis in original]

His triangulation of “power,” “love,” and “justice,” is a template for social change. For MLK “love is the answer” to bring about peaceable racial relations, however, these elements can easily be applied to change societal responses to HST.

Nonviolence, human dignity, power, and love “properly understood” applied to community are concepts needed in the fight against HST. Persons are trafficked with disregard for their human dignity. Vulnerability to HST increases significantly without the network of family and community. This may well explain why Atlanta is successfully ministering to those who have suffered from HST. Atlanta saw the problems of HST early and collaborated to tackle the enormous problem. Atlanta is also a city which honors cultural diversity and that has thrived as a result of the impact of MLK and others.

⁴² Martin Luther King, *Where do we Go from Here?: Chaos or Community*.

Human sexual trafficking has increased from the 1990's to the present due to the following factors: 1) being a transportation hub, 2) having a reputation as a city boasting various legal aspects of the sex trade such as strip clubs, 3) being a business convention mecca, and 4) having the affluence to afford the purchase of commercial sex. Atlanta's sex trafficking numbers began to soar in the 1990's. Sex trafficking rings which transported girls and women among large urban areas often included Atlanta on the itinerary even if those trafficking rings were located on the West coast.⁴³ HST run by organized crime rings mobilized women for several reasons: to confuse the women, to provide a variety of women at each venue and to avoid law enforcement.

Early efforts in the early 1990's by law enforcement to deal with HST were stymied by the newness and the magnitude of the problem and lack of helpful laws to address sex trafficking concerns. Sex trafficking was lucrative. Demand was high with little to no risk to the traffickers. Law enforcement faced sex trafficking crimes with ineffectual prostitution laws that targeted the victim as willing participants. Grassroots agencies were among the first to notice the problem of sex trafficking. Stephanie Davis, CEO of Georgia Women for a Change (GWFC), claimed that sex trafficking hit many communities like a tsunami. The enormity of problems related to HST caused many to pause to contemplate, "What just hit us?" Few saw it coming and few had an inkling on what to do to stop it. Initially GWFC observed persons caught in the endless whirlpool, but how to extract them from the vicious cycle was not immediately apparent.⁴⁴

⁴³ Meredith Dank, et al. *Estimating the Size and Structure of the Underground Commercial Sex Economy in Eight Major US Cities*, The Urban Institute, March, 2014, 126.

⁴⁴ Stephanie Davis, Phone interview by author, Atlanta, GA, April 18, 2013.

Grassroots efforts working to stop HST began to address the problem with LE and to push for more effective laws. While grassroots care givers for survivors of HST acknowledged the problem in the 1990`s, it took nearly a decade for governmental agencies to respond.

Beginning in 2000 civil servants Judge Nina Hickson, Georgia Governor Sonny Perdue and Atlanta Mayor Shirley Franklin took note of the increase in HST. In 2000, Atlanta Fulton County Juvenile Court Judge Hickson, first noticed an “epidemic of tragic proportions,” as minors were being prostituted.⁴⁵ This was but one red flag of the enormity of the scourge of HST. In 2005, Governor Perdue and Mayor Franklin entered the conversation.⁴⁶

Governor Perdue’s administration (2003-2011) established the Commercial Sexual Exploitation of Children (CSEC) task force in the Governor’s Office for Children and Families (GOCF). CSEC assesses high risk victims (2007-08) and has developed initiatives to care for victims and fund victim services.⁴⁷ Driving these changes is the knowledge that Atlanta is considered a sex tourism site.⁴⁸ Sex purchasers travel to Atlanta

⁴⁵ Alexandra Priebe and Cristen Suhr, *Hidden in Plain View: The Commercial Sexual Exploitation of Girls in Atlanta*, September, 2005, 4, http://www.youth-spark.org/wp-content/uploads/2013/06/hiddeninplainview_summary.pdf (accessed June 15, 2014). This study is sometimes referred to as the Schapiro Report.

⁴⁶ Shirley Franklin, “Human Trafficking,” http://shirley-franklin.com/?page_id=732 (accessed February 1, 2015).

⁴⁷ Georgia Care Connection, “About CSEC in Georgia,” *Georgia Care Connection* 28, no. 1 (Fall 2011) <http://www.georgiacareconnection.com/csec/> (accessed July 10, 2014).

⁴⁸ Janice Shaw Crouse, *Children at Risk: The Precarious State of Children’s Wellbeing in America* (New Brunswick, NJ: Transaction Publishers, 2009), 92. Michael C. Hall and Chris Ryan, *Sex Tourism: Marginal People and Liminalities* (New York: Routledge, 2001), 120; *Playground: the Film*, authored and directed by Libby Spear, produced by George Clooney, Grant Heslov, and Steven Soderbergh, animated by Yoshitomo Nara, distributed by Nest Foundation (2009) <http://nestfoundation.org/playground-the-film/> (accessed September 30, 2015).

to have sex with minors. CSEC has been instrumental in fighting HST of minors in Georgia.

The government began to collaborate with grassroots efforts to fight CSEC. “Governor Sonny Perdue and the GA Care Connection (GCC) identified Wellspring Living (WL) as a leader in addressing the issue of child exploitation.”⁴⁹ The state of Georgia partners with WL to care for CSEC victims. Mayor Franklin’s administration (2002-2010) became actively involved in the fight against HST largely due to urging by grassroots NGOs and FBOs. Partnering with Stephanie Davis (CEO of Georgia Women for a Change), Franklin mobilized Atlanta to fight HST. With Davis’ insistence, Franklin commissioned a study entitled *Hidden from Plain View (2005)*.⁵⁰ In 2008, Franklin’s office developed a CSEC task force team to protect minors from “commercial sexual exploitation” and “ensures recovery.”⁵¹ And Franklin partnered with WL, an FBO effectively targeting the sexual exploitation of women. Franklin urged WL to add a residential program for minor HST victims since housing and appropriate restorative care for minors was scarce and WL had established an effective ministry for sexually exploited women.⁵² In the past the girls freed by law enforcement were often sent to juvenile detention centers which are woefully inadequate for the task and that deficiency

⁴⁹ Wellspring Living, “Our History,” *Wellspring Living*. <http://wellspring-staging.com/learn-about-wellspring/our-history> (accessed July 24, 2014).

⁵⁰ Priebe and Suhr, *Hidden in Plain View*.

⁵¹ Georgia State, “CSEC Task Force Overview,” <https://children.georgia.gov/task-force-overview> (accessed July 16, 2014).

⁵² Mary Frances Bowley, interview by author, CEO Wellspring Living, Alpharetta, GA, April 19, 2013. According to the *Hidden in Plain View* study, in 2005 when Mayor Franklin approached Bowley at WL to open a girl’s residential program for victims of HST, the only other option east of the Mississippi was Angela’s House, located in Atlanta housing six girls.

re-victimized people. Franklin has also impacted ecclesial response to HST. In 2005, moved by the *Hidden in Plain View* study, 200 diverse, denominational church leaders convened to examine the urgent issues of HST and invited Mayor Franklin to speak.⁵³

Another key voice impacting Atlanta on sexism or the abuse of women is that of former President and Georgia Governor Jimmy Carter who addresses these problems internationally at the Carter Center. With a heart for treating all persons with dignity, the Carter Center was established near Atlanta to fight human rights abuses. They “wage peace, fight disease, and build hope” in more than 75 countries.⁵⁴

Injustice toward women is one issue the Carter Center is working to alleviate supported by Carter’s book, *A Call to Action: Women, Religion, Violence and Power*, where Carter rails against human rights abuses against women due to the misinterpretation of both the Bible and the Koran. Carter describes a problematic power struggle. Though men may despise abusive treatment of women, many remain silent because they reap benefits from such discrimination.⁵⁵ According to Carter, not poverty, but human rights violations against women is the primary global concern. The abuse of women and girls exacerbates poverty issues. Carter explains:

[T]he most serious and unaddressed worldwide challenge is the deprivation and abuse of women and girls, largely caused by the misinterpretation of carefully selected religious texts and growing tolerance of violence and warfare... In addition to the unconscionable human suffering, almost embarrassing to acknowledge, there is a devastating effect on economic prosperity caused by the

⁵³ Scott Weimer, interview by author, North Avenue Presbyterian Church, Atlanta, GA, May 3, 2013.

⁵⁴ Jimmy Carter, *A Call to Action* (New York: Simon & Schuster, 2014), 3. Carter Center peace work is occurring in Nepal, Madagascar, Tunisia, Liberia and diseases fought are Guinea worm, river blindness, trachoma, lymphatic filariasis, and schistosomiasis.

⁵⁵ Carter, *A Call to Action*, 1-2.

loss of the contributions of half of the human beings on earth. This is not just a women's issue. It is not confined to the poorest countries. It affects us all.⁵⁶
[emphasis in original]

Claiming that women are "inferior before God [encourages]...the secular world to justify gross and sustained acts of discrimination and violence against them," such as human trafficking.⁵⁷ And so, Carter calls all religions to "study these violations of our moral values and to take corrective action."⁵⁸ Carter's voice adds to the urgency to fight HST.

Atlanta has wrestled with human dignity issues. The city has a historical legacy that includes healthy responses to slavery such as the Underground Railroad. Influential Christian leadership by MLK and Jimmy Carter have provided solid foundations and encouragement on which to build a city operating with a restorative nature and within sustainable parameters. Some of these historical root causes of HST provide germinal seeds for solutions evidenced by the collaborative efforts of governmental and grass roots agencies to fight HST.

B. Historical Events that Impact HST in Chicago

In an examination of Chicago's history as it relates to present day HST, four topical subjects are pertinent: corruption, racial issues, pornography and contemporary history. These historical events have impacted the environment where HST is possible and are visible in human sexual trafficking trends today. Corruption, racial issues, and pornography are quagmires in fighting HST today.

⁵⁶ Carter, *A Call to Action*, 4.

⁵⁷ Carter, *A Call to Action*, 4

⁵⁸ Carter, *A Call to Action*, 4

1. Corruption and Prostitution—History in Chicago

British journalist William T. Stead documented corruption firsthand in *If Christ Came to Chicago* after attending the World Columbian Exposition hosted by Chicago in 1893. Stead's journalism was critiqued as sensationalist. Though this wrought legal problems in Britain, his etic observation is accurate about corruption and prostitution which continue to plague Chicago.⁵⁹

Stead witnessed Chicago corruption in the city's 800 precincts with 7,000 saloons and multiple "houses of ill fame" (prostitution) all made possible because the judges, police, and city officials were unscrupulous due to the patronage system, buying votes, bribes, and blackmail.⁶⁰ The opening pages of *If Christ Came to Chicago* contain a chart of corruption in Chicago's poorest area—the 19th precinct, 1st ward—where Stead mapped "brothels, saloons, pawn brokers and lodging houses."⁶¹ Stead exclaims, "If Christ came to Chicago he would find that many of the citizens have forgotten the existence of any moral law apart from that which is embodied in the state or municipal

⁵⁹ Kathleen Barry, *Female Sexual Slavery*, 25-27. William Stead and Rebecca Jarrett were incarcerated briefly for staging a sting where a brothel madam bought 13 year old Eliza Armstrong. Their purpose was two-fold: 1) leverage to raise the age of consent in England from 12 to 16 years of age, and 2) evidence for Stead's series of expose' articles. The child was reported missing by the child's mother and Stead and Jarrett were charged with abduction.

⁶⁰ William T. Stead, *If Christ Came to Chicago* (Chicago: Laird and Lee Publishers, 1894), 171-186.

⁶¹ Stead, *If Christ Came to Chicago*, 4-5.

legislation”⁶² and that Chicago is a city where “perjury” is almost a “protected industry.”⁶³

If Christ Came to Chicago, reads like a modern day examination of sexual trafficking. The history is eerily similar to current HST because women entered prostitution due to: ignorance, poverty, and misery.⁶⁴ “Procurers” (traffickers) sought lonely and forlorn young girls in transport depots and poorly paying jobs, and “cadets” (pimps) posed as boyfriends and groomed girls, to be prostituted.⁶⁵ Stead observed massage parlors often served as fronts for prostitution, taxi drivers who recruited girls, and that after entering prostitution—prostitutes have a life expectancy of another 10 years. Escaping prostitution was nearly impossible, and girls who entered prostitution were 14-18 years of age. Gambling halls, strip theaters, and saloons (with back rooms for prostitution) also fed the growing problem.⁶⁶ Churches disappointed Stead in their fight against prostitution and corruption.⁶⁷ He envisioned one unified church or ecumenicity in Chicago (The Church of Chicago) formed by Christ—a “civic” and “universal church” which would be the “conscience of Chicago” to fight plutocracy, religious intolerance, and intemperance (alcohol, gambling, prostitution) and to love as Christ loved.⁶⁸ It

⁶² Stead, *If Christ Came to Chicago*, 98.

⁶³ Stead, *If Christ Came to Chicago*, 207.

⁶⁴ Stead, *If Christ Came to Chicago*, 247-252.

⁶⁵ Stead defines procurers as modern day traffickers to buy and sell sexually trafficked women and cadets as pimps.

⁶⁶ Stead, *If Christ Came to Chicago*, 253-259.

⁶⁷ Stead, *If Christ Came to Chicago*, 168.

⁶⁸ Stead, *If Christ Came to Chicago*, 268-445.

appears Stead's encouragement of 1894⁶⁹ to oppose vice and prostitution in *If Christ Came to Chicago* either fell on deaf ears or the problem continued to spin out of control.

During this era there was interplay between religion and government. On the heels of the federal White Slavery or Mann Act of 1910, six-hundred churches pressured Chicago Mayor Fred A. Busse to study prostitution. This resulted in *The Social Evils of Chicago* study conducted by The Vice Commission of Chicago in 1910. The commission discovered that "White Slavery" was a "misnomer;" all races were vulnerable to the "Social Evil" of prostitution.⁷⁰ In 1910, prostitution was considered a "commercialized business" netting an estimated annual profit of \$15 million by 5,000 prostitutes. Women working retail made six dollars a week whereas prostitution paid twenty-five dollars a week. It was customary for madams to keep 50 percent of each woman's earnings. And so the annual capital value of a professional prostitute was approximately \$26K, with 5,000 prostitutes each serving 15 men daily, with a total of 5.5 million men served annually. However, this estimate does not factor in repeat business.⁷¹

Police corruption encouraged prostitution with "arbitrary rules."⁷² Officers were offered money, drinks and sex as bribes.⁷³ The commission discovered that police had underreported "houses of ill-fame," prostitutes, and bawdy bars by 100 percent.⁷⁴ These

⁶⁹ Stead, *If Christ Came to Chicago*, 268-445

⁷⁰ The Vice Commission of Chicago. *The Social Evils of Chicago: A Study of Existing Conditions*, (Chicago: Gunthorp-Warren Printing Co., 1911) https://archive.org/stream/sociallevilinchic00chic/sociallevilinchic00chic_djvu.txt (accessed March 25, 2015), 3-41.

⁷¹ The Vice Commission, *The Social Evils of Chicago*, 43, 104, 71, 115.

⁷² The Vice Commission, *The Social Evils of Chicago*, 32-34.

⁷³ The Vice Commission, *The Social Evils of Chicago*, 155.

⁷⁴ The Vice Commission, *The Social Evils of Chicago*, 142-160.

corruptive practices smoothed the ways for saloons, amusement parks, dance halls, gambling halls, massage parlors, manicure parlors, Turkish baths, lake steamers (boats), brothels, and some theaters to promote prostitution. “Disorderly saloons” used prostitutes to bolster alcohol sales and to “openly solicit for immoral purposes.” Some saloons provided back rooms for prostitution while simultaneously elevating the cost of intoxicants (in some cases more than 300 percent) during trysts.⁷⁵

Though the Commission was troubled by a double standard where women were penalized for prostitution and men, particularly the cadets (pimps) went free they recognized that the social responsibility to break this cycle was shouldered by the community.⁷⁶ The commission understood prostitution as a “man problem” meaning that those who prostitute women and those who purchase women for sex, and beneficiaries of prostitution (i.e. cab drivers, bar tenders, business owners, police receiving bribes) are the men causing the problem.⁷⁷ The commission elaborates:

It is a man and not a woman problem which we face today—commercialized by man supported by man—the supply of fresh victims furnished by men—men who have lost that fine instinct of chivalry and that splendid honor for womanhood where the destruction of a woman's soul is abhorrent, and where the defense of a woman's purity is truly the occasion for a valiant fight.⁷⁸

These same issues, prostitution, corruption and recognizing the need to alter male behavior in seeking sex for purchase and reducing the demand of girls and women selling

⁷⁵ The Vice Commission, *The Social Evils of Chicago*, 108-109, 198-218, 230.

⁷⁶ The Vice Commission, *The Social Evils of Chicago*, 43-44.

⁷⁷ The Vice Commission, *The Social Evils of Chicago*, 43-44.

⁷⁸ The Vice Commission, *The Social Evils of Chicago*, 47.

sex (often through coercion) still plague Chicago today.

Identifying terms to describe major actors in prostitution such as—prostituted women, pimps, and johns illustrates the double standard held by Chicagoans. In 1910 prostitutes were sexually trafficked women described as “inmates, prostitutes (professional, clandestine, and occasional), delinquents, wayward girls, immoral, ruined girls, girls who were sexually abused,” and girls addressed by first names during interviews. On the other hand, traffickers (pimps, johns, exploiters) were identified as: “madam, keepers, procurers, cadets, patrons, and panderers,” and anonymous during interviews.⁷⁹ The commission decided to use the term “cadet” because “pimp” was considered to be the “uglier title.”⁸⁰ Women were identified as “immoral” whereas the more accepted or moral “business as usual” language described the men.

Despite acknowledging that prostitution was “a man problem” most strategies to handle it were aimed at women. Only two references involved changes for men. One was to teach military men to avoid prostitutes due to disease and the second was to draft legislation requiring men to financially support illegitimate children.⁸¹ Recommendations made by the commission eerily mirror today’s concerns about HST, such as the parallels of poverty, the need to encourage healthy families, training female officers to the sensitivity of the plight of sexually trafficked women, and addressing the urgent need for safe shelter. Social change was mentioned not as a solution, but rather to further explain

⁷⁹ The Vice Commission, *The Social Evils of Chicago*, 176-231.

⁸⁰ The Vice Commission, *The Social Evils of Chicago*, 184.

⁸¹ The Vice Commission, *The Social Evils of Chicago*, 302, 262.

the problem of prostitution. Three social changes were cited: 1) economic—increase of women working outside the home, lack of well-paying jobs for women, 2) destruction of the family through divorce, and 3) political privileges for women and increased engagement in immorality.⁸²

Recent history unveils a Chicago continuing on its corruptive bent of “legendary machine politics,” tolerating corruption for “sheer entertainment value,”⁸³ and fixing “electoral results.”⁸⁴ Contemporary politicians in Illinois have been incarcerated including four former governors of Illinois; Rod Blagojevich in 2011 on 13 counts of corruption,⁸⁵ George Ryan in 2006 on illegal sales of licenses, Otto Kerner in 1987 with “bank fraud and corruption,” and Dan Walker in 1971 on “bribery...[and] conspiracy.”⁸⁶ Washington politicians from Illinois also have been corrupt. For example, Representative Daniel Rostenkowski in 1996 with “mail fraud,”⁸⁷ Republican Congressman Aaron Shock in 2015 undergoing illegal campaign contributions investigation,⁸⁸ and Dennis

⁸² The Vice Commission, *The Social Evils of Chicago*, 261-262.

⁸³ Robin Einhorn. “Political Culture,” in *Encyclopedia of Chicago*, <http://www.encyclopedia.chicagohistory.org/pages/987.html> (accessed March 25, 2015).

⁸⁴ Einhorn, “Political Culture.” Fixing electoral results occurred in the 1960’s, and in the 1980’s attorneys were “hustling clients” inside courts.

⁸⁵ “Rod Blagojevich Convictions Vacated on 5 Counts; Not Eligible for Release During Re-trial” *ABC Eyewitness News*, (July 21, 2015) <http://abc7chicago.com/politics/blagojevich-sentence-5-convictions-vacated/869717/> (accessed September 8, 2015). In 2015 five of the 18 original corruption charges of 2011 against Blagojevich were vacated including the allegation that he sold the senate seat of former Senator and current President Barak Obama.

⁸⁶ Crimes and Courts—NBC News.com, “Illinois Has a Long Legacy of Public Corruption,” (December 12, 2008) http://www.nbcnews.com/id/28141995/ns/us_news-crime_and_courts/t/illinois-has-long-legacy-public-corruption/#.VSAQBeHSnMQ (accessed April 4, 2015).

⁸⁷ Crimes and Courts—NBC News.com, “Illinois Has a Long Legacy.”

⁸⁸ Rich Egger, “Aaron Schock and the Corrupt History of Illinois” *The States Public Radio* (March 30, 2015) <http://tspr.org/post/aaron-schock-and-corrupt-history-illinois> (accessed April 4, 2015).

Hastert in 2015 indicted for lying to the FBI about \$3.5M paid to cover up sexual impropriety with a minor.⁸⁹

Corruption or any political unrest provides fertile ground for vice including human sexual trafficking to flourish. It greases the wheels of human sexual trafficking because vice goes hand-in-hand with police intentionally ignoring the enforcement of the law. Chicago's history as "No. 1 in corruption,"⁹⁰ has historical roots in prostitution as the city continues to battle sex trafficking.

2. Racial—History in Chicago

Chicago had an impressive abolitionist history during slave trade of the 18th and 19th centuries. There were twelve Underground Railroad stations in Chicagoland of which four including: "Wheaton College, the Filer House, the Peck House, and the Blodgett Home" have structures still standing from that era.⁹¹ Despite this history, that parallels sexual slavery, racial tensions have continued in Chicago.

Racial tensions percolated in Chicago over "housing, education and police;" Mayor Richard J. Daley (1955-76) promoted segregation and controlled Black political influence by punishing those who "responded to the civil rights concerns of their constituents in the

⁸⁹ Fred Barbish and Justin W. Moyer, "Jaw-dropping Dennis Hastert Indictment Stirs Deeper Mystery," *The Washington Post*, May 29, 2015.

⁹⁰ Thomas G. Gradel, John Johnson, Melissa Moritsen, and Dick Simpson, "Chicago, Still the Capital of Corruption," *Anti-Corruption Report No. 8*. (May 29, 2015) http://pols.uic.edu/docs/default-source/chicago_politics/anti-corruption_reports/corruption-rpt-8_final-052715.pdf?sfvrsn=0 (accessed June 24, 2015). "The Department of Justice's public corruption conviction statistics for the year 2013... show that the Chicago-based Federal Judicial District for Northern Illinois continues to report more public corruption convictions than any of the nation's 92 other judicial districts.", 1.

⁹¹ Graue Mill and Museum, "Underground Railroad," <http://www.graue.org/underground.htm> (accessed March 25, 2015).

1960s. [by] cutting off their patronage resources and replacing them with more pliable politicians.”⁹² In the riots following Martin Luther King’s assassination, Daley gave a shoot to kill order for police concerning arsonists.⁹³ The racial unrest in Chicago was at a fever pitch as compared to that of Atlanta.

3. Pornography—History in Chicago

Some theorize a potential link between pornography and sex trafficking, meaning that pornography use may promote the seeking out of sexual outlets such as prostitution. Though this has not been definitively proven, Dolf Zillman and Pamela Paul have substantiated that excessive use of pornography often leads to the deterioration of relationships and increased desensitization of viewers who denigrate persons (usually women) as sexual objects.⁹⁴ This topic is addressed more fully in Part IV, Social Aspects. For these reasons, the development of the Hugh Hefner’s Playboy Empire is an important historical event for Chicago.

Breaking uncharted territory, Hugh Hefner began producing the Playboy magazine in 1953 as the first magazine displaying nude photographs and promoting “sex

⁹² Einhorn, “Political Culture.”

⁹³ Einhorn, “Political Culture.”

⁹⁴ Dolf Zillman, *Effects of the Prolonged Consumption of Pornography* (paper presented at the Surgeon General’s Workshop on Pornography and Public Health, Indiana University, June 22-24, 1986), 11, <http://130.14.81.99 /ps/access/NNBCKV.pdf> (accessed December 11, 2014); Dillman and Byant’s studies exposed persons to six pornographic films in six weeks. Pamela Paul, *Pornified* (New York: Times’ Books, 2005), 88-92.

as recreation,” it made huge profits, “from \$4 million in 1960 to \$175 million at the end of the 1970’s.”⁹⁵

Unlike other popular contemporary men's magazines, *Playboy* was directly concerned with addressing the issue of sex and sexuality. Each month, it instructed men in the delicate art of sophisticated seduction, with a strong emphasis on the role of conspicuous consumption.⁹⁶

In addition to the magazine, Hefner opened a syndicate of world-wide Playboy night clubs, from 1960-1986, where scantily clad playboy bunnies served food and cocktails to lounging playboys. This certainly resonates with Stead’s observations in *If Christ Came to Chicago* in 1893, particularly that sex promotes the sale of alcohol. The promotion and cultural acceptance of pornography desensitizes persons to the sexual exploitation of others. Pornography is a tool regularly used by pimps to season girls for prostitution.

In 1953 Playboy published the first pornographic magazine. However, in 2015 Playboy removed nude photos of women from their print magazines which are now considered “work friendly” and rated PG-13. Print copy sales have skyrocketed (258 percent). Playboy has not suddenly become anti-pornography but the market has dictated change since pornography is free on-line.⁹⁷

Corruption, prostitution, and pornography in the history of Chicago help explain the problem of HST. Corruption eases the path for traffickers and pornography desensitizes the moral fiber of sex purchasers. Prostitution or sex trafficking in light of

⁹⁵ Max Grinnell, “Playboy Enterprises Inc.,” *Encyclopedia of Chicago*, <http://www.encyclopedia.chicagohistory.org/pages/2816.html> (accessed March 25, 2015).

⁹⁶ Max Grinnell, “Playboy,” *Encyclopedia of Chicago*, <http://www.encyclopedia.chicagohistory.org/pages/975.html> (accessed March 25, 2015).

⁹⁷ Mel Robbins, “Why is Playboy Giving Up Nudity?” CNN (October 16, 2015) <http://www.cnn.com/2015/10/13/opinions/robbins-playboy-no-more-nudity/> (accessed October 31, 2015).

Chicago's history has been a continual problem of HST. Certainly it has troubled Chicago since the late 1800's.

C. Contemporary History

1. Sexually Trafficked Women in Atlanta and Chicago

This section will explore what sexually trafficked girls and women look like in Atlanta and Chicago, and how their identities are defined by fractured relationships and community. First, however, I want to clarify language parameters. I use the term "victim" guardedly. I prefer to use the term survivor, but alas the literature is rife with "victim" terminology and so I will use these words interchangeably. Girls and women who are trafficked have a range of agency. Some are tied to a bed and locked in a room whereas others have much more freedom to come and go as they please.

HST victims in Atlanta are persons either engaged in prostitution or sexual tourism. They are predominantly girls and women. In Atlanta the sex trafficking of children is on the rise. DMST (Domestic Minor Sex Trafficking) or CSEC (Commercial Sexual Exploitation of Children) are terms used interchangeably in reference to the trafficking of children. "FBI debriefings of sex traffickers or pimps indicate that approximately twenty to forty percent of the victims forced or recruited into prostitution are juveniles."⁹⁸ In Georgia, 200-500 girls per month are DMST victims with an average age of entry being 12-14 years of age. Approximately 85 percent of CSEC children are American, often runaways with a history of sexual abuse. Girls and women of color are at higher risk for HST with the most common race victimized in Georgia being African

⁹⁸ Priebe and Suhr, *Hidden in Plain View*, 4.

American (62 percent).⁹⁹ The FBI has identified Atlanta as the fifth largest city in the United States for the trafficking of Hispanic women.¹⁰⁰ Georgia began tracking the numbers of girls sexually trafficked in 2007. Results tabulated in February of 2010 indicate a rise from 234 to 831 girls trafficked per month with an average of 400 girls trafficked monthly.¹⁰¹ Each girl is expected to service an average of three buyers per night.¹⁰²

Who are HST victims in Chicago? According to *The Realities of Human Trafficking in Cook County* report, Chicago is a “national hub for human trafficking” with approximately 16,000 to 25,000 females prostituted annually with the majority (90%) prostituted inside (not on the street) in business fronts (massage parlor/escort services/strip clubs).¹⁰³ Like Atlanta, Chicago was also on the list of having a growing industry in the sexually trafficking of minors. Dispelling some myths about HST victims—girls and women who are sexually trafficked do not choose HST because it is a glamorous lifestyle, they do not seek to abuse drugs, they are not bad, and they do not like to have lots of sex and seduce men. They suffer from an “escalating pattern of

⁹⁹ U.S. Federal Bureau of Investigation, “FBI CSEC Presentation Outline,” <http://www.navicenthealth.org/js/tinymce/plugins/filemanager/files/the-crescent-house/FBI/CSEC> (accessed December 14, 2014). Presentation/Outline.pdf; Priebe and Suhr, *Hidden in Plain View*, 4.

¹⁰⁰ FBI CSEC Presentation Outline.

¹⁰¹ Georgia Governor’s Office for Children and Families, *Commercial Sexual Exploitation of Children in Georgia: A Problem in Georgia’s Backyard* (June 2010) [https://children.georgia.gov/sites/children.georgia.gov/files/imported/vgn/images/portal/cit_1210/3/16/160184536CSEC A Problem in Georgia’s Back Yard 2010 Report](https://children.georgia.gov/sites/children.georgia.gov/files/imported/vgn/images/portal/cit_1210/3/16/160184536CSEC%20A%20Problem%20in%20Georgia's%20Back%20Yard%202010%20Report) (accessed July 22, 2014).

¹⁰² The Schapiro Group, *Men Who Buy Sex with Adolescent Girls: A Scientific Study*, 2009. <http://prostitutionresearch.com/wp-content/uploads/2014/04/The-Schapiro-Group-Georgia-Demand-Study-1.pdf> (accessed July 21, 2014), 2.

¹⁰³ The Cook County Commission, *The Realities of Human Trafficking in Cook County*, 4.

victimization which begins with sexual abuse.”¹⁰⁴ Multiple problems stem from having been sexually abused. Victims previously abused may be unable to separate “love” from “sex and abuse,” set appropriate boundaries, and they may self-identify as a “sexual object” with “low self-esteem.”¹⁰⁵ Previous sexual abuse can escalate into CSEC.

Both Atlanta and Chicago HST care givers and LE have struggled to identify and assist sexually trafficked girls and women. The following questions help to identify trafficked girls by asking, “Is the girl:

- sporting a tattoo on her neck or ankles? Pimps often brand their girls with tattoos.
- permitted to have friends? If she has children, is she permitted to see them? Is she permitted to see family?
- answering questions? Does she defer to others to answer for her? Does she have a *voice*? [italics mine]
- serving another male or women in a diminutive manner (i.e. answering to a “bottom bitch”)?¹⁰⁶
- healthy? Does she have bruises? Is she getting enough sleep? Has she been drugged to comply?
- dating older guys or carrying multiple cell phones?
- attending school? How are her grades?
- having difficulty remaining awake in class and/or she is often late to class?
- wearing provocative, age-inappropriate dress? Who buys and chooses the clothing?
- behaving inappropriately for her age.”¹⁰⁷

Untrusting, girls often refuse to testify against their perpetrators who often remain free.

Traffickers threaten and torture prostituted girls and women especially if disloyal.

Brainwashed, they believe that their distorted lives are not so bad. Building sound court

¹⁰⁴ Street Grace Academy, “The Essentials.”

¹⁰⁵ Street Grace Academy, “The Essentials.”

¹⁰⁶ “bottom bitch” refers to a trusted prostituted woman under the control of a pimp. The pimp requires her to control the rest of the girls in his “stable” and often recruit other girls to be sexually trafficked.

¹⁰⁷ Pritchett, Presentation. This list was adapted from Pritchett’s presentation.

cases requires multiple interviews with rescued girls who are often unwilling, fearful, or emotionally unable to talk with LE. Given a chance to exercise her voice, often fear and intimidation silence her. According to Amanda Pritchett, Senior Human Trafficking Investigator in Fulton County, Georgia, one victim refused to talk with LE despite brutal beatings. She carried the tell-tale sign of HST—“she possessed eleven cell phones which all rang incessantly.”¹⁰⁸ To top it off, reports Pritchett, “our girls do not present well in court.”¹⁰⁹ For example, a witness in an HST case dressed inappropriately for court. Angered, Pritchett was “infuriated...that she was 8 months pregnant and in a tight skirt and high heels.” Attorneys can also be intimidating. Pritchett explains: “We have a perp who has lawyered up and they [perpetrators] can break the girl.”¹¹⁰ Finally, perpetrators and “johns” are almost impossible to apprehend. None uses a legitimate name. Their anonymity and penchant for flying below the legal radar provides a layer of problems resulting in extra investigative work for law enforcement which is already spread thin. These are some of the reasons that investigating and prosecuting are problematic.

2. Case Studies of Sexually Trafficked Women¹¹¹

The following are three case studies of sexually trafficking women: Sofia, Trish and Gigi. First, Sofia’s story was recounted earlier and this discussion examines her experience more deeply. She ran away and had no visible means of support. She was

¹⁰⁸ Pritchett, Presentation.

¹⁰⁹ Pritchett, Presentation.

¹¹⁰ Pritchett, Presentation.

¹¹¹ All case study names are pseudonyms to protect sexually trafficked survivors. Note Appendix J, Table 7: “Comparative Date of Pseudonymous Sexually Trafficked Survivors.”

recruited by a friend who turned her over to a pimp who drugged her for compliance. Enslaved, Sofia was tied to a bed and sequestered indoors for two years without voice lessening her power. Silenced by drugs when she resisted serving johns, her traffickers tried to prevent her from harming them. She was also silenced when she recognized the futility of her efforts. Though silent she listened and waited for an opportunity to flee. She recognized the danger of her anonymity but never gave up hope of returning to her family and community. Eventually she concocted a creative, yet risky plan and escaped with the help of a kind stranger. After her escape she was not even able to identify the location of her enslavement.

When she returned home her mother initially refused reentry into the house, fearful that Sofia's drug habit would negatively impact her younger sister. Sophia's abrupt disappearance and unkempt reappearance caused her mother alarm. She was not immediately welcomed home but told to return after she had gotten cleaned up. In retrospect, although Sofia was accountable to her parents as a minor, she ran from their strict rules. Upon returning home she agonized over her decision to thwart their accountability due to the hell everyone endured as a consequence. When sexually trafficked Sofia's accountability shifted from her parents' rules to the control of traffickers who raped and prostituted her. Today Sofia speaks as an HST survivor for an NGO raising awareness about sex trafficking and restoring girls and women who have escaped. She is a beacon of hope to HST survivors in aftercare.

Second, Trish entered sex trafficking as a hooker in Las Vegas due to her economic vulnerability. She described being a hooker as demonic, which scared her into something she considered safer, working in the escort business and stripping in

California. She had no pimp. In order to emotionally handle her choices Trish self-medicated and used drugs heavily. Her decision to prostitute herself and to be engaged in the sex industry was financially motivated. Economically vulnerable, she had to make a living.

Trish was molested at age four, and raped at ages seventeen and nineteen causing her voice to be silenced by sexual abuse at an early age, however, after leaving the life her voice was amplified when she assisted other women to also leave the life. Through all of these trials, Trish was never anonymous. Her family support helped her to leave the life of prostitution, however, she struggled through a time of unbelief thinking she could not leave the sex trade. Her mother's strong voice was adamant in her belief and affirmation that Trish could in fact leave, and she did.

Trish cites the church as an unhelpful source of irritation during her recovery. Initially, as an atheist, she resented being held accountable by judgmental Christians who told her that she was going to hell, because she was committing adultery. Trish questioned: "Going to hell? I am already in it!" Today Trish is now a committed Christian who is critical of the church's view of women—specifically that the church views women as being "anti-sexual—this is not how God created women." Trish is a stylish woman who looks good in heels and bling. She sees no reason for women not to wear fashions that accentuate their femininity. On the other hand, she believes conservative Christian women are ones who wear "anti-sexual" clothing—no bling, no stilettos. Trish's dress is a contextualization tool which helps her to be relevant and approachable to prostitutes with whom she studies the Bible and strives to show an alternative life to prostitution.

In the third case study, Gigi was recruited and sex trafficked by her drug addicted husband. Gigi was saved by a judge who offered an alternative to prison for drug and prostitution charges. For Gigi drug abuse led to sex trafficking. To finance their drug habit her husband pimped her for two years. Her marriage was a disturbing series of drugs, domestic abuse, and violence. Violence silenced her voice. She feared retribution if she did not comply. In retrospect she never considered him to be pimping her. Though not anonymous, she was held accountable to her abuser.

The judicial system, Gigi's family, and faith community were a source of strength and support for her. Saved at age 17, Gigi rejected God believing her "mother's God" to be "harsh." This led her to self-denigrate and to feel "dirty and ugly." Pastors sent prayers to her in prison and a prison chaplain helped her back to her faith roots through a prison Bible study. Books such as the *The Bondage Breaker*,¹¹² were helpful. Sexually trafficked women with positive pasts heal more quickly.¹¹³ Scriptural passages including Ps. 91; Jeremiah 29:11; James 1:2, and Ephesians 6:10-18 helped her recovery and to work through spiritual warfare. Her faith grew stronger and she was able to restore relationships with her angry adult children. Being accountable to God helped her healing. Gigi has healed and works with incarcerated women in aftercare.

¹¹² Neil T. Anderson, *The Bondage Breaker* (Eugene, OR: Harvest House Publishers, Inc., 2000).

¹¹³ Donna, Sabella, "The Identity of Prostituted Women and Implications for Clinical Practice," in *Global Perspectives on Prostitution and Sex Trafficking: Europe, Latin America, North America, and Global*, eds, Dalla, et al., (New York: Lexington Books, 2011), 191.

Of these three HST survivor case studies, four significant commonalities stand out: 1) families were supportive in their recovery,¹¹⁴ 2) family alone was not enough—each received support from skilled rescue care-givers, 3) each has healed sufficiently to assist other sexual trafficked women to leave “the life,” and 4) their faith journey has flourished. This small sample is not statistically significant and every HST victim may not experience supportive families, good aftercare or increased faith, however, they are significant in helping these particular women heal, and other HST victims they assist to leave “the life.” They reinforce the findings featured in chapter four and five. In chapter four, an analysis of Gigi’s case illustrates how her experience impacted her identity. Chapter five discusses how partnerships and the collaborative efforts of communities are beneficial in ministry to help stop HST, and provide healing and wholeness for these women.

Of these three HST survivors each healed significantly to the point where their voices were not only restored, but they are strong as they offer assistance to other sexually trafficked women. This complete healing does not happen for everyone. I purposely sought HST survivors to interview who had undergone significant healing. Furthermore I asked no in-depth sex trafficking questions for two reasons: 1) I wanted to avoid placing them psychologically or physically at-risk by dredging up painful, unprocessed emotional lose ends, and 2) I was interested in knowing what helped them so that we can help others.¹¹⁵

¹¹⁴ Initially Sophia’s mother would not let her back into the home, but did give her money for a motel and to get cleaned up and asked her to return when she had done so, and did provide needed support from then on.

¹¹⁵ Interview Protocol and Questions are available in Appendix A.

Sharing one's human trafficking experience can be either healing or harmful. On one hand, it can be harmful if the woman has unfinished emotional business best processed with a counselor. It can be harmful if the woman has inappropriate self-care practices or is unable to set proper relational boundaries. It can also be harmful if a potential trafficker is canvassing an HST awareness raising event searching for additional girls to add to his stable or brothel. Therefore, a modicum of caution should be used to not push persons to share stories, especially to large groups without extensive preparation. On the other hand, sharing one's story can be incredibly helpful and healing. While not everyone can share these vulnerabilities like these three case study women have done, giving voice to injustices such as HST takes away some of its perceived power. Sharing especially in groups where others understand the trials and tribulations is healing. Many HST survivors are energized by helping others out of HST.

3. Perpetrators of HST

Who are the perpetrators of HST? Persons engaged in trafficking are "perpetrators who sell (exploiters/traffickers/pimps)" and "perpetrators who buy (buyers, consumers, johns)." They use three pimping methods: 1) multi-media, 2) legitimate businesses, and 3) on the street. They are criminals with loud voices used to deceive those trafficked and LE. They are criminals who hide, who desire anonymity and being invisible so that they can pursue lucrative bad deeds. They are criminals who are too often not held accountable. Yes, not only are they not held accountable, sometimes they are rewarded (monetarily) and praised (note the popular use of the word pimp) for pimping.

Degrading human life, selling women as commodities, and violence are often the modus operandi of perpetrators. "Multi-media pimps" use various media such as the Internet, magazines, newspapers and television to lure those desiring "fame and fortune." Business-minded pimps leverage the pretense of legitimate employment to prostitute women. Business savvy pimps consider themselves to be entrepreneurs. They advantageously drift towards businesses that attract "johns" such as "strip clubs, adult book stores, massage parlors, motels and illegal brothels" which provide jobs for women who become "potential victims of the sex trade."¹¹⁶ Though pitched as "entertainment careers," they are actually pole dancing, hostessing and stripping jobs which often provide sexual services for visiting businessmen at conferences and large sporting events. Business-minded pimps often own bars and strip clubs. Finally, street pimps are taught their trade from jail, family or friends. They "use brain-washing, terror, beatings, and occasional murder to keep prostituted women and children working."¹¹⁷ Pimps control victims by using "force, fraud, or coercion, enforcing trivial demands...threats, isolation, repeated rape and degradation, beatings, induced weakness...exhaustion...brain-washing, assuming absolute power and supremacy and murder."¹¹⁸ They also define those who demand sex from children as "perpetrators who buy." In short, they use their voices to threaten and deceive others.

¹¹⁶ Street Grace Academy, "Exploiters/Traffickers/Pimps: Perpetrators Who Sell," Module 2, Sugar Hill Baptist Church, Sugar Hill, GA, 10/11, May 2013.

¹¹⁷ Street Grace Academy, "Exploiters."

¹¹⁸ Street Grace Academy, "The Essentials."

What is a pimp? Pimps are traffickers who use, abuse and prostitute (sexually traffic) girls and women. The story on the street, however, may be surprising even going as far as using the word “pimping” as a positive adjective (i.e. a restaurant advertises a meal as a “Pimpin” taco bar). The definition of pimping is changing. Some use the word boastfully almost as a badge of honor. *The Urban Dictionary* defines a pimp as “a person who has the best girls and the most bling,” as a synonym for “awesome, radical, cool” and it offers over 600 nouns, verbs and adjectives with “pimp” as a syllable.¹¹⁹ On-line training for pimps includes “Pimping 2.0” including the following topics: “How to be a Pimp; How to Keep Your Bitches in Check; Pimp with your Mind not Your Fist; Pimps are Hard on Bitches; Pimps, Money and Bitches; Pimps Don’t Chase Bitches, Pimps Replace Bitches.” There are also websites where pimps can post “out of pocket” girls and get others to cut them, beat them, etc.¹²⁰

In *From Victims to Victimizers: Interviews with 25 Ex-Pimps in Chicago*, Jody Raphael and Brenda Myers-Powell interviewed 25 ex-pimps and madams of Chicago, a small sample, but significant due to the relative difficulty in obtaining such interviews. Myers-Powell is a survivor of prostitution and her street contacts facilitated the interviews.¹²¹ Each former pimp was paid a stipend to be interviewed in a public place such as a restaurant. The study quest was to understand how pimps and madams operate

¹¹⁹ Urban Dictionary. “Pimp” accessed on-line at <http://www.urbandictionary.com/browse.php?word=pi21> (accessed August 24, 2014).

¹²⁰ Pimp Feet.

¹²¹ Brenda Myers-Powell and Jody Raphael, *From Victims to Victimizers: Interviews with 25 Ex-Pimps in Chicago*, DePaul University, Chicago, IL, September, 2010, i.

so that “recruitment” of HST victims could be deterred.¹²² The majority (88 percent) of the ex-pimps experienced physical and sexual abuse as children. Prostitution was prominent in their environment with 60 percent having persons in their family engaged in prostitution—as the “family business,” and 64 percent living in neighborhoods where prostitution was practiced.¹²³ Alcohol abuse was prevalent. The onset of alcohol use corresponded to their physical and sexual abuse as children (84 percent).¹²⁴ Pimps recruited girls who were visibly vulnerable. Runaways were prime targets. The women received little or no money. Pimps would often transport girls and women to customers (including to other states such as Indiana, Iowa, Nevada and Florida) and would continually recruit more girls. Customers were often well-to-do white and Asian men who often requested “black” women.¹²⁵

Myers-Powell and Raphael asked what keeps pimps, pimping? Finances, affirmation (from women and as entrepreneurs), and power were perks of pimps who were themselves recruited (72 percent) to pimp.¹²⁶ Most pimps had a “sense of missing power” but enjoyed the amends because now “they were getting paid for something that in the past had been taken from them” in reference to financial gain from “customers...seen as greedy suckers.”¹²⁷ Pimping is perceived by the pimps as being

¹²² Myers-Powell and Raphael, *From Victims to Victimizers*, 1-9.

¹²³ Myers-Powell and Raphael, *From Victims to Victimizers*, 1-9.

¹²⁴ Myers-Powell and Raphael, *From Victims to Victimizers*, 1-9, 2.

¹²⁵ Myers-Powell and Raphael, *From Victims to Victimizers*, 5-6.

¹²⁶ Myers-Powell and Raphael, *From Victims to Victimizers*, 2.

¹²⁷ Myers-Powell and Raphael, *From Victims to Victimizers*, 9.

socially acceptable and yielding high pay (\$150,000-\$500,000 annually) with low risk (as compared to trafficking drugs) and with low educational requirements.¹²⁸ Usual expenses for pimps are bribes, security, referral fees to “lawyers, and doctors...bellmen, hotel clerks, bartenders and cab drivers...[and]...convention information centers.”¹²⁹ Few pimps felt guilty about or rejected pimping activity. Those who stopped pimping did so as a result of poor health, law enforcement, trying to get kids back from the legal system or, in one case, when his child was born to a prostitute. He revealed: **‘I love my kid. I can’t have my kid’s mother hustling. If things get tight, I still post a girl or two.’** [emphasis in original] He is now making money by building websites.”¹³⁰

Pimping has become popular and many pimps describe themselves as savvy entrepreneurs. One pimp used his boastful voice and told an Atlanta officer, “I’m a pimp because I’m a professional, intelligent, motivated person.”¹³¹ LE believes that the cases they process greatly underestimate the current problem.¹³² Pimps may work up to 40 girls per year and often rotate their wares within specific circuits. Some travel the “ Southeast circuit on the I-75 corridor, I-95 corridor, and I-20, which includes cities in Tennessee, Alabama, Florida, North and South Carolina, and Virginia [or including a larger area of].. New York, North Carolina, South Carolina, Georgia, Miami, Dallas, Texas, and Las Vegas.”¹³³ Aside from being lucrative pimping can come with perks, including:

¹²⁸ Myers-Powell and Raphael, *From Victims to Victimizers*, 1, 7.

¹²⁹ Myers-Powell and Raphael, *From Victims to Victimizers*, 7.

¹³⁰ Myers-Powell and Raphael, *From Victims to Victimizers*, 8.

¹³¹ Dank, et al. *Estimating the Size*, 124.

¹³² Dank, et al. *Estimating the Size*, 124.

¹³³ Dank, et al. *Estimating the Size*, 125.

[f]ree rooms in hotels, and hotel employees who look the other way and tip them off about LE coming in for raids, choosing fees, relationships with legitimate businesses such as 'discounts from car dealerships,' renting cars without a license, deals from professional photographers, discounts on clothes, free drinks, free rooms at motels, sex shop discounts, travel deals, and legal services.¹³⁴

Why become visible and lose anonymity if the rewards of pimping are so attractive?

Men Who Buy Sex with Adolescent Girls: A Scientific Study (2009), also known as the Georgia Demand Study, surveyed 218 men who called Craigslist.com and Backpages.com to purchase girls for sex in Atlanta. Researchers purposely posted bogus ads of underage girls over a two month period in 2009 to entice callers who participated in a blind survey. Callers reached a trained interviewer posing as a dispatcher who always ended each call reporting that the girl requested was unavailable. The purpose of the study was to determine who was purchasing girls for sex and if they would continue to do so if dispatchers cast doubt on the age of the girl, implying that she may be underage (under 18). The men ranged in age from 18 to 67 with the median age being 31. This study "debunk[ed] the myth that CSEC is a problem relegated to an urban core." Rather, the majority (65 percent of sex purchasers were based in affluent suburbs north of the Atlanta perimeter (known as the I-285 corridor).

The numbers are staggering—12,400 men each month in Georgia pay for sex with a young female, 7,200 of whom end up exploiting an adolescent female... account[ing] for 8,700 paid sex acts with adolescent females each month...[and] each adolescent is exploited an average of 3 times per day.¹³⁵

¹³⁴ Dank, et al. *Estimating the Size*, 186-188. "Choosing fees" are up-front charges prostitutes pay to pimps for the service pimps supply (i.e. security and marketing).

¹³⁵ The Schapiro Group, *Men Who Buy*, 1.

Therefore, CSEC is not a problem of a small number of “sexual predators.”¹³⁶ Affluent men from north of the perimeter (I-285) in Atlanta, Georgia, are exercising their both voices and anonymity to purchase girls the majority of which also hail from Georgia.¹³⁷ It is a myth to think that these crimes are committed by a few strangers or a miniscule group of sexual offenders; in fact, the largest category of predators was “situational/repeat abusers” or abusers who take advantage of easy access to children for sex without establishing a close relationship with that child.¹³⁸ They are opportunists when it comes to the sexual predation of a child. They buy children from various venues, businesses or groups via: “internet, conventions/tourism, gangs, on the street, and commercial sex businesses, (i.e. “massage parlors, escort services, peep shows, strip clubs, [and] brothels).”¹³⁹ Mid-study, the researchers wondered if men were just ignorant or if they truly knew the girls of interest were underage. They devised a “mini-experiment.” Interviewers issued a warning using three escalating questions. They wanted to see if men would still buy sex if the interview indicated she did not look of legal age. They followed the following script: 1) “We’re talking about the really young girl, right?” 2) “She doesn’t look like she’s 18.” and, 3) “I don’t believe this girl is actually 18, and I have no reason to believe she is.”¹⁴⁰ Not all men are concerned about being held accountable because of men surveyed, 47 percent went ahead with the

¹³⁶ The Schapiro Group, *Men Who Buy*, 1

¹³⁷ Street Grace Academy, “Buyers/Customers/Johns: Perpetrators who Buy,” Module 3, Sugar Hill Baptist Church, Sugar Hill, GA, 10/11, May 2013.

¹³⁸ Street Grace Academy, “Buyers.”

¹³⁹ Street Grace Academy, “Buyers.”

¹⁴⁰ The Schapiro Group, *Men Who Buy*, 11-12.

purchase despite having received all three warnings. This study found that “42% of men who purchase sex either specifically seek out young females, or are willing to ignore all warning signs that the female they are about to have sex with is an adolescent.”¹⁴¹

Identifying and locating pimps is difficult. Could it be because they strive for anonymity and invisibility? Pimps may be far removed from the working prostituted girl. The Internet makes them virtually invisible. Most pimps work with a “bottom girl” or “bottom bitch” who is a trusted sexually trafficked girl who recruits and handles the other girls in the pimp’s “stable.” One method for determining pimp identity is through their financial transaction trail. For instance, credit card usage identifies who paid for a room. Human Trafficking Investigator, Amanda Pritchett disclosed that “most of the perps do not have bank accounts, they use Wal-Mart debit cards. Visa and Wal-Mart are awesome to work with.”¹⁴² These are paper trails that perpetrators try to avoid to sustain anonymity. Access to debit account information helps to establish a geographic location and dates with specific hotels and restaurants identified. LE also uses surveillance to determine how girls are transported to hotels which may help identify the pimps.

The *Domestic Sex Trafficking of Chicago Women and Girls* study took place in 2008. Recommendations of this study defined HST as a domestic problem where prostituted teens controlled by pimps should be considered having been sexually trafficked.¹⁴³ “This study challenges many of the current beliefs about prostitution and

¹⁴¹ The Schapiro Group, *Men Who Buy*, 12.

¹⁴² Pritchett, Presentation.

¹⁴³ Jessica Ashley and Jody Raphael, *Domestic Sex Trafficking of Chicago Women and Girls*, Illinois Criminal Justice Information Authority, DePaul University School of Law, May 2008, 42.

approaches in place to combat it in the Chicago metropolitan area.”¹⁴⁴ One challenge is to discourage re-victimizing sexually trafficked girls and women by arresting them for prostitution.¹⁴⁵ A second challenge is holding pimps and traffickers accountable with increased prosecutions. “Communities are critical in responding to the sex trade in their midst.”¹⁴⁶ Seeking to stop HST is essential. Not doing so sends the message that the vulnerable are never safe. Prevention is a third challenge. Early intervention is essential to prevent girls from being sexually trafficked. The longer women are trafficked, the more they are exposed to violence and the more they are transported to service even more clients. Prostitution is far from a “victimless crime.”¹⁴⁷ This study and other like it have influenced changes in laws. For example, Illinois and many states are decriminalizing prostitution for women and instead are pursuing the arrests of perpetrators.¹⁴⁸

Both Atlanta and Chicago are striving to stop HST. Localized studies of the problem have been generated and each city is coordinating task forces and governmental responses to handle the problem. Additionally, each has responded by establishing rescue care for survivors. The response of both the church and community to stop HST is the topic of chapter three.

Atlanta was impacted by slavery paralleling present day slavery, however, the city has made great strides post-civil war to curb present day HST. Chicago has struggled

¹⁴⁴ Ashley and Raphael, *Domestic Sex Trafficking of Chicago*,” 42.

¹⁴⁵ Illinois no longer seeks to arrest only prostitutes and they are pursuing perpetrators.

¹⁴⁶ Ashley and Raphael, *Domestic Sex Trafficking of Chicago*, 43.

¹⁴⁷ Ashley and Raphael, *Domestic Sex Trafficking of Chicago*, 44.

¹⁴⁸ Tom Dart, "Dismantling the Exploitative Sex Trade Industry in Cook County: Barriers, Issues and Challenges" (lecture DePaul University College of Law, Chicago, IL, February 13, 2013).

with corruption, prostitution, and pornography throughout history and still does so today. Both cities are working to pass effective legislation to stop human trafficking. As evidenced by case studies of HST there is still room for improvement. The identification of perpetrators of human trafficking continues to plague LE since the crime is lucrative and technology makes them difficult to locate.

IV. Social Aspects of Society which Impact HST—The Sexualization of Society

Adapting Henriot and Holland’s social analytical framework for faith and justice,¹⁴⁹ this critical section examines social aspects that impact HST, namely the sexualization of society through the shaping of sexual identity,¹⁵⁰ pornography, rape and prostitution and power issues for women which include violence, and dehumanization and oppression.

Today’s sexualized society oppresses and denigrates women. Despite this fact, not all women internalize this strong sexualized message concerning sex role models. However, those who do, are at risk for sex role identity confusion or possible victimization. Sex role identity not in relation to sexual orientation, but rather what it means to be a woman and a concern for passing this confusion onto future generations. Victimization might include sexual abuse, pornography, rape, or HST.

¹⁴⁹ Henriot and Holland, *Social Analysis*, 98-100.

¹⁵⁰ Not sexual orientation, rather what it means to be a woman.

A. Shaping Sexual Identity

A myriad of societal influences impacts the sexual identity of women such as fashion, body image, and media. Some of these influences are derogatory. Fashions range from plunging necklines and skin tight pants that leave little to the imagination to modest options. The importance of body image has popularized slender, large breasted women. Even young girls seek breast enhancement plastic surgery and diet regimens. Small-breasted or larger women are not in vogue. Media portrays women highlighting sexual characteristics and sexual skills. Hopefully, the corner has been turned in TV and film by casting more women in competent, successful roles, however, the antithesis is alive where women are portrayed as weak, denigrated, dumb, bimbos with the tired theme of women being stalked. There are scads of negative feminine movie plots. For example, the film *Switch* where a man was humiliated when he was reincarnated as a woman¹⁵¹ or *Pretty Woman* which portrays prostitution as an up-scale job with a handsome, loving man.¹⁵² Furthermore, some cultures desire male babies over females. Others hold rigid sex role stereotypes—like one personified for me by a four year old boy convinced I misnamed my female dog “Captain.” According to this toddler, “girls can’t be Captains!” Navigating these societal “push” and “pull” factors is necessary to establish one’s sexual identity.

Sexual identity impacts who people are as men and women and their understanding of HST, and several factors shape sexual identity such as sexuality

¹⁵¹ *Switch*, 1991, <http://www.imdb.com/title/tt0103016/> (accessed April 8, 2015).

¹⁵² *Pretty Woman*, 1991, http://www.imdb.com/title/tt0100405/?ref_=fn_al_tt_1 (accessed April 8, 2015).

teachings, responses by family, social environment, media, the legal system, and the church. Secular society in the United States projects a sexualized and promiscuous scenario evidenced by attitudes and behaviors. Language expresses these notions. For example, men with numerous sexual encounters are identified as “studs” whereas women are “sluts.”¹⁵³ This explicit double standard applauds males for having multiple sexual partners, yet it chastises females. Also, media provides sexual education in ways parents had not intended with pornography or with regularly scheduled broadcasting. One example is the cartoon, “Family Guy.” One episode featured an adulterous wife who urged her husband to reciprocate to even the score. Initially he selects her mother, but instead gets even by sleeping with the same man his wife had an affair with (Bill Clinton).¹⁵⁴ Alarmed at the content and without knowing the show title, I described the episode to a young male church colleague who recalled the plot in detail and laughingly said, “Every male I know watches *Family Guy!*” The cheapening and misuse of sex is accelerating due to accessible media and technology that proliferate and cast powerful images around the world, shaping people’s ideals.

The seriousness of the hyper-sexualization of society touches children as they mature in ways never imagined. According to Katherine F. Hargitt, daughters are gifted with “Pimp and Ho” parties, strip poles, and that “[t]here is now a cultural acceptance

¹⁵³ Emilie Buchwald, Pamela R. Fletcher and Martha Roth. *Transforming a Rape Culture*. (Minneapolis: Milkweed Editions, 1993), 127; Grant, *Courageous Compassion*, 42.

¹⁵⁴ Steven Callaghan and Dominic Polcino, “Bill and Peter’s Bogus Journey” Family Guy, season 5 episode 13, initially aired, March 11, 2007, http://www.aceshowbiz.com/tv/episodeguide/family_guy_s5_e13/ (accessed July 10, 2014).

among minors that oral sex is not sex.”¹⁵⁵ I have lived this reality as a former educator in a public high school health classroom when girls asked similar questions no doubt confused by the public spectacle of sitting President Bill Clinton’s sexual impropriety.¹⁵⁶ In the sales of goods and in issues of character, children become confused about issues of sexuality.

Sex sells products and sex is sold as a product. This is evident in a stroll through the mall or at the sexually explicit Hustler store. For a project on pornography I recently took photos at the local mall; each image was sexually offensive to me. The imagery at the Hustler store was so raw, I could not take pictures there. Men in my class on public theology were reluctant to view these images from a public venue. American society is not just a sexualized society—it is an over-sexualized society. These cultural practices influence the development of sexual identity and also the environment in which girls and women are sexually trafficked.

B. Pornography

Pornography, legalized under the guise of “free speech,” provides some sex education for many young people.¹⁵⁷ Many youth have a distorted view of healthy

¹⁵⁵ Katherine F. Hargitt, “Development of a Training Model and Curriculum Outline for Counselors/Advocates of Commercially Sexually Exploited Children in the United States,” PhD diss., California Institute of Integral Studies, Ann Arbor: Pro-Quest/UMI, 2011, (Publication No. 3457723), 64-65.

¹⁵⁶ Jake Miller, “15 Years Ago Bill Clinton’s Historic Denial,” CBS News, <http://www.cbsnews.com/news/15-years-ago-bill-clintons-historic-denial/> (accessed November 5, 2015). Bill Clinton had oral sex with a female White House Aide and during impeachment trials claimed, “I did not have sex with that woman.”

¹⁵⁷ Pamela Paul, *Pornified: How Pornography is Transforming our Lives, Our Relationships, and Our Families* (New York: Times’ Books, 2005), 249.

sexuality from pornography. Questioned about rape, and the number of men who commit the crime, a young man explains:

It just doesn't seem possible! [that 4-8% of men commit all rapes] Nearly every single man is brought up in a culture where we are taught to objectify, speak disrespectfully about, and sexualize women. I, like many young men, learned about sex from porn and locker room culture. How can someone be conditioned in this way and not be a risk for committing sexual violence? We are not taught how to have responsible, healthy sexual relationships!¹⁵⁸ [emphasis in original]

Unfortunately, some pornography features the rapes of women and children and is easily available through most electronic devices. “According to the Internet filtering company N2H2, there are 260 million pages of pornography online, an increase of 1,800 percent since 1998.”¹⁵⁹ Internet usage has increased in this time frame, but so has on-line pornography use.

Journalist Pamela Paul interviewed pornography users and was disturbed about pornography’s impact on relationships. The following comments were made by men who used pornography: one cited he would refrain from dating porn stars since they “have no moral compass,” another would discourage his daughter from performing nude, and yet another cited the hassle-free convenience of porn use over relationships with women.¹⁶⁰ Ironically, it appears fine for these men to use pornography, however, those who star in pornography are immoral, and though they believe relationships with others (daughters) is important, convenient sex is more important than committing to a relationship with a

¹⁵⁸ Jamie Utt, “Rethinking Lisak and Miller—Checking the Math.” The Change from Within Blog, entry posted January 30, 2013, <http://changefromwithin.org/2013/02/26/rethinking-lisak-miller-checking-the-math/> (accessed December 18, 2014).

¹⁵⁹ Paul, *Pornified*, 59.

¹⁶⁰ Paul, *Pornified*, 36-38.

woman. Paul believes that pornography use destroys relationships and is harmful. Intimate sexual acts are moved into an anonymous realm which instills an erroneous belief for some that it is harmless. The harm comes from decreasing commitment with increased usage of pornography¹⁶¹ because “[p]ornography corrupts the ability to be intimate.”¹⁶² Emotional distance and heightened selfish demands for sexual satisfaction without commitment available with pornographic usage tears apart the fabric of families and loving relationships.¹⁶³ “Pornography demonstrates to women the reality that men are prone to selfishness, domination and violence. Pornography ultimately forces men to this realization about themselves as well.”¹⁶⁴ The acceptance of sexual decadence by secular society impacts the shaping of sexual identity.

Retired psychology professor and media scholar, Dolf Zillman, presented a paper on “The Effect of the Prolonged Consumption of Pornography” for the Surgeon General’s Workshop on Pornography based on research completed in conjunction with Jennings Bryant. Zillman and Bryant conducted experiments on prolonged pornography use with couples. Zillman reports that men’s prolonged use results in increased “sexual callousness toward women,” decreasing “sympathy and compassion for the victim of sexual assault (i.e. less injury, less worth).”¹⁶⁵ He explains that “Pornography manages to

¹⁶¹ N.M. Lambert, et al., “A Love that Doesn’t Last: Pornography Consumption and Weakened Commitment to One’s Romantic Partner,” *Journal of Social and Clinical Psychology*, 31, no. 4 (2012):410-438.

¹⁶² William M. Struthers, *Wired for Intimacy: How Pornography Hijacks the Male Brain* (Downer’s Grove, IL: InterVarsity Press, 2009), 43.

¹⁶³ Paul, *Pornified*, 36-38.

¹⁶⁴ Struthers, *Wired on Intimacy*, 58.

¹⁶⁵ Zillman, *Effects*, 11.

convey that unrestrained sexuality is wholesome and healthy, and that any restraint poses risks.”¹⁶⁶ Couples who viewed prolonged pornography reported having less sexual satisfaction, a less positive outlook on marriage (from 60 percent to 38 percent), and a more positive attitude toward extra-marital sex. The shocking finding—fewer couples wanted children, especially female children. That excessive pornography users prefer sons over daughters echoes the female gender vulnerability also present in HST. In this study couples’ desire for sons dropped 31 percent, but, there was a phenomenal drop of 61 percent in couples who desired daughters!¹⁶⁷ Study participants normalized pornographic sexual behavior as morally appropriate. Prolonged pornography usage encouraged more graphic and potent (hard core) pornography use.¹⁶⁸

A link exists between pornography, prostitution, and stripping and HST. The FBI considers each to be a form of sex trafficking because each portion of the sex industry may fulfill the U.S. federal definition of sex trafficking.¹⁶⁹ “Pornography production itself constitutes a form of sex trafficking under federal law, and rampant porn consumption is fueling demand for the exploitation of women and girls.”¹⁷⁰ All aspects of the sex industry reinforce the others. Here I use the term “sex industry” with hesitation for lack of better terminology. The sex industry, however, does not provide worthwhile employment. Janice Raymond in *In Not a Choice, Not Job: Exposing the Myths about*

¹⁶⁶ Zillman, *Effects*, 18.

¹⁶⁷ Zillman, *Effects*, 11-19.

¹⁶⁸ Zillman, *Effects*, 22.

¹⁶⁹ FBI CSEC Outline.

¹⁷⁰ Pure Hope Coalition, “Recovery in a Sexualized Society,” (2013) <http://purehope.net/what-we-do/recovery/> (accessed May 5, 2015).

Prostitution and the Global Sex Trade explains that the coercive and denigrating nature of the industry is not a ticket out of poverty.¹⁷¹

This link between pornography, prostitution and stripping is a bifurcated link of sex trafficking impacting both the supply and demand sides. Three aspects of pornography are at play here in regard to sex trafficking. First, pornography actors and producers are engaged in sex trafficking. Second, porn users affirm sex trafficking and some request sex acts from trafficked women learned through pornography. Third, pornography is used as a tool to season girls for sex trafficking. On the supply side, women are pimped throughout the sex industry. Rarely are they engaged in just one aspect of it. Evelina Giobbe explains: “[p]rostitution is the foundation upon which pornography is built. Pornography cannot exist without prostitution it is impossible to separate the two.”¹⁷² Prostituted women produce pornography and many are “groomed” to become prostitutes by viewing pornography.¹⁷³ Porn and stripping have become legitimized and normalized in American society. Since they are legal (except for child pornography) they are excused and considered permissible.¹⁷⁴ The normalization of the sex trade is apparent in the conversation and habits of people including a man from Atlanta who revealed to me that his strip club surfing friends claim they are: “shoe

¹⁷¹ Janice G. Raymond, *Not a choice, Not a Job: Exposing the Myths about Prostitution and the Global Sex Trade* (Washington, D.C.: Potomac Books, 2013), ebscohost-e-book, preceding heading, “Who Has the Real Choice in Prostitution?”

¹⁷² Evelina Giobbe, “An Analysis of Individual, Institutional, and Cultural Pimping,” *Michigan Journal of Gender and Law*, 33, no. 1 (1993): 54.

¹⁷³ Giobbe, “An Analysis,” 49.

¹⁷⁴ Wellspring Living, *The White Umbrella Campaign*, Round Table Case Study Discussion, sponsored jointly by Wellspring Living and Stonecreek Church, Milton, GA, April 19, 2013.

shopping because heels are the only thing the girls are wearing.”¹⁷⁵ According to a former Chicago stripper, “[t]he strip club is the entryway to prostitution,” but I would argue it is one of several on-ramps to HST.¹⁷⁶

On the demand side, men are also seasoned by pornography. Pastor John Priest described his sexual story confessing, “I learned how to objectify girls and viewed them as mere “bases” or body parts...[and]...I got my sex education through pornography; it taught me how “it” was supposed to be and how I was supposed to be—or so I thought.”¹⁷⁷ According to William M. Struthers men are “wired for intimacy” and their brains are easily “hijacked” by pornography which “corrupts the ability to be intimate” because it sidesteps physical relationships.¹⁷⁸ Pornography is described by Struthers as addicting:

It involves the visual system (looking at porn), the motor system (masturbating), the sensory system (genital stimulation) and neurological effects of orgasm (sexual euphoria from opiates, addictive dopamine...and reduced fear...). They [men who use pornography] have now begun to store this pattern as a reinforced neurological habit.¹⁷⁹

Struthers explains that men who frequently view pornography can develop brains with wide “neurological superhighways” to receive the “visual magnetism of pornography”—their brains respond similarly to those addicted to cocaine and heroin.¹⁸⁰

¹⁷⁵ Wellspring Living, *The White Umbrella Campaign*, Round Table Case Study Discussion.

¹⁷⁶ Jody Raphael, *Listening to Olivia: Violence, Poverty, and Prostitution* (Boston: Northeastern University Press, 2004), 81.

¹⁷⁷ Stephen W. Smith, ed., *The Transformation of a Man's Heart* (Downer's Grove, IL: InterVarsity Press, 2006), 129.

¹⁷⁸ Struthers, *Wired for Intimacy*, 43.

¹⁷⁹ Struthers, *Wired for Intimacy*, 99.

¹⁸⁰ Struthers, *Wired for Intimacy*, 94-99.

Pornography impacts demand for HST. According to Street Grace, an Atlanta FBO coalition of stakeholders including an ecumenical host of churches fighting CSEC, several factors influence HST demand including: “pornography (phone sex lines, Internet, live streaming, virtual world sex gaming), stripping/ exotic dancing (erotic/nude massages, private parties, bachelor parties)” and more.¹⁸¹ Beth Grant in *Courageous Compassion* reports that the demand for pornography and prostitution has increased the demand for sexual trafficking. In the United States pornography is legal and its usage is escalating.¹⁸²

Certainly there is an historical link between stripping and prostitution in Chicago as noted by *If Christ Came to Chicago* where in the late 1800’s strippers were offered more money to turn “tricks” in a designated back room.¹⁸³ Unfortunately, the same is true today as experienced by Olivia, an HST survivor whose story is told in *Listening to Olivia: Violence, Poverty and Prostitution* by Jody Raphael. Olivia survived nineteen years of stripping and prostitution. She began stripping as a teen and her boyfriend, whom she met at the strip club, became her pimp.¹⁸⁴

Pornography is often considered an adult topic with adult actors, however, children continue to bear the scars of being sex trafficked in pornography. Use of child pornography is escalating especially since it is easily accessed on-line. Offenders

¹⁸¹ Street Grace Academy, “The Essentials.”

¹⁸² Grant, *Courageous Compassion*, 44. Persons seeking prostitutes who fear HIV-AIDS often seek younger girls believing that they will not be HIV positive.

¹⁸³ Stead, *If Christ Came to Chicago*, 259.

¹⁸⁴ Raphael, *Listening to Olivia*, 4-5.

interviewed by The Urban Institute in their 2010 study *Estimating the Size and Structure of the Underground Commercial Sex Economy in Eight Cities* (including Atlanta) discovered that child pornography users believe this is a “victimless” crime since they have had no direct contact with children.¹⁸⁵ Pornography is harmful. Those who use child porn encourage the sex trafficking of children. The children are victims but so too, are offenders. Some convicted offenders have described their use of child pornography as an “addiction or sickness” and desired therapy for healing.¹⁸⁶

C. Rape

Rape in the United States is a confusing topic with conflicting reports. Feminists in the 1990’s called the U.S. a “rape culture.”¹⁸⁷ Concerns of sexual violence against women voiced by feminist. Andrea Dworkin, warned three decades ago about the “socialization of men to rape,”¹⁸⁸ and social psychologist Chris O’Sullivan described fraternity men as promoting date rapes. According to O’Sullivan frat pledges are challenged to have sex with ugly women which “victimiz[es] and objectif[ies] women, as well [and]...alienat[es] men for their own sexuality.”¹⁸⁹ The Bureau of Statistics reports a

¹⁸⁵ Meredith Dank, et al. *Estimating the Size*, 3.

¹⁸⁶ Dank, et. al., *Estimating the Size*, 3.

¹⁸⁷ Buchwald, Fletcher, and Roth, *Transforming*, 7-10.

¹⁸⁸ Buchwald, Fletcher, and Roth, *Transforming*, 7-22.

¹⁸⁹ Buchwald, Fletcher and Roth, *Transforming*, 11-22, Taken from Andrea Dworkin’s “I Want a Twenty-Four Hour Truce” a speech she delivered at a 1983 National Organization for Changing Men Conference.

significant decrease of rapes (58 percent) between 1995 and 2010,¹⁹⁰ however, my analysis of FBI data revealed a 13 percent decrease.¹⁹¹ Either the feminist movement made progress, the definition of rape has changed, or rapes are underreported. Lisak and Miller interviewed 1882 college men about rape. Their quantitative study revealed approximately “64%-96% of rapes go unreported,” and that rapes are committed by 6.4 percent of men who committed an average of “5.8 rapes” each.¹⁹² A report of estimated 400,000 unprocessed “rape kits” in police evidence rooms, few rape convictions, a potential shame factor for survivors, and the invasive post rape exam to gather physical evidence (costing \$500-\$1500 per kit which may never be analyzed), appears to support Lisak and Miller’s research that rapes must be underreported.¹⁹³ According to the Rape, Abuse and Incest National Network (RAINN), an estimated “3% of rapists will ever serve a day in prison.”¹⁹⁴ Despite the fact that actual rape figures are unknown—and that the majority of men do not rape,¹⁹⁵ the feminists are onto something. The U.S. culture is

¹⁹⁰ U.S. Department of Justice, *Female Victims of Sexual Violence: 1994-2010*, Bureau of Justice Statistics, Marcus Berzofsky, et. al., (March 7, 2013), <http://www.bjs.gov/content/pub/pdf/fvsv9410.pdf> (accessed December 11, 2014).

¹⁹¹ U.S. Federal Bureau of Investigation, Uniform Crime Reports, *Violent Crime in the United States 1994-2013*. (2013) <http://www.fbi.gov> (accessed December 16, 2014).

¹⁹² David Lisak and Paul M. Miller, “Repeat Rape and Multiple Offending among Undetected Rapists,” *Violence and Victims*, 17, no. 1 (2002): 73, 78, <http://www.davidlisak.com/wp-content/uploads/pdf/RepeatRapeinUndetectedRapists.pdf> (accessed December 11, 2014). This study interviewed 1882 men.

¹⁹³ Caitlin Dickson, “How the U.S. Ended up with 400,000 Untested Rape Kits,” *The Daily Beast*, (September 23, 2014) <http://www.thedailybeast.com/articles/2014/09/23/how-the-u-s-ended-up-with-400-000-untested-rape-kits.html> (accessed December 11, 2014).

¹⁹⁴ Rape, Abuse, and Incest National Network, “Reporting Rates,” RAINN, <https://rainn.org/get-information/statistics/reporting-rates> (accessed December 16, 2014).

¹⁹⁵ Amanda Marcotte, “Rape Victims are Common, Rapists are Not.” Slate blog (May 1, 2014) http://www.slate.com/blogs/xx_factor/2014/05/01/campus_sexual_assault_statistics_so_many_victims_but_not_as_many_predators (accessed December 18, 2014).

being desensitized to the impact of rape through pornography. Escalating HST in the United States is referred to by abolitionists as paying to rape or “global trade of rape for profit.”¹⁹⁶

D. Prostitution

Prostitution continues to plague humanity as persons are dehumanized and sold as commodities in this sexualized American society. Few females choose to prostitute themselves.¹⁹⁷ While most anti-trafficking advocates believe that prostitution fuels HST, there is, however, tension and conflict in societal understanding of what prostitution is and how or if it relates at all to HST. Reflecting on the definition of HST a municipal court judge claimed that “93% of the prostitutes who appeared in his court fit the federal established guidelines for sexual trafficking.”¹⁹⁸

A debate has ensued as to whether prostitution is trafficking. During the Bush administration the U.S. government opposed prostitution and passed the “Anti-Prostitution Loyalty Oath (APLO)” insisting agencies denounce prostitution to receive federal funding. Yvonne Zimmerman argues that the APLO¹⁹⁹ efforts attempted to legislate “Protestant” morality and control women’s sexual behavior,²⁰⁰ whereas others,

¹⁹⁶ Bethany Hoang, “A Biblical Call: A Response to Violence,” *Trauma & Trafficking: A Christian Response*, DVD, Global Story2Films, Distributed by Vision Video, Worcester, PA, 2011.

¹⁹⁷ Hughes and Raymond, “Trafficking in Women,” 51.

¹⁹⁸ Paul W. Herbert. C.A.T.C.H. Court, Franklin County Municipal Court, Columbus, OH, April 5, 2012.

¹⁹⁹ Additional details on APLO can be found in chapter two, section V. Political and Judicial Aspects of HST.

²⁰⁰ Yvonne Zimmerman, *Other Dreams of Freedom* (New York: Oxford University Press, 2013), 69, 148-156. The “Prostitution Loyalty Act” once disallowed federal funds be spent unless a recipient agreed that Prostitution was immoral and refused to support anyone engaged in prostitution which included

such as, Kamala Kempadoo and Martha Nussbaum who interpret prostitution as a legitimate vocation²⁰¹ that should be legalized.

Both evangelicals and feminists believe prostitution is wrong for different reasons. Evangelicals claim that it is scripturally and morally wrong and some feminists argue that it is wrong because it dehumanizes and objectifies women as products and is violent. Despite their different reasons for viewing prostitution as wrong, some evangelicals and feminists have banded together to fight it. On the other hand, another feminist, humanist and liberal Christian argument is that prostitution provides needed income for destitute persons. The latter discussion leans toward providing adequate health care and legislation for sex workers, for example, to provide condoms and to require mandatory HIV-AIDS screening for brothel workers.

Feminists view prostitution as either the result of violence and exploitation or as a viable occupation.²⁰² Those who view prostitution as viable work take a moralist stance and believe that it is acceptable work for marginalized persons.²⁰³ Nairruti Jani states for

such things as the distribution of condoms to those engaged in the sex trade. This ruling has since been rescinded according to: Human Rights Watch, "U.S.: Court Overrules Anti-Prostitution Gag Rule for U.S. Groups" (July 8, 2011) <https://www.hrw.org/news/2011/07/08/us-court-overrules-anti-prostitution-gag-rule-us-groups> accessed July 8, 2015.

²⁰¹ Kamala Kempadoo, *Trafficking and Prostitution Reconsidered: New Perspectives on Migration, Sex Work, and Human Rights* (Boulder: Paradigm Publishers, 2005), xxiii. Kempadoo, argues some women select sex work. The problem is not the criminal element of prostitution, but rather poor working conditions for women in the sex trade; Martha Nussbaum, "Ignore the Stigma of Prostitution and Focus on the Need," *The New York Times*, April 19, 2012, <http://www.nytimes.com/roomfordebate/2012/04/19/is-legalized-prostitution-safer/ignore-the-stigma-of-prostitution-and-focus-on-the-need> (accessed November 5, 2015).

²⁰² Moshoula Capous-Desyllas, "Visions & Voices: An Arts-Based Qualitative Study Using Photovoice to Understand the Needs and Aspirations of Diverse Women Working in the Sex Industry," PhD diss., Portland State University, Ann Arbor: Pro-Quest/UML, 2010, (Publication No. 3408949), 8.

²⁰³ Kamala Kempadoo, *Trafficking and Prostitution Reconsidered*, xxiii.

poverty-stricken women, prostitution is “not as much of a choice [but,] simply the forced choice for survival.”²⁰⁴ Therefore, sex work proponents support legitimizing prostitution, to keep these workers healthy, safe, and financially solvent. Surprisingly, others who define prostitution as exploitive reach the same conclusion about survival, meaning that survival leads women to prostitution, however, they do not condone this practice due to abusive exploitation of vulnerable women. Raymond rejects the legitimization of prostitution based on a labor model which normalizes the crime of sex trafficking. According to Raymond, such a model distorts the truth. “The labor model rebranded the entire system of prostitution by transforming pimps into business agents, brothel owners into sex entrepreneurs, prostitution users into consumers, and women in prostitution as sex workers.”²⁰⁵ Working in collaboration provides a sounding board for these disparate factions to examine their observations and feelings and to work to find a solution to deep seated problems such as reducing the demand for purchasing women for sex.

Confused about whether prostituted women are trafficking victims, law enforcement has struggled to protect the vulnerable from HST. This confusion has caused pain for prostituted girls and women that were re-victimized—by being arrested for prostitution and/or immediately deported or not receiving needed services. Without the emotional strength, moral fortitude, resources or network to make a new life for themselves, sadly they may fall back into the trap of HST.

²⁰⁴ Nairruti Jani, “Exploring Vulnerability and Consent to Trafficking Related Migration: A Study of South Asian Bar Dancers,” PhD diss., University of Texas at Arlington, Ann Arbor: Pro-Quest/UMI, December, 2009, (Publication No. 3391162), 21.

²⁰⁵ Raymond, *Not a Choice, Not a Job*, preceding heading, introduction.

This study reflects the ideology that prostitution is human trafficking. Prostitution is largely sex trafficking based on a two-pronged argument. First, the lack of choice or agency for prostituted women and second, the immorality of their oppression. Some contend there is a difference between forced and chosen prostitution. Raymond calls the dilemma of voluntarily entering prostitution a “choiceless choice.”²⁰⁶ Unaware of the extreme abuse prostitution brings, these women become enslaved, unable to extricate themselves or reverse such a choice. Due to the lack of agency or power they are vulnerable. Sigma Huda, UN Trafficking in Persons Special Rapporteur clarifies:

For the most part, prostitution as actually practised in the world usually does satisfy the elements of trafficking. It is rare that one finds a case in which the path to prostitution and/or a person’s experiences within prostitution do not involve, at the very least, an abuse of power and/or an abuse of vulnerability.²⁰⁷

Abuse of power or vulnerabilities are not usually addressed in prostitution. Huda explains: “Power and vulnerability in this context must be understood to include power disparities based on gender, race, ethnicity and poverty.”²⁰⁸ In America each disparity posed by Huda, gender, race, ethnicity and poverty place women at risk for HST.

In short, the definition of human trafficking is too narrow with “coercion, fraud, or force” being difficult to prove and because some women are being trafficked due to various vulnerabilities. The International Human Rights Network argues that “consent is

²⁰⁶ Raymond, *Not a Choice*, preceding heading Chapter 1: Myths and Mythmakers of Prostitution, after Prostitution is a Choice.

²⁰⁷ UN Commission on Human Rights, *Integration of the Human Rights of Women and a Gender Perspective*, Report of the Special Rapporteur on the Trafficking in Person, Especially Women and Children, by Sigma Huda, 62d sess., February 20, 2006, para. 42, <http://www.refworld.org/docid/48abd53dd.html> (accessed October 15, 2015).

²⁰⁸ UN Commission on Human Rights, *Integration of Human Rights*.

irrelevant...[a] definition of trafficking should focus on *exploitation*, which is the core of the crime. Whether trafficked women consent, they are still exploited.”²⁰⁹ Women are coerced into prostitution at points of abuse and vulnerability such as poverty, gender, power, and racism.

This leads to the immorality of oppression argument. According to Raymond, promoting prostitution as viable employment is “humanizing systems of oppression” for example when condoms are distributed to prevent HIV/AIDS, but violent brothel work conditions are ignored.²¹⁰ Further she argues that assaults prostituted women endure are mysteriously considered risks of the job. The normalization of prostitution has brought a debate on moral matters to suspend ethical discussions because “it has no practical value.”²¹¹ Values do matter and the lives of prostituted and of all women matter. The doctrine of the *imago Dei*, where God created all persons in his image supports the understanding that each person has worth and dignity. The dehumanizing and oppressive practice of prostitution does not affirm this understanding. Prostitution is a coercion of evil that contorts the plan God had for his people.

V. Political and Judicial Aspects of HST

Many national aspects of political and judicial impact Atlanta and Chicago. Therefore, it is important to also examine pertinent national, state, and local laws and political policies that impact HST.

²⁰⁹ Raymond, *Not a Choice*, preceding heading “The UN Protocol on Trafficking.”

²¹⁰ Raymond, *Not a Choice*, preceding heading “Humanizing Systems of Oppression.”

²¹¹ Raymond, *Not a Choice*, preceding heading “Abolitionism is Moralistic, not Pragmatic.”

Estimates of modern day slavery have risen from 28.4 million slaves in 2006 to 29.6 million slaves in 2010 with a projection of 32.6 million slaves in 2020.²¹² The United States Department of State estimates that approximately 600,000 to 800,000 persons are trafficked internationally, not just for sex trafficking, but for a variety of reasons and about 14,500 to 17,500 transnationals are trafficked in the United States each year.²¹³ Again, as is the case with many clandestine activities clarity and accuracy on the numbers of people trafficked is theoretically impossible.²¹⁴ The history of slavery in the U.S. continues. Two hundred years ago a brisk slave trade existed between the European colonies and North America; abducting slaves primarily from Africa. Though the slave trade in the U.S. supposedly ceased in the 19th Century, it is more virulent today than ever with more persons enslaved than ever before.²¹⁵ Bales and Soodalter in *The Slave Next Door*, claim that slavery is America's birth defect. Though illegal, it has always existed.²¹⁶

Federal legislation and policies to address HST began during the late 1990's in the Clinton Administration.²¹⁷ Recent studies, however, indicate that Americans need to

²¹² Siddharth Kara, *Sex Trafficking: Inside the Business of Modern Slavery*. (New York: Columbia University Press, 2009), 222.

²¹³ Sally Cameron and Edward Newman, eds. *Trafficking in Humans: Social, Cultural and Political Dimensions* (New York: United Nations University, 2008), 5.

²¹⁴ Kevin Bales and Kevin Soodalter, *The Slave Next Door: Human Trafficking and Slavery in America Today* (Berkeley: University of California Press, 2009), 104.

²¹⁵ E. Benjamin Skinner. "The Fight to End Global Slavery," *World Policy Journal* 26, no. 2, (Summer 2009): 33

²¹⁶ Bales and Soodalter, *The Slave Next Door*, 27.

²¹⁷ See Appendix C: Chart on U.S. Legislation.

continue to create effective legislation to protect trafficked persons and to punish traffickers.²¹⁸ Since 2000, *The Trafficking Victims Protection Act* has opened the legislative process and continues to be supported by Congress.²¹⁹ A variety of reports and laws target HST such as *The Trafficking Victims Protection Reauthorization Act of 2013 (TVPA)*,²²⁰ The Report from the U.S. Mid-term Review on the Commercial Sexual Exploitation of Children in America (CSEC) of 2006,²²¹ the Adam Walsh Child Protection and Safety Act of 2006,²²² and The William Wilberforce Trafficking Victims Protection Reauthorization Act of 2008.²²³

The Trafficking Victims Protection Reauthorization Act of 2013,²²⁴ re-authorized the TVPA of 2000. This legislation provides the foundation for policing nations of the world about their human trafficking laws and policies. The United States monitors

²¹⁸ Susan E. Martin, Timothy M. Mulcahy, and Phyllis J. Newton, "Finding Victims of Human Trafficking," *National Opinion Research Center* (NORC), Bethesda, MD: University of Chicago (September 2008), vi. <http://www.ncjrs.gov/pdffiles1/nij/grants/224393.pdf>. (accessed November 23, 2010), 3.

²¹⁹ U.S. Department of State, *Victims of Trafficking and Violence Protection Act of 2000 (TVPA)*, Public Law 06-386—OCT. 28, 2000, <http://www.state.gov/documents/organization/10492.pdf>, (accessed February 25, 2015).

²²⁰ U.S. Department of State, *Trafficking in Persons Report*, (June, 2013).

²²¹ *Report from the U.S. Mid-term Review on the Commercial Sexual Exploitation of Children in America*, Joint project by Shared Hope International, ECPAT-USA, and The Protection Project of the Johns Hopkins University School of Advanced International Studies, November 30, 2010, <http://www.humantrafficking.org/publications/463>, (accessed April, 2006).

²²² U.S. Department of Justice, *Adam Walsh Child Protection and Safety Act of 2006*, Public Law 109-248, 109th Congress (July 27, 2006) <http://www.justice.gov/criminal/ceos/Adam%20Walsh.pdf> (accessed November 30, 2010).

²²³ U.S. Department of State, *William Wilberforce Trafficking Victims Protection Reauthorization Act of 2008*. H.R. 7311, 110th Congress (January 1, 2008) <http://www.state.gov/g/tip/laws> (accessed November 30, 2010).

²²⁴ U.S. Department of State, *Trafficking in Persons Report June 2013*.

countries world-wide based on their ability to: discourage human trafficking through legislation, and law enforcement and to provide social service structures for HST victims. This annual three-tiered “Trafficking in Persons (TIP)” report evaluates international efforts to fight human trafficking. Tier I countries, such as the United States, England have legislation in place to combat trafficking and to prosecute traffickers. Tier II countries, for example, Brazil and Uganda are striving toward this goal, and Tier III countries like Thailand and Kuwait are lagging behind and human trafficking is rampant. The United States was initially criticized for evaluating all other nations but not submitting also to have the United States monitored for her efforts to combat HT.²²⁵ This changed in 2010 when the United States was added to the annual world-wide TIP Report.²²⁶

The United States Department of State monitors international compliance with international expectations to lower human trafficking worldwide via TVPA.²²⁷ This infamous U.S. designed three tiered rating system TVPA-TIP penalizes countries not striving to curb human trafficking with trade sanctions. Countries ranked Tier III may be disqualified from accessing financial assistance via the International Monetary Fund (IMF), World Bank (WB), and USAID.²²⁸

²²⁵ Victor Malarek, *The Natashas* (New York: Arcade Publishing, 2003), 205.

²²⁶ U.S. Department of State, *Trafficking in Persons Report*, 10th edition (June 2010) <http://www.state.gov/documents/14279> (accessed May 16, 2014), 48.

²²⁷ See Appendix C, Chart on U.S. Legislation for further references for TVPA and TVPRA.

²²⁸ U.S. Department of State, *Trafficking in Persons Report* (June 2011) <http://www.state.gov/j/tip/rls/tiprpt/2011/164222.htm> (accessed August 23, 2011).

The TVPA provides a T-visa option for internationals to prevent deportation that may result in re-victimization. The T-visa is controversial. The hope was to protect trafficked persons, however, there are strings attached. Trafficked persons who apply and receive a T-visa must agree to prosecute perpetrators.²²⁹ This can be problematic for sexually trafficked girls/women suffering from PTSD (Post Traumatic Stress Disorder) who are paranoid about handler retaliation. Traffickers often brainwash trafficked persons to believe that law enforcement will not believe them. Their lives are often threatened which reduces the numbers of women seeking this visa.

Many have criticized the effectiveness of TVPA and TVPRA including Christian attorney, Gary Haugen, CEO of International Justice Mission (IJM)²³⁰ who questions evaluative accuracy of the United States Trafficking in Persons (TIP) report. Victor Malarek in *The Natashas*, describes Haugen's angst with the 2002 Trafficking in Persons (TIP) report. Haugen described the TIP report as "'useless'" because the United States passed countries who were the "'worst offenders.'" ²³¹ Disgusted, Haugen claimed that the United States had "'missed opportunity for historic leadership.'" ²³² Haugen believed this to be significant because the United States led without integrity and honesty in the evaluation of other countries responses to human trafficking. Presidential or diplomatic finessing would impact these evaluations. When the State Department initially did not

²²⁹ David A. Feingold, "Human Trafficking," *Foreign Policy* 150 (September/October 2005) http://www.bayswan.org/traffick/Hum_Trafficking_Feingold.pdf (accessed February 25, 2015): 32.

²³⁰ The International Justice Mission (IJM), ijm.org (accessed January 14, 2015). IJM fights human trafficking worldwide.

²³¹ Malarek, *The Natashas*, 199.

²³² Malarek, *The Natashas*, 199.

view prostitution as sex trafficking, Professor of Women Studies and abolitionist Donna Hughes, lashed out at the U.S. House Committee on International Relations touting that their response was similar to not understanding that slaves in 1800's came from Africa.²³³ Provisions in the TVPRA law provide loop holes for the United States president to override financial sanctions of countries causing many to classify this mandate (TIP) as ineffective paper shuffling.²³⁴

The 2006 Report from the *U.S. Mid-term Review on the Commercial Sexual Exploitation of Children in America (CSEC)*²³⁵ has been of paramount importance for fighting the prostituting or trafficking of minors. Many states are recognizing that charging trafficked persons with prostitution is impairing the judicial system due to incarcerating children for prostitution. Many states have reduced systemic victimization of children concerning possible prostitution charges by changing their laws to specify that no child (under age 18) can give consent for sexual activity, therefore, no minor can be charged with prostitution.

As mentioned earlier, the Bush administration passed the *Anti-Prostitution Loyalty Oath (APLO)*²³⁶ as an amendment to TVPRA 2003 using the proverbial “carrot”

²³³ Malarek, *The Natashas*, 203.

²³⁴ Malarek, *The Natashas*, 186.

²³⁵ *Report from the U.S. Mid-term Review*.

²³⁶ U.S. Department of State, *Trafficking Victims Protection Reauthorization Act of 2003*, TVPA 2003 (January 7, 2003) <http://www.state.gov/j/tip/laws/61130.htm> (accessed February 25, 2015).

of funding to control policies surrounding prostitution.²³⁷ Recipients of federal dollars (NGOs and FBOs) had to agree that prostitution is harmful and not to be encouraged. This caused a heated debate amongst mainly feminists and evangelicals. Some feminists claim that “sex work” or “prostitution” is a legitimate form of employment and rather than discouraging prostitution we ought to be working toward providing safe working conditions for “sex workers.”²³⁸ On the other hand, some evangelicals (and some feminists) believe that prostitution is degrading. The APLO requires fund recipients to agree that prostitution is bad, unhealthy and should be discouraged. Opposing APLO, feminist seminary professor of ethics, Yvonne Zimmerman in *Other Dreams of Freedom* takes offense at Protestant evangelicals for hi-jacking the fight against trafficking and argues that U.S. policy is controlled by the “dominant cultural ethos” of Protestants who determine sexual mores and try to “fix” the sexual morality of trafficked women to whom they minister.²³⁹ The APLO outraged some feminists, NGOs, and FBOs because it restricted victim care. For example, it prohibited the distribution of condoms to sex

²³⁷ Jessica Mason Pieklo, *RH Reality Check* <http://rhrealitycheck.org/article/2013/06/20/supreme-court-strikes-anti-prostitution-pledge-for-american-organizations-fighting-hiv-aids/> (accessed on February 25, 2015). On the Prostitution Loyalty Oath-- according to legal analyst Pieklo, “APLO an amendment to the 2003 President’s Emergency Plan for AIDS Relief (PEPFAR), required non-governmental organizations working to improve global health to adopt an explicit policy opposing prostitution as a condition of receiving U.S. funding. The decision does not address application of the pledge to foreign non-government organizations receiving U.S. funding.”

²³⁸ Kamala Kempadoo, *Trafficking and Prostitution Reconsidered*, xxiii. Kempadoo, argues some women select sex work. The problem is not the criminal element of prostitution, but rather poor working conditions for women in the sex trade.

²³⁹ Yvonne Zimmerman. *Other Dreams of Freedom*, 7. Zimmerman argues “...that the Prostitution Loyalty Oath...[was] the definitive political measure by which the United States’ human trafficking policy was brought in line with the larger religiously-based sexual agenda the [G. W. Bush] administration pursued; it also represents...the litmus test for government-funded anti-trafficking work...this...sidelin[ed] the categories of force, fraud, and coercion, the original tripartite legal standard for defining human trafficking crimes. As a result, human trafficking—or at least sex trafficking—was...reduced to sexual immorality or bad sex,” 19.

workers to help prevent HIV-AIDS. The APLO was overturned in 2013 by the United States Supreme Court.²⁴⁰ Many U.S. communities have either decriminalized prostitution or are in favor of decriminalizing it so as not to re-victimize victims, however, they are emphasizing the criminalization of johns. Feminists and Christians have championed the fight against HST. They both agree prostitution is bad for different reasons. Some feminists believe that prostitution as a vocation disempowers and dehumanizes women while Christians believe prostitution is ethically wrong. Feminists and Christians who support the decriminalization of prostitution, do so not because prostitution is morally correct, but because it causes less harm. The political shift between feminists and Christians from victim blaming to demand reduction is described by Elizabeth Bernstein:

the feminist shift from a focus on bad men inside the home to bad men outside the home, and the shift of a new generation of evangelical Christians from a focus on sexually improper women (as prior concerns with abortion suggest) to a focus on sexually dangerous men.²⁴¹

Bernstein suggests that both feminists and evangelicals point fingers at male sexual behavior with a shift in feminist response to who those men are, but a total switch for evangelicals from the sexual immorality of women to the sexual immorality of men.

Leading Atlanta legislation, policies and voices, Senator Renee Unterman has been instrumental in assisting Georgia to receive high ranking marks from Hope International, an FBO working with poverty-stricken families in 2012 for their Human

²⁴⁰ Jessica Mason Pieklo, "Supreme Court Strikes Anti-Prostitution Pledge for American Organizations Fighting HIV-AIDS." *RH Reality Check* (June 20, 2013).

²⁴¹ Elizabeth Bernstein, "Militarized Humanitarianism Meets Carceral Feminism," *Signs: Journal of Women in Culture and Society* 36, no. 1 (Autumn 2010): 66. Additional details surrounding federal legislation can be found in Appendix C.

Trafficking law (HB 200), a model for the nation.²⁴² Unterman and Representative Ed Lindsey worked with the Attorney General to strengthen the human trafficking statute.²⁴³ Unterman rallied nationally for legislative HT improvements at The National Conference of State Legislators held at the Whitehouse in 2012.²⁴⁴ She encourages stakeholder collaboration evidenced by HB 200, which “culminated the efforts between grassroots activists, faith organizations, law enforcement and legislators to combat the commercial exploitation of children in Georgia.”²⁴⁵ Unterman has chaired the Senate Joint Human Trafficking Committee and is considered a leading legislative voice on human trafficking.

The following Georgia legislation addresses HST concerns: Senate Bill 69, House Bills 141, 156, 200, 219, 242, and House Resolution 1151. These laws protect children who are vulnerable to trafficking, provide community protection, and provide legislation to prosecute perpetrators of human sexual trafficking.

The new Georgia laws protect children by clarifying mandatory abuse reporting, by defining who is sexually trafficked, and by protecting children on-line. Commercial Sexual Exploitation of Children (CSEC, SB 69) legally defines the sexually trafficking of children as child sexual abuse.²⁴⁶ HB 219 has determined that minor children (under age

²⁴² Georgia State Attorney General, “Georgia Human Trafficking Law Received High Marks in National Study,” December 7, 2012, <http://law.ga.gov> (accessed on July 10, 2014).

²⁴³ Georgia State Attorney General, “Georgia Human Trafficking.”

²⁴⁴ “Senator Renee Unterman Challenges States to Strengthen Human Trafficking Laws at NCSL Forum” (December 7, 2012) <http://senatepress.net/sen-renee-unterman-challenges-states-to-strengthen-human-trafficking-laws-at-ncsl-forum.html> (accessed July 22, 2014).

²⁴⁵ “Senator Renee Unterman.”

²⁴⁶ Georgia Care Connection, “About CSEC in Georgia.”

18) who are victims of sexual exploitation cannot legally give sexual consent. Therefore, former juvenile prostitution charges can be expunged and their HST court records can be sealed.²⁴⁷ “Low-level” juvenile offenders must be housed in “community-based detention” rather than as inmates (HB 242) to protect them from the dangers of incarceration.²⁴⁸ Incarcerating juveniles is expensive, for example costing \$90,000 versus \$18,000 for adults annually.²⁴⁹ HB 242 reduces the cost of housing inmates since CSEC victims are not incarcerated. Finally, since Internet usage makes children vulnerable for trafficking, HB 156, makes it illegal to entice minors on-line.²⁵⁰

The following Georgia laws: House Bill 141, House Bill 200, and House Resolution 1151 protect the community from HST by providing HT contact information, assisting LE response to HST, and understanding HST corporately. Sex trade businesses such as strip clubs, massage parlors in public venues including bars, airports, rail and bus stations, emergency rooms, urgent care centers, rest areas, and hotels must post HT contact information. Noncompliant entities commit misdemeanors punishable by \$500 to \$5,000 fines (HB 141).²⁵¹ Effective laws are essential for the police to handle HST cases.

²⁴⁷ Georgia General Assembly, “Juvenile Proceedings: Modification of Orders of Delinquency for Children Who are Victims of Sexual Abuse or Trafficking,” HB 219. n.d. <http://www.legis.ga.gov/legislation/en-US/display/20132014/HB/219> (accessed July 10, 2014).

²⁴⁸ Jason Carruthers and Jessica Sully, “Juvenile Justice Reform HB 242,” *Georgia State University Law Review* 30, no. 1 (Fall 2013):89 <http://www.scholarworks.gsu.edu/gsulr/vol30/iss1/5> (accessed July 10, 2014). The term offender is used here in cases where HST was not the only reason the child was in legal custody.

²⁴⁹ James Swift, “Georgia Juvenile Reform Bill a ‘Win-Win-Win,’” Under Mental Health and the Juvenile Justice System,” [no date given] *Juvenile Justice Information Exchange*, <http://www.djnewsandviews.org/docs/jjienews5313.pdf> (accessed July 10, 2014).

²⁵⁰ “Georgia House Bill 156,” *Legiscan*, May 6, 2013, <http://legiscan.com/GA/bill/HB156/2013> (accessed July 10, 2014).

²⁵¹ Will Kelbaugh and Abe Varner, “Crimes Against the Person HB 141,” *Georgia State University Law Review* 30:124, Fall 2013, <http://scholarworks.gsu.edu/gsulr/vol30/iss1/7> (July 10, 2014);

The Freedom from Human Trafficking Act (HB 200) helps LE fight HST, “by providing greater protections for victims, increasing penalties for the accused, providing greater definitional guidance, and providing training and duties to law enforcement.”²⁵² Finally, the enormity of HST requires collaborative partnering. The Georgia General Assembly created the Joint Human Trafficking Commission to examine HST needs and recommend future action or legislation (HR 1151).²⁵³

In addition to creating effective laws to curb HST in Georgia, enforcing those laws is a challenge. Before Fulton County had a federal grant to assist in prosecuting perpetrators of DMST, a criminal received only three years in prison for pimping a 10 year old. Improved laws allow prosecutors to charge both traffickers and johns for trafficking. “We have charged and indicted a “john” for trafficking so he is looking at the same penalty as the pimp...he paid \$79 for sex with two girls who were under 16 [years of age].”²⁵⁴ Both investigating and prosecuting johns is a nightmare. One sting identified a sexually trafficked girl who worked for three pimps and serviced fifty johns. Pimps and johns are difficult to identify and locate. Complicating the issue is the anonymity of johns. Not knowing their names, “one girl stored names in her phone by what they did for a living.”²⁵⁵ The pimps too are difficult to trace because they also operate anonymously.

Prosecuting Attorney’s Council of Georgia, “Summary of Legislation Enacted During the 2013 Georgia General Assembly,” 3, <http://www.pacga.org> (accessed July 10, 2014).

²⁵² Brandon Howard and Laurin Nutt, “Crimes and Offenses HB 200,” *Georgia State University Law Review* 28:134 (Fall 2011) <http://scholarworks.gsu.edu/gular/vol28/iss1/8> (accessed July 10, 2014).

²⁵³ Georgia General Assembly, HR 1151, <http://www.legis.ga.gov/Legislation/20112012/127671.pdf> (accessed July 10, 2014).

²⁵⁴ Pritchett, Presentation.

²⁵⁵ Pritchett, Presentation.

Chicago legislation, policies and key voices are developed and heard in part through Cook County Sherriff, Tom Dart, who manages the largest jail in the country and is an ardent stakeholder in the fight against HST in Chicago. *The Realities of Human Trafficking in Cook County: Strategies for Ending the Exploitation of Women and Girls* report cites that laws have been helpful in guiding stakeholders to curb HST, namely laws like TVPA, 2000, and The Illinois Trafficking in Persons...Act, 2006 (ITIPA). The ITIPA has identified a “clear overlap between sex trafficking and prostitution,” meaning that prostitution is sex trafficking. However, there were problems created by those initial HST laws especially dealing with funding. In 2006, it was believed that persons were being trafficked transnationally and so funds were earmarked for foreign born trafficked persons.²⁵⁶ Both foreigners and domestics (locals) are trafficked. With scarce funding and high costs for law enforcement and prosecution this placed urban centers such as Chicago in a financial bind and domestically trafficked girls and women fell outside of the federal funding options available for persons sexually trafficked. Also, in 2006, sexually trafficked persons were not identified as victims. This posed the problem of re-victimizing prostituted victims by arresting them for the crime of prostitution. By 2013, this practice changed and law enforcement began to target perpetrators of the crime by arresting johns versus those who had been prostituted.²⁵⁷

Chicago has had to focus on drafting and enforcing effective laws and policies. One problem of enforcement has been training officers to recognize HST. When LE does

²⁵⁶ The Cook County Commission, *The Realities of Human Trafficking in Cook County*, 9.

²⁵⁷ Lindsey LaPointe and Jody Raphael, *The Cook County Sherriff's Human Trafficking Response Team: A Law Enforcement Model*, DePaul University College of Law, Chicago, IL, October 1, 2012, 4.

recognize an HST crime there is a lack of clarity in how to handle those situations.²⁵⁸ This is largely because officers did not recognize and could not identify sexually trafficked women. One area of ministry is to fund and organize an accredited agency to provide training for LE. Truckers Against Trafficking²⁵⁹ and some social service agencies have offered LE training, however LE has begun to provide their own training seminars.

In Chicago, Cook County Sherriff Dart's Human Trafficking Law Enforcement model operates following these principles: 1) "Most girls and women do not want to sell sex." 2) "Supply follows demand," and 3) "Targeting sellers does not reduce demand...[rather] customers must...suffer severe penalties for buying sex in Cook County."²⁶⁰ The Sherriff warned potential criminals with billboards on Mannheim Rd. bordering O'Hare Airport, near numerous strip clubs and cheap motels. Billboards read: "Chances are the woman you are about to pick up works for us. Expect to pay \$2,150," and "Dear John, if you're here to solicit sex it could cost you \$2,150. We're teaming up to bust you."²⁶¹ Stings to arrest johns have increased and fines have been stiffened to: \$500-\$1000, and at least 100 days of community service, plus "seizure and impoundment" of any vehicle used in the crime.²⁶² These charges may also include \$500 for towing and a fee for storage. In a lecture at DePaul College of Law, Sherriff Dart

²⁵⁸ Central Ohio Rescue and Restore Coalition meeting, Report from Law Enforcement, April 4, 2012.

²⁵⁹ Illinois Truck Enforcement Association (ITEA), "Human Trafficking Conference for Law Enforcement," Harper College, Palatine, IL, February 15, 2013; Wellsprings Living, *White Umbrella Campaign*, Law Enforcement Training, Stonecreek Church, Milton, GA, April 19, 2013.

²⁶⁰ LaPointe and Raphael, *The Cook County Sherriff's*, " 4.

²⁶¹ LaPointe and Raphael, *The Cook County Sherriff's*, 9.

²⁶² LaPointe and Raphael, *The Cook County Sherriff's*, 9.

reported that he offers men their car keys back immediately if they phone their wives and confess. None have taken him up on the offer.²⁶³ Arrested “johns” are not charged with solicitation until their second offense.²⁶⁴ All fines finance the Women’s Justice Services Fund. This fund resources the Human Trafficking Response Team to pay prostitution survivors who work with women arrested for prostitution and to provide alternatives to incarceration for those convicted of prostitution. Between 2008 and 2011 the numbers of prostituted women arrested plummeted from 330 to 149 and the numbers of sex customers arrested rose from 15 in 2008 to 269 in 2011.²⁶⁵ Additionally, police stings post undercover officers who pose as prostitutes on Internet websites such as Backpage.com. The Sherriff’s department in conjunction with other local, state and national law enforcement agencies participates in National Days of Johns Arrests. Chicago has also developed a “John’s School” DVD which outlines legal ramifications of HST and prostitution through the eyes of survivors.

In summary, political and judicial attention to stop HST is crucial to deter involvement in sexual trafficking. Effective laws and policies have significant and targeted consequences. Without these parameters victims may be re-victimized and traffickers may thumb their noses at police and judges and get off scot-free. Sex trafficking cases are difficult in the best circumstances to investigate and prosecute. Poor political and judicial standards decrease human trafficking cessation objectives causing morale to plummet and frustrations to elevate for all involved in the campaign to stop

²⁶³ Dart, “Dismantling the Exploitative Sex...”

²⁶⁴ LaPointe and Raphael, *The Cook County Sherriff’s*, 4.

²⁶⁵ LaPointe and Raphael, *The Cook County Sherriff’s*, 3-4.

trafficking. Both the UN Palermo Protocol (TVPA, 2000) and the national TVPRA provides structure and support for states and municipalities to stop trafficking in their communities. States and cities must also develop local policies, procedures and strategies for their specific context. Human trafficking is like a cancer which morphs quickly to circumvent efforts by law enforcement. Therefore, prudent states and cities keep a vigilant eye on HT in their locality and operate with flexibility to address changing conditions.

Without effective legislation to deter traffickers HST will continue to flourish. Laws help define relationships, guide police investigations and aid prosecutors. Since criminals are adept at seeking ways to circumvent political and judicial adjustments there may never be a day when these agencies can consider their job is done.

VI. Cultural Aspects of HST (How Society Organizes Meaning in Regards to HST)

Henriot and Holland suggest examining cultural aspects of religion, dreams, and art because they enrich societal meaning-making.²⁶⁶ Religion makes an impact on gender equity, political institutions and economic policy making.²⁶⁷ An example of religious impact on trafficking is shown by Niklas Potrafke who examined the UN (Palermo Project) and TVPA's 3-P's—(*Prevention, Protection and Prosecution*)²⁶⁸ concluding that

²⁶⁶ Henriot and Holland, *Social Analysis*, 99.

²⁶⁷ Niklas Potrafke, "Policies against Human Trafficking: The Role of Religion and Political Institutions," *Center for Economic Studies and Ifo Institute*. Working Paper No. 4278 (June, 2013): 1-2 <http://www.CESifo-group.org/wp> (accessed December 16, 2014). Discussion on church and communal initiatives from Atlanta and Chicago occurs in chapter three and an incorporation of the 3-P's in ministry objectives is covered in chapter three.

²⁶⁸ U.S. Department of State, "The 3 P's: Prevention, Protection, Prosecution," <http://www.state.gov/documents/organization/167334.pdf> (accessed December 14, 2014).

countries which strive to educate and not discriminate against women pass more rigorous anti-trafficking legislation. *Prevention* and *Protection* are emphasized, but not *Prosecution* in part because the latter being more expensive to implement.²⁶⁹

Further, Henriot and Holland view religion and dreams as two of the structures of culture.²⁷⁰ Taken a step further, religious bodies relate on a broader base in society as they interpret or find “meaning” in cultural experiences through a theological lens. Dreams are one vehicle to express religious interpretation, affirm religious identity and to relate theological themes to the public who may not speak the same religious language.

Dreams or visions are what Chip Sweney recounts in *A New Kind of Big* when his church published a special edition of the newsletter written five years in the future to answer “Where are we going?” “What will it look like when we get there?” and “What does it mean to transform a community.”²⁷¹ When groups are engaged in asking “What if?” questions they are ready for engagement as the “What ifs” morph into asking, “What now?”²⁷² For example, dreaming of a world without HST and pondering how to stop it. Table 2 below, is comprised of American NGOs and FBOs whose dreams, visions and mission speak to stopping HST. Note particularly the phrases in italics. Churches, FBOs and NGOs are energized by their dreams to persevere in the fight against HST. Dreams, passions or visions help them imagine a world without HST. Some theologians claim this

²⁶⁹ Potrafke, “Policies against Human Trafficking,” 23.

²⁷⁰ Henriot and Holland, *Social Analysis*, 99. Other structures are “symbols, myths, art, music, folk-lore, lifestyle, [and] traditions.”

²⁷¹ Chip Sweney, *A New Kind of Big* (Grand Rapids: Baker Books, 2011), 39-41.

²⁷² Sweney, *A New Kind of Big*, 52.

Table 2: NGO and FBO Dreams of a World without HST [*italics mine*]

<p style="text-align: center;">Free the Slaves (freetheslaves.net)</p> <p>“Approach: ...A holistic approach is required to <i>eradicate slavery forever</i>.” “Vision: all children...are <i>free from all forms of injustice and exploitation</i>.”</p>
<p style="text-align: center;">Not For Sale (notforsalecampaign.org)</p> <p>“Strategy: We believe in creating a world where <i>no one is for sale</i>.”</p>
<p style="text-align: center;">Wellspring Living (Wellspringliving.org)</p> <p>“Mission: Helping victims...to move forward and the confidence to succeed.” “Vision: to <i>end Domestic Minor Sex Trafficking</i>”</p>
<p style="text-align: center;">Dream Catcher Foundation (thedreamcatcherfoundation.org)</p> <p>“Mission: to <i>prevent the sexual exploitation</i>” “Vision: environment [where HT victims are] empowered, educated, and self-confident.”</p>
<p style="text-align: center;">International Justice Mission (ijm.org)</p> <p>“Our ultimate goal is to <i>prevent the violence from happening in the first place</i>.”</p>
<p style="text-align: center;">Traffick Free (traffickfree.org)</p> <p>“Mission: provide...Chicago with tools and sustainable programs to combat human trafficking and <i>transform the lives of victims, perpetrators and communities</i>. “Vision: “mobilize the Chicagoland community to a place where <i>human trafficking is unacceptable</i> and survivors have available resources for immediate and holistic needs.</p>
<p style="text-align: center;">STOP-IT (salarmychicago.org/stopit)</p> <p>“Our purpose: We exist to <i>aid in the elimination of human trafficking</i> by educating the community and working directly with suspected trafficked persons.”</p>
<p style="text-align: center;">Street Grace (streetgrace.org)</p> <p>Mission: Street Grace mobilizes community resources—to fight DMST.²⁷³ Vision: a day when all children...are <i>free from all forms of injustice and exploitation</i>.²⁷⁴</p>
<p style="text-align: center;">Chicago Alliance Against Sexual Exploitation (CAASE) (caase.org)</p> <p>“Mission: address the culture, institutions, and individuals that perpetrate, profit from, or support sexual exploitation. “Vison: CAASE <i>envisions a community free from all forms of sexual exploitation, including sexual assault and the commercial sex trade</i>.</p>

²⁷³ Street Grace Academy, “Becoming a Speaker,” Module 4, Sugar Hill Baptist Church, Sugar Hill, GA 10/11 May 2013.

²⁷⁴ Street Grace Academy, “Becoming a Speaker.”

vision is impossible this side of heaven due to sin, however, it is on the radar of some anti-trafficking agencies as evidenced in Table 2.

Though not a reality, dreams can energize people to do their work. Key leaders cast compelling visions. Often their vision first takes root in philosophical underpinnings and appears in art, poetry, music and folk-lore—the material written for view in movies and theatre. Clearly these agencies noted in Table 2 have a strong desire to stop HST. They visualize a world without sexual slavery and the denigration of relationships resulting from its carnage they reach for that “better future.” Art, music, and theatre shape and voice societal response to HST. They educate and provide a medium for processing “meaning-making” in regards to HST. While media is used to dehumanize women in pornography, it also used to engage abolitionists to fight against it. Feature length films have had sex trafficking themes, for example: *Taken*, *The WhistleBlower*, and *Water*. Shorter films and stage plays are crafted by FBOs such as “Street Grace (SG)” in Atlanta with *The Candy Shop*,²⁷⁵ NGOs such as “Free the Slaves” with *Dreams Die Hard* and *Slavery: A Global Investigation*,²⁷⁶ and Chicago stage plays *Shadow Town I* (HST through the eyes of the victim) and *Shadow Town II: The Johns*.²⁷⁷ Mary Bonnett wrote the *Shadow Town* screen plays. In preparation she interviewed for a year and a half, “players in the Chicago sex trade, including victims and pimps” citing that plays are

²⁷⁵ Street Grace, *The Candy Shop Video*,” <http://www.streetgrace.org/candy-shop/> (accessed December 18, 2015).

²⁷⁶ Free the Slaves, “Our Work: Films,” <https://www.freetheslaves.net/sslpage.aspx?pid=657>, (accessed December 18, 2014).

²⁷⁷ “*Shadow Town II: The John’s*” CAASE, <http://caase.org/shadow-town-ii-the-johns> (accessed December 18, 2014).

“a powerful tool...that...created change.”²⁷⁸ Television documentaries, series and news shows also feature HST. CNN’s Freedom Project has provided documentaries on sex trafficking such as *Selling the Girl Next Door*,²⁷⁹ and *The Fighter*,²⁸⁰ and Public Broadcasting Atlanta’s *How to Stop the Candy Shop*.²⁸¹ Additionally, there are songs with an anti-sex-trafficking themes such as *Exposing Darkness*.²⁸² This artistic activity indicates that HST is an active concern for Americans.

The Candy Shop film, “is a fairytale/parable about the child sex trafficking epidemic that has overrun...Atlanta...[and is being used] to not only raise awareness but also to provoke meaningful action” to stop HST.²⁸³ The “candy machine” in the film “represents the DMST industry that converts human beings into objects.”²⁸⁴ The film includes a series of “anonymous men” with “heads down; [they] represent men...involved in this illegal activity, but don’t want to admit it because they feel shame.”²⁸⁵ One man is anxious about going into the candy shop but when offered “free

²⁷⁸ Astrid Goh, “Chicago a National Hub for Human Trafficking,” *Juvenile Justice Information Exchange*, January 22, 2014, <http://jjie.org/chicago-a-national-hub-for-human-trafficking/> (accessed December 25, 2014).

²⁷⁹ CNN Documentary. *Selling the Girl Next Door*, <http://amberlyonlive.com/2013/12/12/cnn-documentary-selling-the-girl-next-door/> (accessed December 18, 2014).

²⁸⁰ CNN Freedom Project, “The Fighter,” Leif Coorlim Presentation at Passion 2013 Conference, Atlanta, GA, January 3, 2013.

²⁸¹ Holly A. Smith, “Interview by Keisha Head: Professional Speaker and Trafficking Survivor,” (August 10, 2012) [http://hollyaustinsmith.com/interview-with-keisha-head-professional-speaker-and-trafficking-survivor/August 8, 2012](http://hollyaustinsmith.com/interview-with-keisha-head-professional-speaker-and-trafficking-survivor/August%208,%202012) (accessed September 25, 2015).

²⁸² North Avenue Presbyterian Church Newsletter (June, 2013) <http://www.napc.org/wp-content/uploads/june-newsletter.pdf> (accessed November 15, 2014).

²⁸³ Internet Movie Database (IMDb), “Candy Shop Plot Summary,” http://www.imdb.com/title/tt1754603/plotsummary?ref_=tt_ov_pl (accessed October 1, 2014).

²⁸⁴ Internet Movie Database (IMDb), “Candy Shop Plot Summary.”

²⁸⁵ Internet Movie Database (IMDb), “Candy Shop Plot Summary.”

candy” he frequently visits the candy shop, not believing his behavior is wrong since the candy is free. Jimmy is the sole character who takes action and the rest hide from being accountable or responsible. He posts posters of missing girls, enters the candy shop, resists using the girls and frees them. Nancy, is one girl who had been rescued. She seeks to rescue others. Nancy is discouraged and it is claimed that this candy is beyond repair, insinuating that “they are emotionally broken.”²⁸⁶ Mr. Petrone seeks to buy the candy shop. “Mr. Petrone protests that it isn’t any of our business—*but if it isn’t our business, whose business is it?*”²⁸⁷ The *Candy Shop* film can be easily used as a discussion tool to raise awareness about sex trafficking. This film is utilized by SG’s Speakers Bureau volunteers who show *The Candy Shop* film without an introduction, leaving it speak for itself. The allegory helps audiences interpret breaking the cycle of violence using imagery such as the candy machine representing society. The film is used along with HST information to raise awareness and to prod persons to help deter the spread of HST.²⁸⁸

The prophetic voice of the church may be projected further and quicker via film and social media than from the pulpit. In this era where visual arts are out-pacing print materials in reaching people effectively it behooves those intent on stopping HST to capitalize on cultural structures such as religion, art, music, dreams, and folk-lore to reach people. This is effective both in raising awareness concerning how HST impacts communities but also in the rescue and care of HST survivors.

²⁸⁶ Internet Movie Database (IMDb), “Candy Shop Plot Summary.”

²⁸⁷ Street Grace Academy, “Becoming a Speaker.”

²⁸⁸ Street Grace Academy, “Becoming a Speaker.”

VII. Conclusion

In sum, churches do not live in a vacuum. Historical, economic, social, political and judicial, and cultural events have a strong impact on HST and why Americans have this problem. The risk factors shine light on the causes of HST. They point to some key issues including economic strain, relational fracturing, psychological vulnerability, physical problems, and cultural and political vulnerabilities. Understanding the deep and complex problem of HST is essential for churches seeking to stop HST. This requires understanding what sexually trafficked girls and women face as well as the communities that strive to eradicate the scourge.

Atlanta's and Chicago's history has shaped who they are and how they respond to challenges. For each, prostitution/sex trafficking, has been occurring throughout history. The growing sex trade in Atlanta flourished and it was the most lucrative city in the nation for sex trafficking in 2014.²⁸⁹ Atlanta acknowledges this and is diligently working to change this trend. Historical Atlanta voices such as Dr. Martin Luther King, Jr., and former President and Governor Jimmy Carter provide benchmarks for future work. MLK emphasized nonviolent "power, love, and justice" to form the "Blessed Community" and Carter warns that the abuse of women has been ignored and needs to be addressed.²⁹⁰

By 2000, Atlanta's child prostitution problem reached the attention of judges. Runaways as young as ten years of age were being prostituted by pimps. Historically women prostitutes, not pimps were arrested. Janet O. Hansen of CNN reports that

²⁸⁹ Dank, et al., *Estimating*, 22. The sex trade in Atlanta is estimated to be \$290 million per year.

²⁹⁰ Carter, *A Call to Action*, 4.

between 1972 and 1999 that 401 adults had been arrested for prostitution, but no pimps had been arrested. Prostituted women were easily seen, the pimps were not. Also in 2000, prostituting children was a misdemeanor and child prostitutes were considered criminals with no place to send them but jail. Children were working the streets in plain view. By 2015, the prostituting of minors was an offense with a stiffer penalty of up to twenty years in prison. HB 200 in 2011 designates prostituted minors as victims, not criminals and two safe shelters for minors have been established. The prostitution of minors still exists and has gone underground due to the Internet and cell phones.²⁹¹

Chicago's early struggles with corruption and prostitution were not eased by *Playboy* publishing the first pornographic magazine in 1953. HST confronts Chicago with a continuation of familiar problems. Its history of crime and corruption provide fertile ground for HST to take root.

In comparing the racial history and tensions of Chicago and Atlanta, both have had challenges and victories. However, it is interesting to track their historical trajectories. As a major slave holding society Atlanta was ensconced in heavy slave trade. Chicago on the other hand, heralds the hosting of multiple stations along the Underground Railroad helping slaves reach Canada and freedom. Each struggled through the civil rights era with Martin Luther King being an influential leader for both cities. Atlanta which was a hotbed of slavery in the mid-1800's, weathers the racial storm perhaps better than most municipalities with a spirit for racial reconciliation. It is now a

²⁹¹ CNN Freedom Project, "Selling Atlanta's Children, What Has and Hasn't Changed," by Janet O. Hansen (July 18, 2015) <http://www.cnn.com/2015/07/17/us/child-sex-trafficking-update-hansen/> (accessed October 15, 2015).

sought after destination for African Americans today. Though Chicago opposed the 19th century slave-trade, her journey through the racially rough and tumble 1950's and 1960's was less than stellar with a history of politicians fighting to suppress integration and "shoot to kill" order from Mayor Richard J. Daley to quell the arson in the riots following and the death of MLK in 1968.

Girls and women who successfully navigate the societal pressures of sexualization and power issues have assistance. Faith, family, and friends are strong influential resources. For example, a woman with deep faith may recognize that God made both genders and called them "good" (Genesis 1).

Family and friends can either be positive or negative influences concerning sexuality depending upon healthy boundary setting and self-image. Here are three negative examples. First, parents who condone their sons' multiple consensual sexual conquests of young women simply because "boys will be boys" and by affirming the son as a "virile" young man, confuse sexual boundaries. Daughters may well deduce that this behavior is approved and safe. Second, girls and boys who receive sexual education via pornography will have a distorted view of healthy sexuality and sex roles. Children who grow up in environments where pornography is visible view it as acceptable. Third, the same can be said for prostitution where visible prostitution is categorized as normal employment. And here are three positive examples of healthy boundary setting. First, a youth pastor overhears a group of teens discussing a popular racy book promoting rampant promiscuity. The pastor utilizes this open door to address sexual issues and the

Christian response for both teens and parents.²⁹² Second, parents teach sex education to their children.²⁹³ Third, fathers show genuine love, concern and treatment of their wives.

In addition to confusion about healthy sexual maturation, problems such as economic poverty, psychological concerns, physical stresses, relational fractures, and political vulnerabilities make it more difficult to operate within this sexualized society without succumbing to its pitfalls. Additionally, interpreting imbalanced power structures and oppression in society can be confusing. Navigating the waters of a sexualized society require moral structure based on biblical guidance and positive role models.

²⁹² This is a true story. All youth parents were notified and were mortified. The book read was: Paul Ruditis, *Rainbow Party*. New York: Simon Pulse, 2005.

²⁹³ Purehope Coalition, "Our Mission and Vision," <http://purehope.net/what-we-do/justice/> (accessed May 5, 2015). Helpful parenting podcasts are available at Purehope Coalition whose mission is "Equipping the church to pursue love, purity & justice in a sexualized culture."

Chapter 3

What Churches and Communities are Doing to Stop HST in Atlanta and Chicago

I. Introduction

In order to understand the churches' unique role of the church in stopping HST I investigated what various organizations in the cities were doing. This included churches, faith-based organizations (FBOs) and non-government organizations (NGOs).

Having analyzed what has led to the problems of HST historically, socially, politically and culturally in the previous chapter, this chapter probes what churches and communal agencies such as the government, FBOs, and NGOs are doing in response to HST. First we will reflect upon the role, purpose and mission of the church prior to examining the ecclesial and communal responses to HST in Atlanta and Chicago.

II. The Role, Purpose and Mission of the Church

The ecclesial role, function, purpose and mission reveals its identity which is ensconced in a relationship with a person: Jesus Christ. God sent Jesus to earth as his emissary. As “the Christ,” the “Messiah,” Jesus was both human and divine. His purpose and mission is echoed also in the church: to evangelize and to serve, to save souls and to encourage social justice, to believe and to live the gospel—is a “both and” commitment, meaning saving and serving. The Greek word, *ekklesia*, means a public assembly with

political connotations.¹ The church's mission is God's mission (*missio Dei*). God is in the "soul" and "body" care business. The church's identity, purpose, and mission emphasizes that the church focuses on both evangelism and social justice and is succinctly summed up by Robert Wuthnow in *Saving America?* when he relates an interviewee's description of the Salvation Army as a "charity and a church."²

The church desires to be more than a sociological reality, it desires to transform lives through the light, hope and grace of Jesus Christ. Anglican priest, Gregory Whitaker from Church of the Resurrection in Wheaton, IL, explains this as the church's understanding that "the sanctity of life [*imago Dei*] applies to all of life."³

Acknowledging that "trafficking is a legal term (force, fraud, coercion)" he presses for a broader ecclesial focus asserting that "if we [the church] have just a sociological approach...we would be missing this whole point. We have been given God's authority to go out and reach others!"⁴ This chapter describes Atlanta and Chicago's ecclesial response and how they are embodying the love of God and others in the community at large.

¹ Bowen Ward, "Ekklesia: A Word Study," *Restoration Quarterly*, 2 no. 4 (1958):164-179, Abilene Christian University, http://www.acu.edu/sponsored/restoration_quarterly/archives/1950s/vol_2_no_4_contents/ward.html (accessed June 24, 2015).

² Robert Wuthnow, *Saving America?* (Princeton: Princeton University Press, 2004), 152.

³ Gregory Whitaker, interview by author, Church of the Resurrection, Wheaton, IL, February 8, 2013.

⁴ Whitaker, interview.

III. What are Churches Doing in Response to HST?

The problem of HST has been examined ethnographically in chapter two with little consideration given to the ecclesial response to HST. However, I will show that churches are doing exemplary work to fight HST. Case studies from Atlanta and Chicago examine what churches are doing and how they are doing it.

A solid game plan to fight HST is to emulate the U.S. federal Trafficking Victims Protection (TVPA 2000) and Reauthorization ACT (TVPRA 2010) guidelines to “Prevent, Protect, Prosecute, and Partner.”⁵ Ecclesial responses generally fit within three ministry strategies: rescue care, awareness/advocacy, and demand reduction to achieve the 4-Ps of *Prevention, Protection, Prosecution, and Partnership*. For example, rescue care and raising awareness/advocacy protects, whereas demand reduction prevents and may result in prosecution. Each of these nebulous ministry strategies can be better understood if churches know the needs of HST survivors.

Females who have been sexually exploited have extensive needs for social, psychological, and spiritual healing. Few agencies are equipped to help restore them to health. Domestic abuse shelters do not usually have the depth and breadth of mental health and other services required.

Girls and women who do not receive intervention and restoration services nearly all return to being sexually trafficked.⁶ They are quick to run, respond frequently with heated anger, are often addicted to drugs, and have excessive boundary setting issues.

⁵ These 4-P’s (Prevention, Protection, Prosecution, and Partnership) have been established by the Trafficking Victims Reauthorization Act (TVPRA, 2000, 2010), see Appendix C.

⁶ Mary Frances Bowley, interview by author, Milton, GA, April 19, 2013.

Their world, community, and relationships have all been distorted. Who they were is not who they are—they do not know who they are. Shame and worthlessness often plague them and many become suicidal and/or succumb to PTSD. Everywhere I went I heard a huge need for restoration care facilities, particularly for minors. Law enforcement saw the need for social services. Police stings might free 50-200 girls overnight. Rescued girls and women are in need of specific help and shelter. Most cannot or will not go home either due to shame or the distrust of friends or family members who betrayed them and may have even been responsible for them being sexually trafficked.

Sexually trafficked minors have specialized needs for shelter. Age of entry into sexual exploitation is often 12-14 years of age.⁷ Many have lost their adolescence. The usual lessons learned at that age are unavailable to them. Many are socially and emotionally immature for their ages. Often once HST survivors feel safe, they vent their rage to care-givers. Rescue care is an urgent but complex need for girls.

Raising awareness and increasing advocacy drives all aspects of ministry in HST. Rescue care givers raise funds, and to raise funds they must raise awareness. These care-givers also coordinate care with LE, the judicial system, and health care professionals. Through these connections rescue care givers advocate for their clients. They of course are not the only ones involved in this work. Other key players include court liaisons, human trafficking fairs, church/college forums, and conferences such as Willow Creek's

⁷ U.S. Federal Bureau of Investigation, "Human Sex Trafficking," by Rodney Hill and Amanda Walker-Rodriguez, *FBI Law Enforcement Bulletin* (March 2011) <https://leb.fbi.gov/2011/march/human-sex-trafficking> (accessed November 5, 2015).

quarterly human trafficking forum and the Passion Movement Conference discussed below.

Diagram 2: Sex Trafficking Survivor Needs⁸



Above, “Diagram 2: Sex Trafficking Survivor Needs” illustrates the breadth of needs survivors have. This diagram is adapted from the aftercare ministry suggestions of Grant and Hudlin in *Hands that Heal*.⁹ Each “sex trafficking survivor need” is a potential ministry option to stop HST. Ministries in churches are possible often by contacting local expert rescue care shelters to offer assistance. Churches can provide mentors who walk

⁸ Beth Grant and Cindy Lopez Hudlin, *Hands that Heal: International Curriculum to Train Caregivers of Trafficking Survivors* (Springfield, MO: Life Publishers, 2007), xxii. Adapted diagram describing aftercare ministry options.

⁹ Grant and Hudlin, *Hands that Heal*, xxii.

alongside girls and women who have been sexually trafficked, and medical care personnel such as dentists and doctors from within the church can offer free medical care for residents of these shelters. Parishioners can offer to teach life skills courses and art therapists, attorneys, beauticians, and teachers can also volunteer time to existing programs of these shelters. Determining the needs is a matter of developing relationships with others working to stop HST and to match congregational strength and expertise with one of the many sex trafficking survivor needs such as those listed in Diagram 2.

A. Atlanta Churches Engaged in Ministry to Fight HST—Case Studies

In Atlanta churches there were some strong themes surfacing, namely that they experienced at first a confusion about how to enter this mission field. Overwhelmed with the vastness and urgency of the problem of HST, ministry leaders and congregations are often in a quandary about what to do. This is often followed by the recognition that there is only one way forward, to work collaboratively—to collaborate with not only churches, but all major stakeholders fighting HST such as LE, governmental agencies, FBOs and NGOs. Faced with immediate, urgent needs to prevent HST and to protect those vulnerable to it, churches are also faced with the task of ferreting out who is doing what and what else needs to be done—a time consuming effort.

1. North Avenue Presbyterian Church (NAPC)

In 2005, the Senior Pastor of North Avenue Presbyterian Church (NAPC), Rev. Dr. Scott Weimer, after reading the *Hidden in Plain View* study, discovered that not only was Atlanta a hotspot for DMST, but that one of the prime points of sale of children for

sex occurred nightly in front of his church.¹⁰ Weimer joined 200 other pastors and lay leaders to process the meaning of the sex trafficking of children and what the churches could do. Invited to speak at this gathering were several key voices including, Mayor Shirley Franklin who encouraged the faith community to rally and to engage in the fight. Struggling for clarity, overwhelmed, and lacking direction, Weimer turned to learn from other respected voices. Inspired, Weimer did what came natural to him, he used his prophetic voice in the pulpit and beyond to engage his many connections throughout Atlanta to join the fight. Giving voice to the issues of HST and particularly CSEC. Weimer initially trembled as he preached, but in the end, even the octogenarians were on board, their hearts broken with the social injustice of HST.¹¹

NAPC held a series of all-night ecumenical prayer vigils to stop sexual trafficking on the heels of the release of the *Hidden in Plain View* study.¹² Despite wicked weather and a driving rain the sanctuary was packed for the first prayer vigil. A major ministry supported by NAPC is Street Grace (SG), a coalition of churches striving to stop DMST. NAPC provides financial support, space for quarterly coalition meetings and leadership for SG.¹³ This ministry was birthed from the gathering of church leadership mentioned above and the prayer vigils. Further details about SG is covered in detail in an up-coming section on communal responses to HST.

¹⁰ Alexandra Priebe and Cristen Suhr, *Hidden in Plain View: The Commercial Sexual Exploitation of Girls in Atlanta*, September, 2005, 4, http://www.youth-spark.org/wp-content/uploads/2013/06/hiddeninplainview_summary.pdf (accessed June 15, 2014).

¹¹ Scott Weimer, interview by author, North Avenue Presbyterian Church, Atlanta, GA. May 3, 2013.

¹² Priebe and Suhr, *Hidden in Plain View*.

¹³ Weimer, interview.

2. Episcopal Diocese of Atlanta, St. Luke's Episcopal, Georgia State and Georgia Tech Ministry

The Episcopal Diocese of Atlanta has a Human Trafficking Team with a vision of stopping CSEC. Rev. Liz Schellingerhoudt, Associate Minister of Outreach and Pastoral Care at St. Luke's Episcopal Church, Atlanta, GA. and Rev. Chris Hannum, Episcopal chaplain at Georgia State University and Georgia Tech are the co-chairs of this effort.

Schellingerhoudt outlined the scriptural basis for their engagement in human trafficking. Episcopal baptismal vows require members to be engaged in social justice ministries. Their baptismal liturgy says that those baptized agree to:

respect the dignity of every human being and to work for justice. Every time we have a baptism, the entire congregation renews its baptism. They are asked, "Will you seek and serve Christ? And answer "I will with God's help...strive for justice and peace among all people...."¹⁴

According to Schellingerhoudt it is each Episcopalian's duty to speak out against injustices, which includes joining the fight against HST.¹⁵

Initially St. Luke's Episcopal Church was frustrated, not knowing how or what to do to prevent CSEC. This uneasy phase of wanting to do something and struggling to find and define what that might be is part of the process to select an effective ministry niche. Figuring this out prior to launching ministries is time well spent. Schellingerhoudt exclaimed, "Nobody knows what to do and everybody gets upset about it."¹⁶ For this

¹⁴ Episcopal Church, "Holy Baptism," *Book of Common Prayer* (New York: The Church Hymnal Corporation and the Seabury Press, 1977), 304, The Episcopal Baptismal Covenant is located in Appendix D.

¹⁵ Liz Schellingerhoudt, interview by author, St. Luke's Episcopal Church, Atlanta, GA., April 4, 2013.

¹⁶ Schellingerhoudt, interview.

reason Episcopal Bishop, Katharine Jefferts Schori convened a forum on Human Trafficking on March 6, 2013.¹⁷ Eventually, St. Luke’s Episcopal Church discerned that their call to action was prevention and they made a deliberate decision not to minister directly to HST survivors. They have been engaged in advocacy by raising awareness through teachings and through a mentoring ministry.

St. Luke’s Episcopal Church has been actively mentoring “at-risk” children through the Division of Family and Children’s Services (DFACS) of Georgia. This ministry is called “Faithful Visitors” as they mentor children at “extreme risk for being trafficked.”¹⁸ A member of their congregation has worked as a juvenile justice attorney with DFACS for 25 years and has been instrumental in apprising the congregation of the vulnerability of these children. Persevering through over two years of numerous obstacles, the Faithful Visitors ministry has contacted the state and county in order to design and implement the ministry. They have navigated naysayers, policies, and procedures (or lack thereof), and have trained six mentors who began meeting with children one week prior to this interview. Their hard work has paid off because DFACS has requested that twenty persons be trained and St. Luke’s has been in conversation with other churches who are also considering providing mentors. This ministry took much work behind the scenes including working through two potential obstacles either of which may have shut the program down. One roadblock was an absence of a volunteer policy for working with at-risk children. DFACS was simply not equipped to work with

¹⁷ Episcopal Church, “Presiding Bishop Hosts On-Line Forum: Human Trafficking: A Churchwide Conversation,” February 6, 2013, <http://www.episcopalchurch.org/notice/presiding-bishop-hosts-online-forum-human-trafficking-churchwide-conversation> (accessed September 30, 2014). This forum is available via the Episcopal Website.

¹⁸ Schellingerhoudt, interview.

volunteers. A second roadblock was the tendency of DFACS social workers to withhold privileges from troubled youth to punish misbehavior. Fearing that mentoring sessions would be disrupted, Schellingerhoudt rallied, “Love is unconditional. We are the church. Please don’t take this away from them. The mission is to be in relationship with the child!” Not to mention that taking away visitation would cause the “Faithful Visitors” to be unfaithful. Based upon an article she had read, Schillingerhoudt reflected, “What is God doing in creating human beings? It is not to fix anything; it is to be relational!”¹⁹ In Genesis, God was not seeking to punish humans that fell but rather to establish relationships.

Children in the “Faithful Visitor” ministry have been removed from homes due to abuse and often land in foster care. The ministry is working with the hardest cases. These are the children with absent parents, who are likely to become homeless and are vulnerable to being recruited by pimps. St. Luke’s hopes to expose these children to healthy family experiences. Volunteers are paired with children and they are permitted two visits per month with the ultimate hope of providing “an anchor outside of this system [DFACS].”²⁰

When I asked how St. Luke protects their children from HST, Schellingerhoudt explained that one level of protection occurs in 5th grade human sexuality lessons and adult curriculum on CSEC. A second level of protection is engaged in monitoring and impacting legislation concerning CSEC. She further explained that St. Luke’s children were not necessarily at risk. “The demographic is...white suburban men who are buying

¹⁹ Schellingerhoudt, interview.

²⁰ Schellingerhoudt, interview.

poor children of color for sex.” In addition to teaching the children, it is imperative to “educat[e] parents of particularly middle schoolers...about warning signs, educating men about the problems because the men are worshipping in our pews [and that] we need to show compassion toward the men who are the buyers.”²¹ Schellingerhoudt then related an interesting story.

A woman went to a parish meeting outside the perimeter [I-275 corridor circling Atlanta], about this topic and somebody stood up and said, “We don’t have this problem in our church!” The woman exclaimed, “I am a prostitute and I have three or four clients in this room!”²²

On uniting with the body of Christ to restore the broken relationships by “standing together,” Schellingerhoudt reviewed St. Luke’s “Crossroads” ministry to the homeless where they provide counseling, a mailbox with which to get a driver’s license, and support groups. She claims that often middle class parishioners are in a rush to fix things when what is needed is establishing relationships with folks in need or “to stand together.”²³

As St. Luke partners with other ministries they have recognized that some of their ministries spin off and become non-profit agencies purely for the financial ability to obtain grants, or because it becomes apparent that the church is no longer needed to “manage” the ministry because that task has been taken over by the community. In this regard, St. Luke’s “has a very entrepreneurial mindset.”²⁴ They are also quick to collaborate.

²¹ Schellingerhoudt, interview.

²² Schellingerhoudt, interview.

²³ Schellingerhoudt, interview.

²⁴ Schellingerhoudt, interview.

Rev. Chris Hannum, Episcopal Chaplain of Georgia State University (GSU) and Georgia Tech and co-chair of the Atlanta Episcopal Human Trafficking Team is a valuable resource of who's who among the HST movers and shakers in Atlanta. In a matter of an hour he listed every major stakeholder in the HST fight in Atlanta. Hannum reported that the Episcopal Diocese holds an annual ministry fair and that human trafficking is one of a host of topics discussed. It was Hannum that pointed me to Street Grace (SG), Rev. Scott Weimer at North Avenue Presbyterian Church, youthSpark, Georgia Women for Change, Senator Renee Unterman, and others. In his ecumenical work Hannum reflected upon political workings, leveraging, and benefits of the collaborative efforts for his campus ministry to stop CSEC.²⁵

Hannum also served on a Whitehouse panel on human trafficking, The President's Challenge, and has worked with Homeland Security. He refers to this experience and the "GA Rescue and Restore" group as the "government/non-government connection." One federal collaborative training initiative on human trafficking was abruptly dropped after the initial pilot phase. According to Hannum:

[T]he Whitehouse held a forum called *Texas Trafficking 911* where Homeland Security, the FBI, and ICE gathered with these major [abolitionist] stakeholders doing a test pattern or pilot for training. They had invited a wide variety of faith-based organizations. They had also intended to do something similar at Spelman College here in Atlanta in February, but by December, for whatever reason, it was cancelled. It could have been sequestration and worry about the lack of funding.²⁶

²⁵ Chris Hannum, Episcopal Chaplain—Georgia Tech and Georgia State University, interview by author, St. Luke Episcopal Church, Atlanta, Georgia, April 4, 2013.

²⁶Chris Hannum, interview. According to Hannum, in 2013, the U.S. trimmed the federal budget in an attempt to control overspending. This mandate was entitled "sequestration."

Connecting with governmental agencies is becoming more common for churches fighting HST. This collaborative effort speaks to the depth and breadth of the problem of trafficking and the understanding that curbing HST takes the entire community.

Schellingerhoudt and Hannum resource other churches in the area in ministry to stop HST. Additionally, both St. Luke's Episcopal Church's Faithful Visitors and the GSU and GA Tech's work with SG and DMST Lobby Day are exemplary ministries to fight HST involving the local church and college-aged ministry. These ministries are protecting at-risk children from HST by mentoring children in the juvenile court system through Faithful Visitors and preventing HST by raising awareness working alongside the SG coalition of churches and in lobbying for effective HST legislation.

3. Perimeter Presbyterian Church (PPC)

Finally, Perimeter Presbyterian Church (PPC) is a Duluth, GA church worthy of mentioning. PPC is a poster child church on partnering. They partner with a multitude of groups including SG, WL, and Beacon of Hope.²⁷ PPC encourages "missional living" and lives it out in the life of the church both inside and outside church walls. Inside church walls they offer several ministries that help prevent HST. The "Wounded Heart" ministry is offered for survivors of sexual abuse. This sixteen-week program has a waiting list. Another support group is offered for "Wives of Sexual Addicts." They offer Celebrate Recovery with small groups for "Sexual Abuse," "Men's Sexual Addiction," and "Women's Sexual Addiction." In their children's/youth ministry they encourage

²⁷ Beacon of Hope is a pregnancy and relationship ministry.

mentorships, in part because children without a communal network are susceptible to HST.²⁸ One important observation about PPC is that they work collaboratively. PPC pastor Chip Sweeney has authored *A New Kind of Big: How Churches of Any Size Can Partner to Transform Communities*. This tome describes how PPC partners with other churches and community agencies to bring “cultural transformation” to the community.²⁹

In summary, Atlanta churches are actively engaged in awareness raising/advocacy and demand reduction to fight HST. North Avenue Presbyterian church was instrumental, along with other churches in forming SG, a coalition of churches collaboratively working to stop CSEC. The Atlanta Episcopal Diocese rallies Episcopal churches within Atlanta to enter the HST mission field. Perimeter Presbyterian Church raises the bar for many churches as they specialize in preventing HST by offering sexual abuse ministry. This is significant because many HST survivors have a history of suffering from sexual abuse and sexual assault even before they are trafficked. None of these churches are actively engaged in rescue care, a vast and comprehensive task that most churches are not equipped to handle (see Diagram 2 above), or the ministry originates in the church and is spun off as an FBO. What is apparent in each of these churches is the collaborative ministries—the feature topic of chapter five.

²⁸ Perimeter Presbyterian Church, Website, <http://www.perimeter.org/> (accessed October 5, 2014).

²⁹ Further details on PPC, Sweeney, and collaboration are covered in chapter five.

B. Chicago Churches Engaged in Ministry to Fight HST—Case Studies

1. Willow Creek Community Church, South Barrington, IL

Willow Creek Community Church (WCCC) has a progressive human trafficking ministry. Anne Rand serves as Compassion and Justice Manager, and has organized forums on human trafficking and has invited the Salvation Army to lead awareness raising sessions. In addition to raising awareness, WCCC provides volunteers to answer phones for PROMISE hotline call number and has a human trafficking planning team.

Willow Creek has also completed research resulting in “Position Paper: Human Trafficking and Exploitation Needs Assessment in the Chicagoland Area” which guides establishment of ministry initiatives. Initially, starting in 2011-2012 WCCC held first monthly and later quarterly forums to raise awareness. According to Rand, though 200-300 persons would show interest it would not be uncommon to engage 12 persons in “hands-on” ministry. Rand indicated that often traffickers, victims, and gang members would attend the sessions, curious to know what was being said. Her opening prayers addressed them as well. It is essential that leadership be prepared to care for these variety of needs, the needs of victims and perpetrators alike. Persons who volunteer must fill out volunteer applications.³⁰ Rand finds that though many say they want to stop HST, most prefer something safe, like passing out flyers at an awareness raising informational meeting as opposed to working with trafficking survivors.

³⁰ Willow Creek Community Church, “Human Trafficking Volunteer Form,” Willow Creek Care Center, <http://www.willowcreekcarecenter.org/human-trafficking-volunteer-form/> (accessed January 3, 2014).

WCCC partners with a variety of churches, FBOs, and NGOs. For example, they partner with Anny Donewald of Eve's Angels, an FBO assisting sex workers to exit "the life."³¹ WCCC also partners with many other churches including Come to the Well in Geneva, IL a church that provided water for a 5K run Willow held to raise awareness to stop human trafficking. Rand indicated that since Willow is asked often to partner, they require that agencies have a minimum of a five year track record before a partnership is considered, and whether the potential partnering institution is worthy of the partnership.³²

2. Church of the Resurrection, Wheaton, IL

Church of the Resurrection (CR) has a strong human trafficking ministry directed by lay person Dawn Herzog Jewell, author of *Escaping the Devil's Bedroom: Sex Trafficking Global Prostitution and the Gospel's Transforming Power* and Pastor Gregory Whitaker. With Whitaker and Jewell CR has a depth of experience guiding their ministry which is supported by the ministry staff. They offer ministries including Prayer, New Name, Bible Study (on HT), Outbound Calls, and Hand-in-Cloth.³³ CR's HT ministry began with a Bible study led by Whitaker and Jewell. New Name was birthed from the study. Fifteen persons attended the study. Most were from CR, however, others churches were invited to participate from January to March of 2008. As part of the study,

³¹ Eve's Angels, <http://www.evesangels.org> (accessed January 3, 2014).

³² Anne Rand, interview by author, Willow Creek Community Church, South Barrington, IL, January 25, 2013.

³³ Outbound Calls is a ministry where calls made to prostitutes advertised on-line to invite them out of the life. Hand-in-Cloth is an international ministry to bring dignity to women through a sustainable industry of working with textiles sold world-wide.

a prayer journey took participants to hotspots for sexual exploitation. During prayer journeys no one entered the strip clubs, but they established prayer ministries outside of the clubs.³⁴ Within six months CR led teams of women into the clubs. CR studied other models and “developed a training system and red light prayer nights.” By 2009 prayer nights were being held with 8-10 churches participating. CR is an Anglican church which partners with Parkview Community Church, a non-denominational church, and Wheaton Bible Church. Since Whitaker has experience in this ministry he has offered pastoral resourcing for leadership to neighboring churches working in the area of HST. Reflecting on his role in pastoral support Whitaker empowers and supports others who do this ministry. Whitaker reflects:

This church has a long history of working with people’s sexual issues. It is a very hard ministry...[and] spiritual warfare...is intense. You really feel that when you step out in this...[and you] have to press through...the spiritual component. Two to three times a week I am supporting leaders by phone to find out what they were going through...volunteer recruitment...fundraising...prayer...thinking through ministry structure. This ministry is led by super passionate...[persons who] reach the marginalized. These are “20 somethings” who may not have ministry skills, however, they take the lead [in this]...healing ministry. About 70% of our ministry is pioneering new works. The rest is pastoral. I don’t consider leadership in this area needs to be a specific gift-set.³⁵

According to Whitaker, successful ministries in HST need to have the “staff on board” to “sustain” the ministry and lessons are learned by “making mistakes.”³⁶ At CR, the senior pastoral staff envisioned the human trafficking ministry in mobilizing the gifts of church members to minister to the poor.³⁷

³⁴ Dawn Herzog Jewell, interview by author, Wheaton, IL, January, 2013.

³⁵ Whitaker, interview.

³⁶ Whitaker, interview.

³⁷ Whitaker, interview.

New Name is an ecumenical ministry which builds relationships with women in the sex industry to invite them “out of the life.” The ministry strategy requires first prayer and then visits to strip clubs to meet and develop relationships with women in the sex trade. This relational ministry has been successful and gotten four women in about five months out of “the life.” However, because they have a shortage of housing for HST women, they have referred several to *Refuge for Women* in Kentucky. No one at CR is permitted to visit strip clubs on Thursdays or Saturdays without attending the prayer meeting for three months prior to their first visit. Then, they are only permitted to go if they have attended the previous Sunday’s prayer session. HST is a dark evil and bad things happen when servants are not properly spiritually prepared or “prayed up.” If the prayer meeting has been cancelled then visits to the strip clubs are also cancelled.³⁸

Whitaker describes New Name’s strong relationship development as follows:

We develop relationships with the women, bouncers, and with those who work the front desk [at strip clubs and the various sex trade venues] both with those being exploited and those doing the exploitation. After a while the women get used to us coming, they don’t feel as threatened because this is not a sting operation.³⁹

Whitaker also described the New Name process. Relationships with women in the sex industry are built by empathizing, showing concern, and offering prayer. A sample conversation might be—“We know this is a tough job and we want you to know that we are a group of women that live in this community who care about you because we know this is not easy.”⁴⁰ The goal is to be relational. The conversation may continue with, “We

³⁸ Whitaker, interview.

³⁹ Whitaker, interview.

⁴⁰ Whitaker, interview.

see you and understand what this life is like.” After developing relationships, CR women have become “emboldened to pray” with sex trade working women. By building trust and asking for prayer requests, eventually the women disclose rationale for working in the sex trade. Some come to the conclusion that this is not how they want to live their lives. If a woman should say, “This is not what I want, I am only in this for a season,” this is an open door to discuss other alternatives. One woman reached this point. She said, “I want out of this and I need for you to help me to get out this week.” CR helped her exit and locate a residential restorative program. Her success story planted seeds and as the word spread eventually three more women also left. Gift bags are given to women in the sex industry. These bags contain homemade jewelry (another awareness raising side ministry) and contact information.⁴¹

Finally, CR ministers to women through Outbound Calls. They call women and girls prostituted on-line. They are looking for persons who appear to be exploited. Their goal is to establish relationships with the hopes of getting them out of the life. CR received training from a church in North Carolina and uses non-traceable phones. They follow a prescribed script and ask “How can I pray for you.” Few refuse the prayer, however, some call recipients “cuss them out.”⁴²

CR determined they wanted to be engaged in the fight against HST locally and globally. They identified Hand-in-Cloth, a FBO in India with whom they partner. Hand-in-Cloth takes used sari’s and makes blankets.⁴³ They take partnering seriously and have

⁴¹ Whitaker, interview.

⁴² Whitaker, interview.

⁴³ Whitaker, interview.

developed criteria for partners. CR’s partnership criteria which includes: 1) does the potential partner “uphold biblical norms of sexuality?” 2) do they “demonstrate resurrection values like healing, pastoral care, and also a belief in the power of the gospel to change lives to help these women to meet Jesus?” 3) do they provide a variety of opportunities for local outreach and not just fundraising and praying?, and do they 4) “promote education on Christian responses to sexual exploitation?”⁴⁴

CR has a well-developed theology of mission in HST. Their ministry is balanced and comprehensive. It includes persons serving on the front line with HST victims and support ministries such as jewelry-making for gift bags, and it is both local and global.

Chicago churches Willow Creek and The Church of the Resurrection are also engaged in Awareness Raising/Advocacy and Demand Reduction. While the Church of the Resurrection is engaged in a consortium (New Name) and invites women off the street, they rely on referring these women to established safe shelters and were not operating their own. Come to the Well discussed the possibility of opening a shelter and were making plans to visit Wellspring Living in Atlanta, GA to determine next steps.

IV. Communal Responses to HST—Case Studies

Communal responses to HST includes efforts by FBOs and NGOs to stop HST and to care for HST survivors. Churches often partner with FBOs. FBOs generally spearhead a niche ministry and are often birthed in churches but later spin off because of funding requirements, such as separation of church and state guidelines for federal aid, or

⁴⁴ Whitaker, interview.

the collaborative nature of the venture takes on an ecumenical and/or a communal flavor and the church determines they are no longer needed to lead/manage the process.

A. Atlanta Communal Response—Case Studies

1. Wellspring Living (WL)

Wellspring Living (WL) is a restorative residential care ministry for girls and women who have been sexually exploited.⁴⁵ When girls and women have been identified as having suffered sexual exploitation, and have been removed/released from sexual slavery or abuse, they may choose to live in the WL program for up to two years. This may seem like a long time, but short stays in residential restorative programs have proven to be less effective. WL's success rate is 92 percent. According to Mary Frances Bowley, WL success criteria is whether girls who run away will call WL to return for help.⁴⁶ This is very, very high. The average success rate for restoration is much lower with many dipping to 22 percent.⁴⁷ This means that of all females that stay at WL only 8 percent are re-victimized and return to "the life." Females that enter WL programs are assessed by clinical psychologists. They also receive both individual and group counseling. WL is offering a highly specialized ministry to sexually trafficked girls and women who are incredibly difficult clients who struggle with their identity. They, above all other agencies, are often sought out for advice and counsel on how to provide restorative care

⁴⁵ A short history of Wellspring Living can be found in Appendix E.

⁴⁶ Bowley, interview.

⁴⁷ WakePeopleUp.com "Survivors of Sex Trafficking Telling their Stories," accessed <http://www.wakepeopleup.com/survivors-of-sex-trafficking-share-their-stories/> on August 31, 2015. Transitions Global claims to have a high success rate of 79% and that most restoration models have 22%, though many do not track it.

to sexually exploited girls and women. That WL has been successfully caring for HST victims for over a decade is an incredible track record.

WL was birthed from 40 prayer warriors with a heart to help women in Atlanta. They noticed a repetitive theme. Even though needy women in Atlanta presented with a host of problems, each one had experienced sexual exploitation. Wellspring Living is a worthy case study of FBO partnering with churches and a multitude of other partners to offer restorative, residential care for minor victims of HST. WL began with residential programs for sexually exploited women until Governor Sonny Perdue and Atlanta Mayor Shirley Franklin requested that WL open a residential program for minors because Atlanta was a hotbed for CSEC.⁴⁸ Founding CEO, Mary Frances Bowley, and former Director of Women’s Ministries in an Atlanta congregation, began helping women in 1993. She quickly realized that sexual exploitation cannot be solved through bibliotherapy. Bowley remembers her work with an early survivor: “Nothing I’d encountered prepared me to help put back together the pieces of her broken life.”⁴⁹ Believing that lost hope is a deep wound that Christ can heal, Bowley soon found herself praying with 39 others. God had not intended women to be “raped for profit” and to have their lives shortened, living on average not more than seven years once they are sexually trafficked.⁵⁰ God’s Holy Spirit sowed in Bowley a “passion that would not let [her go]” as congregants ministered to women outside the walls of the church calling their

⁴⁸ Bowley, interview.

⁴⁹ Mary Frances Bowley, *The White Umbrella* (Chicago: Moody Publishers, 2012), 16.

⁵⁰ Mary Frances Bowley, On the Brink: Mary Frances Bowley at TedxPeachtree, <http://www.youtube.com/watch?v=NqqhjaBkPgc&feature=youtu.be> (accessed July 24, 2014).

nonprofit ministry, “Wellspring Living after the living water Jesus promised to the Samaritan woman at the well.”⁵¹

Wellspring Living has deep and vast experience in restoring sexual trafficking survivors. They share this wisdom and mentor churches, communities and cities through their *The White Umbrella Campaign* which is featured in chapter five on collaboration. The mentoring WL offers is sought after as evidenced by Come to the Well of Geneva, IL.

2. Street Grace (SG)

Street Grace (SG) was birthed from talks after a group of 200 clergy and lay persons met on the heels of the *Hidden in Plain View* study.⁵² This study provided Atlanta with data about the seriousness of the human sexual trafficking of children which is also known as CSEC or DMST. Overwhelmed about what the ecclesial response to HST should be, Rev. Dr. Scott Weimer remembers Atlanta Mayor Shirley Franklin and her encouraging words to the churches. Weimer remembered:

Mayor Franklin is an amazing political leader who sponsored an article (prompted by Stephanie Davis) that inspired me. She challenged the faith community by saying ‘This is your issue, because your prophets have things to say about things that are unjust.’ This was a big challenge. We still didn’t know what to do.⁵³

Weimer, senior pastor of North Avenue Presbyterian Church in the heart of Atlanta joined the fight against CSEC in front of his church. It is Weimer’s story which frames

⁵¹ Bowley, *The White Umbrella*, 17.

⁵² Priebe and Suhr, *Hidden in Plain View*.

⁵³ Weimer, interview.

the church's response to HST in this study. He helped churches to understand that they can all do something. Jimmy Carter's words ring true here. First study and understand the problem, then act.⁵⁴

The Rev. Dr. Robert Michael Franklin, Jr. is a prominent African-American voice in Atlanta who also addressed the 200 church leaders about fighting HST. As a professor of social ethics (Candler Theological Seminary) and an ordained minister (Church of God/American Baptist), Dr. Franklin provided clarity in the struggle of what churches were to do to curb HST. Exasperated, Weimer exclaimed to Franklin, "I have no idea what to do [to fight HST]!"⁵⁵ Dr. Franklin responded, "In the civil rights movement there were three kinds of leaders; inspirational, organizational, and grassroots. It took all three kinds of leaders to create a movement. Do what YOU can do!"⁵⁶ This assurance gave Weimer the affirmation to use his gifts, his inspirational voice, and connections to reach many. Street Grace was formed from these struggles.

As an ecumenical coalition of churches and FBOs fighting the injustices perpetrated on vulnerable children, SG's mission is to stop the sex trafficking of children. Since poverty is a risk factor for the sex trafficking of children, SG's mission strategy reaches beyond the usual protect, rescue, and restore options to stop it. Poverty stricken children are often hungry, and so, SG feeds them. Their goal in 2013 is "to eliminate the Commercial Sexual Exploitation of Children (CSEC)"—three initiatives were emphasized: 1) education—"Teacher Portal" for school staff training and a speaker's

⁵⁴ Jimmy Carter, *A Call to Action* (New York: Simon & Schuster, 2014), 3-4.

⁵⁵ Weimer, interview.

⁵⁶ Weimer, interview.

bureau for classes and PTA meetings, 2) “Feeding Vulnerable Children”, and 3) “Fathers Against Child Exploitation (F.A.C.E.)”—to develop a male focused program to mentor and disciple men.”⁵⁷

Rallying the faith-base of Atlanta, SG also seeks to connect and work alongside agencies and individuals working to stop DMST. The ecumenical and collaborative nature of SG is admirable. The collaborative efforts of SG are featured in chapter five.

3. Passion Conferences

The Passion City Church (PCC) began as a movement. The Passion Movement ministers to college aged persons. It has flourished into four components: 1) Choice Ministries—Bible Study at Baylor University,⁵⁸ 2) Passion Conferences and Tours, 3) a church plant, and 4) a record company—Passion or sixsteprecords based on 2 Samuel 6:13.⁵⁹ PCC is a relatively new church plant in Atlanta and has a small but growing congregation led by Pastor Louie Giglio, a charismatic theologian and preacher. Passion City Church was birthed out of the Passion Movement. Giglio’s passion to reach college students for Christ began with a Bible study and later morphed into conferences for college students and eventually a church. PCC sponsors national and world-wide Passion Conferences to connect college students with Jesus Christ. I attended Passion 2013

⁵⁷ Street Grace, “Initiatives,” Brochure for 2013.

⁵⁸ Jack Zavada, “Louie Giglio Biography,” About Christianity, <http://christianity.about.com/od/christiancelebrities/a/JZ-Louie-Giglio.htm/> (accessed September 17, 2014).

⁵⁹ Mark Geil, “What’s in a Label?: sixsteprecords,” *Christianity Today*, November 17, 2008, <http://www.christianitytoday.com/ct/2008/novemberweb-only/sixsteprecords.html/> (accessed September 17, 2014). Sixsteprecords records only Christian worship music for various Christian musicians such as David Crowder and Chris Tomlin.

Conference⁶⁰ at the Georgia Dome along with approximately 60,000+ college students from 2300 colleges and universities, 50 states, and 54 countries whose mission focus is human trafficking. In addition to this four day conference in Atlanta, PCC Church conducts one day “Passion Tours” in about 15-20 different cities annually.⁶¹

What drew me to the Passion 2013 conference was their missional focus: human trafficking. My interest lies in the church’s response to HST. As referenced earlier, none of the 35 informal conversations I had with college students indicated that they were actively engaged in human trafficking ministries in home or campus churches. Largely they had come to the conference to worship and socialize, but not necessarily to learn more about fighting human trafficking. However, the conference was a launch pad for awareness raising on the topic and networking.

The conference was visually, theologically, and missiologically inspiring. Staging professionals from the Georgia Dome utilized advanced technologies with specialized sound, lasers, and lighting to enhance performances. Christian musicians including Matt Redman, Dan Hall, David Crowder, Chris Tomlin, Brett Younker, Christy Nockles, Kari Jobe, and Kristian Stanfill led worship. Preachers and teachers wove together a theologically tight message to encourage faithfulness and service. They invited college students to engage in a prayer journey with nine prayer stations.⁶²

⁶⁰ The Passion 2013 Conference was entitled, “The Jesus Generation United for His Fame.”

⁶¹ Passion 2013 Conference, Atlanta, Georgia, January 1-4, 2013.

⁶² For details on the Passion Conference 2013 Prayer focus refer to Appendix F.

An impressive array of keynote speakers layered a strong theology of mission. Louie Giglio spoke about “Dry Bones”—that God’s breath sends us out.⁶³ Beth Moore described a God who rescues us from slavery as she reflected upon Passover and sanctification through the Eucharist.⁶⁴ Frances Chan’s message urged college students to trust God.⁶⁵ John Piper described Jesus’ liberating love and protection from fear.⁶⁶ And Judah Smith focused on community. His presentation was entitled “Power, Significance, and Validity of Community” (1 Pet. 2:1-10). Because God is in community (Gen. 1:26) we too are to be in community.⁶⁷

The featured human trafficking keynote speaker was *Gary Haugen*, President, CEO and founder of the *International Justice Mission* (IJM). Based on Micah 6:8, Haugen spoke of the need to rely on God who equips persons with five essential instruments: 1) “extravagant compassion, 2) moral clarity, 3) sacrificial courage, 4) persevering hope—tenacious hope, and 5) refreshing joy.”⁶⁸

A panel discussion on human trafficking was moderated by Louie Giglio. Panelists were: *Lee Colder-Elijah Rising*, *Gary Haugen-IJM*, *Steve Martin-Love 146*,

⁶³ Louie Giglio, “Dry Bones,” Presentations at Passion 2013 Conference, Atlanta, GA, January 1 and 4, 2013.

⁶⁴ Beth Moore, Presentation “Sanctification Cup,” Passion 2013 Conference, Atlanta, GA, January 2, 2013.

⁶⁵ Frances Chan, Presentation Passion 2013 Conference, Atlanta, GA, January 2, 2013.

⁶⁶ John Piper, Presentation at Passion 2013 Conference, Atlanta, GA, January 3, 2013.

⁶⁷ Judah Smith, “Power, Significance and Validity of Community,” Presentation at Passion 2013 Conference, Atlanta, GA, January 3, 2013.

⁶⁸ Gary Haugen, Keynote Address on Human Trafficking, Passion 2013 Conference, Atlanta, Georgia, January 2, 2013.

Brad Miles-*Polaris Project*, Mary Frances Bowley-*WL*, John Bryson-*Safe Harbor Law*, John Richmond-*Department of Justice*, IL, Mark Wexler-*Not For Sale*, Beth Redman-*A21*, Leif Coorlim, *CNN Freedom Project*, and a representative from *As Our Own*, India.⁶⁹

To raise awareness about human trafficking, the Passion 2013 Conference provided resources for students to connect in missional outreach. The Passion Movement partnered with the *END-IT* movement along with other coalition partners—Polaris Project, Free the Slaves, Not for Sale, World Relief, World Vision, Love 146, A21, Made in a Free World, and the IJM. Students took selfies with a red X drawn on their hands or bodies and sent the images to the *End-IT* movement. This gesture symbolized bringing an end to the estimated 27 million slaves world-wide. Submitted photos were posted “real-time” on a multi-dimensional electronic sign outside of the Georgia Dome. The *END-IT* movement asked participants to raise awareness by wearing their black shirts with the red X, to take an on-line pledge, “I’m in it, to end it!” to fight for freedom and to “shine a light on slavery.” Their website asked participants to raise awareness to “be the billboard, spread the word, and download the toolkit.”⁷⁰

The goal set for the conference was to raise \$3 million to fight human trafficking. These funds were earmarked to support the following ministries: 1) *Bombay Teen*

⁶⁹ Passion 2013 Conference panelists--Elijah Rising--elijahrising.org; International Justice Mission--ijm.org; Polaris Project--polarisproject.org; Wellspring Living--wellspringliving.org; for safe harbor laws see polarisproject.org; Department of Justice--justice.gov/archive/olp/human_trafficking.htm; Love 146--love146.org; Not for Sale-- notforsalecampaign.org; CNN Freedom Project--thecnnfreedomproject.blogs.cnn.com; As Our Own--asourown.org.

⁷⁰ End It Movement, “Mission,” http://www.enditmovement.com/#together_we_can/ (September 18, 2014).

Challenge, 2) *Free the Slaves* in India where 200 were born into slavery, 3) *Out of Darkness*— an Atlanta ministry to invite prostitutes off the streets, 4) *Atlanta Rescue and Restore* and 5) *Tiny Hands International* on the borders of Nepal. College students donated 26,080 towels and 158,000 pairs of socks for the homeless, and raised \$3.3 million to fight human trafficking.⁷¹

Passion City Church, sponsor of the Passion 2013 Conference, shares an extensive prophetic voice as it offers Christ on a high-tech stage to thousands of college students. The church relates to the conference as a launch pad for ministry. The intentional design of the conference draws students from every state to the Georgia Dome. Students attend because they are invited by friends or through college ministries. And PCC takes their show on the road, to offer an abbreviated form of the Georgia Dome experience nationwide. Though some students stumbled upon HST as a mission focus by happenstance, the PCC detail-oriented conference planning team articulated the dire needs for HST ministry with clarity. The HT theme was front and center with extreme intentionality, as evidenced by Gary Haugen, CEO of IJM as the keynote speaker and an extensive array of expert panelists comprised of seasoned and experienced HST ministry practitioners. From the music to the incredible number of their hospitality team, PCC made every effort to persuade and impact this generation to pick up their cross and to follow Christ, particularly through ministry to folks impacted by HST. College students were encouraged to read *The White Umbrella* book, to take a stand against HT, to engage

⁷¹ Zavada, "Louie Giglio Biography."

in ministry to stop HT, to financially support PCC's efforts to stop HT, and to lift the matter up in prayer.

4. Lobbying and PSA's

Two advocacy ministries promote collaborative partnering: *DMST Lobby Day* and the *Georgia's Not Buying It* public service announcement (PSA). Both provides a vehicle for churches to become engaged in not only advocacy, but in raising awareness about human trafficking. Each of these advocacy ministries began as grass roots efforts.

For the past several years, three agencies have sponsored *DMST Lobby Day: A Future Not a Past (FNP)*, *Wellspring Living*, and *Street Grace*. Held in the Historic Freight Depot near the Georgia State Capitol Building, CSEC advocates meet to lobby legislators. Beginning at 9:00 A.M. lobbyists listen to keynote speakers and visit senators and representatives. The goal of *DMST Lobby Day* is both "to thank our elected officials for their past support in the fight against the commercial sexual exploitation of children,⁷² and to encourage a "grassroots mobilization of the community to express our voices on behalf of those that do not have a voice."⁷³

According to Rev. Chris Hannum the event grew from approximately 70 attendees in 2007 to 700 in 2013 despite rainy weather. He related a disparaging experience during his first *DMST Lobby Day* visit when he visited a legislative representative who had two gorgeous blondes on his arms. One woman was a former

⁷² *DMST Lobby Day*, Invitation, Atlanta, GA, 2013.

⁷³ Beth Clymer, "Be a Voice for Those Who Don't Have One—Atlanta Lobby Day, 2012." *Innocence Atlanta* website, <http://www.innocenceatlanta.org/2012/01/lobby-day-2012/> (accessed September 16, 2014).

dancer, and the other woman was a UGA student. Though the women were conservatively dressed and wearing crosses, the legislator “never looked at their faces, just at their breasts.” Hannum reported “[t]his made me realize how sexualized women are!”⁷⁴ Trying to make sense of this episode, Hannum discussed the historical backdrop. Business was sometimes conducted by Atlanta “movers and shakers” at a strip club known as the “The Gold Club” where city council members and pro-football players congregated. Perhaps the voyeurism and strip club attitude infused the legislative body.

In 2014, *DMST Lobby Day* speakers cited statistics reported by various governmental officials who are engaged in stopping CSEC. Clergy members offered intercessory prayers for the sexually exploited, CSEC survivors, and rescue and restoration care workers. In solidarity, participants wore black with purple scarves. Each left the Historic Freight Depot for the capitol with letters in hand for their legislators.⁷⁵

“*Georgia’s Not Buying It*—[is a] Campaign to Stop “Underage Sex Trafficking.”⁷⁶ It is proactive in changing the cultural environment of the sexual exploitation of underage girls in Georgia by using two avenues: a PSA and by raising awareness via “notbuyingit.org.” Matchstic, the company who designed the ad campaign, reflected on their challenge:

Supply and demand and simple economics. Studies show that most men involved in purchasing underage sex are not who you think they are. Disturbingly, they’re “everyday guys” who make excuses to justify their behavior. The problem

⁷⁴ Hannum, interview.

⁷⁵ Lairalaine White. YouthSpark Ambassador. “Lobby Day 2014 Highlights!” April 8, 2014, <http://www.youth-spark.org/lobby-day-2014-highlights/> (accessed September 16, 2014).

⁷⁶ *Georgia’s Not Buying It*. “Stop Underage Sex Trafficking.” <http://notbuyingit.org/> (accessed September 16, 2014).

was simple: create a campaign that will raise public awareness and reduce demand for the sex trafficking of children in Georgia.⁷⁷

A key guiding principle driving the ad campaign is the understanding that the problem is not just isolated to CSEC criminals but that it permeates all aspects of the community. Rather than it being someone else's problem, Georgia is viewing CSEC as "our problem," with the expectation that it is the community that can put a stop to CSEC.⁷⁸

Atlanta's HST prevention strategies target male sports enthusiasts with a PSA entitled *Georgia's Not Buying It*, to discourage the purchase of sex with minors. Narrated by sports announcer Ernie Johnson and professional athlete: Tim Hudson of the Braves, Devin Harris of the Hawks, and Harry Douglas of the Falcons, urge men to "not buy it [sex from minors]."⁷⁹ This 30 second PSA features neon signs behind each speaker which read: "She looked 18; She needed the \$\$; It was only for the weekend," informing the audience that DMST is not just an infrequent, isolated event and that they want the criminals to know that they condemn CSEC. The ad ends with "I am not buying it" and "*Georgia's not buying it.*" An effective double entendre. They are not buying it—it is not a wise practice, do not waste money on this. In addition to the PSA video clip for television, electronic billboards and signage are visible throughout Atlanta. Sponsors of the *Georgia's Not Buying It* campaign were: youthSpark, Governor's Office for Children and Families, Matchstic and the Georgia Bureau of Investigation, and Whiteboard. The

⁷⁷ Matchstic, "Case Studies: Georgia's Not Buying It," <http://matchstic.com/work/case-studies/gas-not-buying-it/> (accessed September 16, 2014).

⁷⁸ Matchstic, "Georgia's Not Buying It,"

⁷⁹ *Georgia's Not Buying It*, Public Service Announcement (PSA), <https://www.youtube.com/watch?v=EqBoThjeuyk/> (accessed September 16, 2014).

Georgia's Not Buying It sponsor, Whiteboard, is a creative agency with a public theology of justice and working toward The benefit of the “common good.”⁸⁰

The *Georgia's Not Buying It* website invites men to stop CSEC by pledging to:

- Walk in integrity by not purchasing sex.
- Exhibit courage by raising awareness, speaking out against CSEC, and reversing today’s distorted perception of sex.
- Leave a legacy by mentoring the next generation to walk in integrity and exhibit the courage to eradicate CSEC from the face of the earth.⁸¹

In addition to the pledge, stronger words warn would-be criminals. This is not a problem of internationally based sex trafficking, but, rather the trafficking of Georgia’s children. The *Georgia's Not Buying It* website emphasizes the necessity for citizens to join the fight against the sexual exploitation of children.

The [Georgia] Attorney General is joining forces with law enforcement and non-profit advocates to take a stand against criminals who purchase sex from children. If you are buying, beware. Your secret is out. Georgia isn’t buying the lie.⁸²

Men who desire to fight CSEC are encouraged to support SG, an ecumenical ministry fighting CSEC. Finally, lists of resources and a tip line for men to learn more about the cause and to report abusers of CSEC appear on the *Georgia's Not Buying it* website.

DMST Lobby Day and the *Georgia's Not Buying It* PSA are two examples of a coalition of churches, a residential restorative care ministry for HST survivors, and a

⁸⁰ Whiteboard, “Empowers [Christian] Visionaries to Lead Meaningful Brands.” <http://whiteboard.is/> (accessed September 16, 2014). Whiteboard works with “enlightened entrepreneurs...organizations that have a conscience; the notion that doing right by others outweighs the bottom line, faith communities who move through grace and search for every opportunity to spread the love of Jesus Christ, Heroes and Heroines...[who] dirty their hands with the problems of others, and Scholars and Educators who see possibilities in every person....”

⁸¹ *Georgia's Not Buying It*, Public Service Announcement (PSA).

⁸² *Georgia's Not Buying It*. “Stop Underage Sex Trafficking.”

combined grassroots and governmental agency to stop HST. *DMST Lobby Day* provides an avenue to influence legislators to continue the hard work of designing effective laws to fight HST. The PSA raises awareness in the community to stop the demand for sexually trafficked women. Both are avenues of advocacy where the key stakeholders in the fight against HST bring the problem to the community at large to ensure effective legislation is passed to prevent HST, protect persons at risk for HST or embroiled in HST, and to prosecute traffickers, pimps, and johns.

B. Chicago Communal Response—Case Studies

1. Salvation Army (SA)

The Salvation Army (SA) is a key HST stakeholder in Chicago with their STOP-IT program. Their pivotal role has guided the fight against HST by establishing a collaborative partnership within the city. They chair an HST task force called Partnership to Rescue Our Minors from Sexual Exploitation (PROMISE), provide residential restoration care through Anne’s House, offer educational seminars for schools and agencies, and assist law enforcement by providing social workers to screen and identify sexually trafficked persons.

Pilar Dunning, SA’s STOP-IT Program Manager, described the SA’s fight against HST as two-fold: the STOP-IT program which is the overall initiative to stop HST, and PROMISE, a Chicagoland coalition to stop HST.⁸³ In a *Social Work and Christianity* article entitled “Outreach Collaboration and Services to Survivors of Human Trafficking:

⁸³ Pilar Dunning, interview by author, Chicago, IL, January 14, 2013.

The Salvation Army's STOP-IT Program's Work in Chicago," Erin Knowles Wirsing elaborates on this ministry.⁸⁴ With Psalm 10:12-15 ("punish the wicked...don't ignore the helpless...defend the orphan")⁸⁵ as their theological basis to help the poor and hold the wicked accountable, the SA desires to stop HST. Proselytizing is not their goal.⁸⁶ SA's theology provides the backdrop for in-depth abolitionist ministry. They offer a variety of victim services, such as:

crisis intervention, criminal justice system-based advocacy, emotional and moral support, employment assistance, family reunification, housing advocacy, legal services, ongoing case management, protection/safety planning, and social service advocacy.⁸⁷

The SA provides a "Comprehensive Service Model" of "client-centered, trauma-informed ...[with] wrap-around services."⁸⁸ These care plans are driven by clients who understand the parameters of their trauma. One of the issues of HST survivors is that they often need more care than one could imagine would be necessary, such as, protection, legal, housing, employment, education, decision making, and establishing healthy relational boundaries).

Identified as an "embedded service provider," the SA partners with LE. They sit along with LE and other major stakeholders in the fight against HST at coalitional and task force tables, such as PROMISE and The Cook County Human Trafficking Task Force, to establish team strategies and initiatives. Wirsing describes this "uncommon"

⁸⁴ Erin Knowles Wirsing, "Outreach, Collaboration and Services to Survivors of Human Trafficking: The Salvation Army STOP-IT Program's Work in Chicago, Illinois," *Social Work & Christianity* 39, no. 4 (2012): 466-480.

⁸⁵ New Living Translation.

⁸⁶ Erin Knowles Wirsing, "Outreach, Collaboration and Services," 469.

⁸⁷ Wirsing, "Outreach, Collaboration and Services," 470.

⁸⁸ Dunning, interview.

partnership explaining that historically it has been rare for LE to seek the help of social service agencies.⁸⁹ As an “embedded service provider” the SA is routinely invited by LE to participate in “planned takedowns and busts” and “to be present on-site or on-standby for...large local and federal operations targeting sex-trafficking rings.”⁹⁰ Most referrals received originate from LE, and the others come from the STOP-IT hotline. Potential HST victims are assessed by social workers who offer services. In 2011, 79 victims received this comprehensive care and an additional 109 persons were offered but refused services.⁹¹ The SA also educates. Seminars and trainings available from the SA include:

Building Effective Relationships with At-Risk Youth; LBGTQ Trafficking Victims; Case Studies; Current Trends in Labor Trafficking; Forensic Interviewing; Human Trafficking Laws in Illinois; Criminal, Civil, And Victim’s Rights; Building Strong Cases for Prosecution; Identifying and Responding to Medical and Psychological Needs of Victims of Trafficking; Building Child Welfare Response to Child Trafficking; Opportunities and Challenges; Challenges Facing Immigrant Victims of Crime; and Ending the Demand for Sex Trafficking.⁹²

The SA addresses current needs which can lead to ministry objectives to fight HST.

The SA has a unique partnering relationship with the United States government through a grant to establish PROMISE a HT task force. As a church and a charitable agency with a proven track record with marginalized persons, the SA is recognized as having the organizational structure, expertise, and flexibility to provide immediate crisis care for persons in need. They employ social workers and pastors and address spiritual

⁸⁹ Wirsing, “Outreach, Collaboration and Services,” 474.

⁹⁰ Wirsing, “Outreach, Collaboration and Services,” 474-475.

⁹¹ Wirsing “Outreach, Collaboration and Services,” 470.

⁹² Wirsing, “Outreach, Collaboration and Services,” 476

and social needs of persons in their ministries. The Chicago SA STOP-IT initiative offers HST prevention, protection, and intervention services. Their comprehensive educational offerings service public schools and churches, and they assist LE to identify sexually trafficked victim which requires agency agility to respond to urgent needs.

2. Chicago Alliance Against Sexual Exploitation (CAASE)

CAASE is an NGO focused on “Ending Harm, demanding Change” accomplished through “prevention, policy and advocacy, community engagement, and legal services.”⁹³ This NGO focuses on one aspect of prevention, demand reduction. In part CAASE works to reduce demand with educational curriculum written for secondary students to curb sexual exploitation.⁹⁴ Caleb Probst, CAASE Education Outreach Associate, teaches young men ages 14-18 using CAASE’s curriculum “Empowering Young Men to End Sexual Exploitation: A Curriculum for High School Boys”—in four lessons.⁹⁵ In addition to this free workshop for high school students CAASE also offers classes on: 1) Human Trafficking, 2) Consent, 3) Masculinity, 4) Pimping, and 5) Sexual Harassment workshops.⁹⁶

In Policy and Advocacy CAASE strives to hold exploiters accountable to:

⁹³ Chicago Alliance Against Sexual Exploitation (CAASE), “Our Work,” <http://caase.org/our-work/> (accessed December 28, 2014).

⁹⁴ CAASE, “Our Work.”

⁹⁵ Caleb Probst, Chicago Alliance Against Sexual Exploitation (CAASE), interview by author, January 14, 2013.

⁹⁶ Chicago Alliance Against Sexual Exploitation (CAASE), “Empowering Young Men to End Sexual Exploitation,” <http://media.virbcdn.com/files/18/FileItem-270049-WorkshopsForStudents.pdf> (accessed December 28, 2014).

increase legal and social accountability for perpetrators of harm, especially sex traffickers, pimps, people who buy sex, and those who commit sexual assault...[and]...promote[s]...support for services and resources for survivors. CAASE advises law enforcement, policy makers, and other stakeholders on best practices relating to sex trafficking, prostitution, and rape.⁹⁷

CAASE engages the community to fight sexual exploitation through “Lectures and Presentations” and the “Arts and Awareness—Theatrical Events, Film Screenings and Festivals, End Demand Poster Campaign,” and “Research and Toolkits.”⁹⁸ CAASE’s work on “Policy and Advocacy” heads up the “End Demand Illinois (EDI)” campaign to stop repetitive arrests of prostituted women, to define them instead as “survivors of the sex trade” and provide victim services.⁹⁹ Their legislative policy successes include PA 98-1013, which provides funding for HST and prostitution survivors and to assist LE, and PA 97-0267, which is known as the Illinois’ Justice for Victims of Sex Trafficking Crimes Act. This law allows sex trafficking records to be expunged and HST persons to be considered as victims versus criminals.¹⁰⁰ CAASE also provides pro bono legal aid for victims of sexual exploitation and assists in gaining “Civil No Contact Orders.”¹⁰¹

CAASE provides a concise annotated bibliographic resource on sexual exploitation at (caase.org). Resources listed are authored by CAASE and others and include detailed academic research, reports, non-fiction, fiction, documentary films,

⁹⁷ CAASE, “Our Work.”

⁹⁸ Chicago Alliance Against Sexual Exploitation (CAASE), “Community Engagement,” <http://caase.org/community-engagement/> (accessed January 4, 2014).

⁹⁹ Chicago Alliance Against Sexual Exploitation (CAASE), “Policy and Advocacy,” <http://caase.org/policy-and-advocacy/> (accessed December 28, 2014).

¹⁰⁰ CAASE, “Policy and Advocacy.”

¹⁰¹ Chicago Alliance Against Sexual Exploitation (CAASE), “Legal Services,” <http://caase.org/legal-services/> (accessed January 4, 2014).

screen plays, demand reduction curriculum, blogs, websites, and toolkits for communities and religious organizations (Catholic, Jewish, Orthodox Christian, Muslim). Additional toolkits are written for high school coaches, college students, massage therapists, men, teachers, writers, mental health practitioners, and parents and guardians.¹⁰² In addition to simply supplying others with a list of resources they generate resources by conducting research on topics related to sexual exploitation, such as “*Our Great Hobby*”: *An Analysis of Online Networks for Buyers of Sex in Illinois* by Janson, Durchslag, et al,¹⁰³ and *Deconstructing the Demand for Prostitution* by Durchslag and Goswami.¹⁰⁴ Finally, a community resource listed on the CAASE website under toolkits entitled *Demand Change: 100 Steps toward Ending Sexual Exploitation* is a goldmine of ideas for churches or communities seeking to stop HST. This excellent resource lists tens of ways to reduce demand under each of the following topics: “Commercial Sexual Exploitation in Chicago, Addressing the Demand, International Sex Trafficking, Commercial Sexual Exploitation of Children, Sex Tourism, Internet Exploitation, Pornography, Rape Culture, Child Sexual Abuse, and Sexual Harm and Rape.”¹⁰⁵ Any of these suggestions in this

¹⁰² Chicago Alliance Against Sexual Exploitation (CAASE), *Demand Change: 100 Steps Toward Ending Sexual Exploitation*, under “toolkits,” <http://media.virbcdn.com/files/37/FileItem-270258-100WaysFull2012.pdf> (accessed September 9, 2015).

¹⁰³ Rachel Durchslag, et al. *'Our Great Hobby': An Analysis of On-line Networks for Buyers of Sex in Illinois* (January 2012) Chicago Alliance Against Sexual Exploitation (CAASE). Chicago, IL, http://media.virbcdn.com/files/8b/dba0efa619423c1e-Version2_Web_OurGreatHobby.pdf (accessed September 9, 2015).

¹⁰⁴ Rachel Durchslag and Samir Goswami, *Deconstructing the Demand for Prostitution: Preliminary Insights from Interviews with Chicago Men Who Purchase Sex* (May 2008) Chicago Alliance Against Sexual Exploitation (CAASE). Chicago, IL, <http://media.virbcdn.com/files/40/FileItem-149406-DeconstructingtheDemandForProstitution.pdf> (accessed September 9, 2015).

¹⁰⁵ CAASE, “Demand Change: 100 Steps Toward Ending Sexual Exploitation.”

brochure might become a ministry option to stop HST. CAASE is an invaluable resource to fight sexual exploitation.

In summary, CAASE seeks to reduce demand for sexual exploitation. This NGO determines what drives the demand for sexual exploitation in order to strategize and implement proactive practices to stop this demand. Since the majority of sexual exploitation is males exploiting females, CAASE focuses on encouraging and motivating men who sexually exploit women to change their behavior and they encourage men and all persons to help stop this cycle of violence. In contemplating how to stop HST, a male colleague confided, “What it will take is to stop men using prostitutes.” This is but one portion of CAASE’s goals to stop the demand for sexual exploitation. They research how, why, and where sexual exploitation happens to understand the full scope of the problem in order to determine effective ways to stop this demand.

Actively engaged in demand reduction, CAASE raises awareness by conducting original research, educating others, such as writing curriculum to stop demand, providing tool kits for schools and churches and providing speakers. Another approach is their legal initiative which focuses on effective legislation and legal counsel for persons in need. Finally, they provide a list of resources on sexual exploitation. Their initiatives deal with identity issues, for example mostly of traffickers, pimps and johns, and encourage collaborative partnerships as they encourage others to join them in the fight against sexual exploitation through engagement in *End Demand*.

V. Establishing a Game Plan to Fight HST: Prevent, Protect, Prosecute and Partner

Prevention, Protection, Prosecution and Partnership are four ways to stop HST recommended by the Trafficking Victims Protection Act (TVPA 2000) and the Trafficking Victims Protection Reauthorization Act (TVPRA 2010).¹⁰⁶ Originally, HST legislation known as the TVPA 2000 prescribed three core elements to combat human trafficking, commonly referred to as the 3-P's—*Protection, Prevention and Prosecution*. Legislation did not garner the expected results as it only led to a few prosecutions. And so, the TVPRA 2010 added a fourth “P” to the list: *Partnering*.¹⁰⁷

With each re-authorization of the TVPRA legislation, federal funding has been made available in part to establish coalitions or task forces in communities where major stakeholders strategize how to fight against trafficking. Involved are local governing agencies, faith-based groups, and NGOs who work collaboratively in prevention and rescue care. The federal government has established 42 task forces funded by the Federal Bureau of Assistance. This effort has frustrated some who believe that non-Protestant agencies were discriminated against for funding and that agencies which received funds were not necessarily following “best practices” in fighting trafficking.¹⁰⁸ Churches are engaged in ministries to *Prevent, Protect, and Partner* in the fight against HST and they

¹⁰⁶ These 4-P's (Prevention, Protection, Prosecution, Partnership) have been established by the Trafficking Victims Reauthorization Act (TVPRA, 2000, 2010).

¹⁰⁷ Jennifer Nguyen, “The Three Ps of the Trafficking Victims Protection Act: Unaccompanied Undocumented Minors and the Forgotten P in the William Wilberforce Trafficking Prevention Reauthorization Act,” *Washington and Lee Journal of Civil Rights and Social Justice* 17, no. 1 (2010):187, 222, <http://scholarlycommons.law.wlu.edu/crsj/vol17/iss1/11> (accessed January 23, 2014).

¹⁰⁸ Yvonne Zimmerman, Yvonne. *Other Dreams of Freedom* (New York: Oxford University Press, 2013), 128-158. Zimmerman argues that TVPA legislation aligns with a Protestant morality. This morality insists that sex belongs within heterosexual marriage or that it is “bad sex” and therefore financially discriminates non-Protestant anti-trafficking efforts.

support LE whose role in part is to *Prosecute* traffickers and pimps. The rest of this chapter will be dedicated to examining how churches and communal groups are responding to HST in areas of *Prevention* and *Protection*. Collaborative partnerships is the thematic topic of chapter five.

A. Prevention

How do communities go about the business of preventing HST? It appears to be a complex on every level. The ministry options I have presented so far, as represented in Diagram 1 and Diagram 2¹⁰⁹ identify potential ministry options, however, they alone are insufficient because it takes sustained engagement and discussion within the community to comprehend how HST presents itself, the problems it poses, and potential unmet needs. Understanding problems of HST helps to identify effective missional thrusts. The root causes and consequences, or end result of HST vulnerabilities shown in Table 3 provide projected ministry options. Table 3 —“HST Problems, End Results, and Projected Ministry Vision/Mission” reviews the root causes and results of HST enumerated in Diagram 1 in chapter one, and goes a step further to analyze this information and to project missional goals for churches to stop HST. Each problem is a worthy ministry focus to end HST.

Both churches and para-churches respond to *economic* vulnerabilities by following the biblical mandate to minister to the poor, an issue still on the ecclesial radar.

¹⁰⁹ Diagram 1, “Understanding Vulnerabilities of Sexually Trafficked Girls and Women Problem Tree” is located in chapter one. Diagram 2, Sex Trafficking Survivor Needs” is located earlier in this chapter (3).

Table 3: HST Problems, End Results, and Projected Ministry Vision/Mission

Problem	End Result	Projected Ministry Vision/Mission
Economic	Resource Poor	Create Jobs; Care for the Poor; Empower Self-help
Relational	Isolation	Strengthen Community/Networks/Trust/Love
Psychological	Emotional Fragility	Christian Counseling
Physical	Serious Illness/Death	Rescue, Shelter, Restorative Care
Cultural	Society Ripe for HST	Reduce Demand; Social Change in Sexual Culture
Political	Encourages HST	Public Policy and Legislative Changes

Resource-challenged individuals receive help in multiple ways such as employment services, meals, and other basic needs. Atlanta churches have targeted child hunger reduction to reduce human trafficking risks for children. Poverty drives desperate people to take extreme measures and makes children vulnerable for HST.¹¹⁰ In response to economic concerns, Willow Creek Community Church hosts a job fair, and provides employment counselors and legal consultations.¹¹¹

Communal agencies in Chicago, specifically Heartland Alliance and anti-abolitionist agency known as The Night Ministry, assist people economically. Heartland assists homeless persons to find shelter and jobs.¹¹² The Night Ministry provides housing

¹¹⁰ Street Grace Coalition Meeting, North Avenue Presbyterian Church, April 18, 2013.

¹¹¹ Willow Creek Community Church, "Willow Creek Care Center," South Barrington, IL, <http://www.willowcreekcarecenter.org/> (accessed February 27, 2015).

¹¹² Heartland Alliance, <http://www.heartlandalliance.org/> (accessed March 11, 2015).

and healthcare for the homeless population.¹¹³ Also, The Dream Catcher Foundation provides health services, and educational assistance to equip and prevent youth from being sexually trafficked.¹¹⁴ Likewise Atlanta aids HST survivors economically. WL's Empowered Learning Program recognizes that girls who graduate from their girls' rescue and restore residence need assistance getting jobs and managing a budget prior to living independently.¹¹⁵ YouthSpark prevents HST by reducing demand with their "Future Not a Past" initiative and provides survivors to educate others of the dilemmas of HST through YouthSpark Voices and provides counseling for sexually trafficked persons.¹¹⁶

Churches excel in developing and encouraging *relational* community. Robert Wuthnow calls congregations "caring communities" with priorities of establishing and growing trust and love.¹¹⁷ Sex trafficking is devastating and severs relationships. Relationships God had intended for good are manipulated, inverted and distorted by evil forces. Therefore it is true that simply because churches regularly worship, fellowship, they provide trusted safety nets that work against HST. Those vulnerable to sex trafficking are often disconnected, marginalized, and without family or community ties. Pimps seek to exploit these lost, listless, and desperate souls. Persons with strong connections and solid family and communal ties are at lower risk for being trafficked.

¹¹³ The Night Ministry, <http://www.thenightministry.org/> (accessed March 11, 2015).

¹¹⁴ The Dream Catcher Foundation, <http://thedreamcatcherfoundation.org/> (accessed March 10/11, 2015).

¹¹⁵ Wellspring Living, <http://wellspringliving.org/> (accessed July 24, 2014).

¹¹⁶ YouthSpark, "Programs to Stop Child Sex Trafficking," <http://www.youth-spark.org/learn/our-programs/programs-to-stop-child-sex-trafficking/a-future-not-a-past/> (accessed March 11, 2015).

¹¹⁷ Wuthnow, *Saving America?* 94, 240-242, 256-257, 276.

These fractured relationships take many forms often beginning with the betrayal of formerly trusted friends and/or family members who sell them into sexual slavery. Examples of communal networking are found in Street Grace where a coalition of churches in Atlanta work together to prevent HST and in PROMISE, a task force of multiple agencies, operated in Chicago via the Salvation Army.

The *emotional fragility* of trafficked persons is frightening; their extreme psychological problems are outside the scope and expertise of most pastors, however, larger churches such as WCCC offers mental health counseling at their Care Center. Rescue care givers quickly find themselves aligned with Mary Frances Bowley, former Director of Women’s ministries in her local church and former CEO of Wellspring Living. Professional Christian counseling is imperative and Wellspring Living offers both individual and group counseling for residents in their restorative residential program.¹¹⁸ Being physically released or rescued from sexual trafficking may not mean complete release. Grant and Ludlin in *Hands that Heal* dedicate this text to teaching the faith community how to provide rescue care for sexually exploited women. They even dedicate a chapter to the psychological needs of HST survivors.¹¹⁹ However, Bowley recognized that HST is not a problem solved solely by self-help books.¹²⁰ Trained professional clinicians are needed and churches may elect to partner with established,

¹¹⁸ Bowley, interview.

¹¹⁹ Carlson, et al, “Understanding the Psychological Needs of Survivors” in *Hands that Heal: International Curriculum to Train Caregivers of Trafficking Victims*, edited by Beth Grant and Cindy Lopez Hudlin, (Springfield, MO: Life Publishers), 183-216.

¹²⁰ Mary Frances Bowley, Presentation *The White Umbrella Campaign*, Stonecreek Church, Milton, GA, April 19, 2013.

reputable, social service agencies in this highly specialized field. Perimeter Presbyterian Church is one that found a niche working towards this goal through the Wounded Heart ministry focusing on the emotional needs of survivors of sexual abuse.¹²¹ In the psychological realm there is much more labor to be done in the vineyard.

Physical stressors of sexually trafficked women reduce their life expectancy. “Once girls enter the sex industry, their average life expectancy is seven years, with homicide and AIDS being the top killers.”¹²² Adult prostitutes working the streets rarely live past the age of thirty-four.¹²³ Serial sexual encounters place women at risk from exposure to STI’s, HIV-AIDS, pregnancies, possible abortions, drug addiction, and violence. Untimely deaths occur from both physical issues and psychological pain. Rescuing girls and women from the grips of HST and restoring them opens many doors for churches to minister through various aspects of the recovery phase such as opening or partnering with others to provide residential shelters catering specifically to the needs of trafficked girls and women, providing medical care, and offering avenues for women to leave the sex trade. Though some churches may offer clinics, most are offered through NGOs, FBOs, and medical care facilities. The Dream Catcher Foundation in Chicago

¹²¹ Perimeter Presbyterian Church, “Wounded Heart Ministries,” John’s Creek, GA, <http://www.perimeter.org/pages/add-1-ministries/care-counseling/wounded-heart/> (accessed February 28, 2015).

¹²² CNN, “A Heavy Toll for the Victims of Human Trafficking,” by Mariano Castillo and Adriana Hauser, (August 26, 2013) <http://www.cnn.com/2013/08/25/us/miami-sex-trafficking/> (accessed February 28, 2015); and TVPA.

¹²³ Paul W. Herbert, C.AT.C.H. Court, Franklin County Municipal Court, Columbus, OH. April 5, 2012.

does provide health services for persons in HST survivors and those “at-risk” for HST including general check-ups and STS/AIDS testing.¹²⁴

Culturally churches can reduce demand for HST and encourage social change in our sexual culture. This is an enormous, long-term missional ministry strategy. The church is an entity with a heart for the dignity of all people which can keep this initiative rolling. What needs to be done is a matter of interpretation but might include: critiquing how women are portrayed in the media, producing healthy media, fighting pornography and sexual addiction, emphasizing the value of women, and modeling healthy male/female roles and sexual relationships. The Church of the Resurrection has posted a blog authored by Ked Frank, a successful Director of *Refuge for Women*, that guides men to change the cultural exploitation of women. This involves changing attitudes and behaviors around male and female roles. Frank defines the problem as men who lack commitment to God, who rationalize the use of pornography, strip clubs, and prostitutes, and who believe that women self-select these jobs. He counsels men to make cultural changes to: “**honor women**” by not “supporting the industry,” by being “respectful in...talk and overall attitudes...towards women,” to engage in advocacy “to make a women’s life better,” and to “teach...son[s] about respecting women.” [bold authentic to author] He further suggests that men “**exercise...gifts**—specifically that attorneys offer legal counsel, that men “model what a godly man looks like” and to volunteer to “provide organizational wisdom and experience.” Lastly, he exhorts men to “**love your daughters.**” He discloses an astounding fact: “Out of the 59 women that have come to

¹²⁴ The Dream Catcher Foundation, “Services,” <http://thedreamcatcherfoundation.org/> (accessed March 10, 2015).

our program [*Refuge for Women*], 58 have told us that their dads were not involved in their lives.”¹²⁵ [Emphasis in original] He explains that: “A daughter that grows up with a father that loves his wife, reinforces that God loves her and has a plan for her, protects and provides for her will have a foundation that is solid.”¹²⁶ His final suggestion is to “pray” and invites all to pray in concert with the *Refuge for Women* Tuesdays at 1:00 P.M. for the alleviation of sexual exploitation and for restorative care givers.¹²⁷

Social change is on the minds of sex trafficking abolitionists. For example, CAASE in Chicago spearheaded the *End Demand Illinois Campaign* to help Chicagoland understand prostitution, to move the spotlight from those prostituted to perpetrators who are prostituting them, to raise awareness through media campaigns, and to change legislation to promote the prosecution of perpetrators who buy sex. Their website raises awareness with the following “Ugly Truth Campaign” messages: ‘Prostitution. There is nothing victimless about it!’ If you are paying for sex, you could be paying for someone’s pain.” And “Sex trafficking. It’s not just global, it’s local!”¹²⁸

Politically, churches can continue to review HST legislation and public policies to effectively fight HST. Laws such the “Safe Harbor Laws” alleviate problems with

¹²⁵ Ked Frank, “How Men Can Bring Hope to Exploited Women,” Church of the Resurrection Blog, entry posted August 24, 2014 (accessed February 28, 2015). Frank leads the *Refuge for Women* in Kentucky and has a 93 percent success rate of lifting women out of lives of sexual exploitation. He has been mentoring Chicagoans to open a *Refuge for Women* in the Chicago area (2015).

¹²⁶ Frank, “How Men Can Bring Hope to Exploited Women.”

¹²⁷ Frank, “How Can Men Bring Hope to Exploited Women.”

¹²⁸ End Demand Illinois, “Ugly Truth Campaign,” <http://www.enddemandillinois.org/> (accessed March 11, 2015).

children who have been trafficked.¹²⁹ States adopting this concept do not arrest children for prostitution, rather they provide services since children under the age of 18 cannot give sexual consent. Advocacy and awareness of laws and needed revisions are essential in the fight against HST. Effective laws clarify the issues for law enforcement and give prosecutors leverage to hold traffickers accountable. Churches in Atlanta hold an annual *DMST Lobby Day* event where supporters of the fight against human trafficking inform, persuade, and pressure state legislators to continue to revise current laws and policies.¹³⁰

In the political arena, YouthSpark in Atlanta “bridges the gap” between the courts and families. They partner with the Fulton County Juvenile Court to assist those trafficked or at risk for being trafficked. They have also written curriculum for and trained LE, however, that task has been taken over by the Georgia Bureau of Investigation. In Chicago, The End Demand Campaign monitors, and lobbies for effective legislation dealing with sexual exploitation, and informs the public to contact legislators when the legislative body is about to take action.

In addition to the prevention strategies mentioned above, raising awareness about HST and training are two ministry thrusts where Atlanta and Chicago churches are active in exemplary ways. For example they are working with “at-risk” children, restoration care for survivors of sexual abuse, and reducing demand for HST. Communal groups

¹²⁹ Polaris Project, “Sex Trafficking of Minors and “Safe Harbor,” Fall 2014, <http://www.polarisproject.org/what-we-do/policy-advocacy/assisting-victims/safe-harbor> (accessed February 28, 2015). “The preference for immunity is reflected in recent action taken by the Uniform Law Commission (ULC) and the American Bar Association (ABA). In 2011, the ABA House of Delegates passed a resolution urging states not to charge child trafficking victims with prostitution and related offenses but to instead provide services.”

¹³⁰ *DMST Lobby Day*, Invitation, Atlanta, GA, 2013.

actively raise awareness. CAASE funds research in the areas of demand reduction and provides education free for public schools to prevent HST. Churches in the Chicago area who focus on demand reduction use toolkits from The Chicago Alliance Against Sexual Exploitation.¹³¹ Traffick-Free, another Chicago NGO, sponsors awareness raising by holding *men only* seminars; for example featuring “Ink.180” tattoo artist Chris Baker discussing his ministry to remove tattoos from HST survivors—or change tattooed names of pimps or barcodes into a more fashionable image.¹³² Men learn about the gruesome practice of pimps to brand the women that they sexually traffic. Traffick-free has also provided HST movie screenings and book clubs in local public venues which both raises awareness and helps to reduce demand.¹³³

As mentioned previously, St. Luke’s Episcopal Church in Atlanta has developed a mentoring program for “at-risk” children entitled “Faithful Visitors” which mentors children for DFACS. These children are often removed from abusive foster care situations. According to Rev. Liz Schellingerhoudt:

We are working with the children which are the hardest cases. They have no outside support, no parental rights, and have no one to turn to. They are on the streets. They end up in homeless shelters and are recruited by pimps, who bring them into a family feeling situation. Our goal is...[that] these children will have an anchor outside of this system.¹³⁴

¹³¹ CAASE, “Toolkits,” <http://caase.org/toolkits/> (accessed January 4, 2014).

¹³² Ink.180, “Transforming Gang and Human Trafficking Tattoos into Something Beautiful” <http://www.ink180.com/> accessed January 29, 2013).

¹³³ Traffick Free <http://www.traffickfree.org/> (accessed February 8, 2013).

¹³⁴ Schellingerhoudt, interview.

Mentors make bi-monthly contacts with the children. They have trained six mentors and plan to recruit and train an additional twenty lay persons to work with the kids most likely to struggle.

In addition to mentoring, awareness raising is huge in prevention. CR's Bible study on HST examined unsavory aspects of HST both locally and globally. Part of this prayer focus was a prayer drive through the Chicagoland area rife with strip clubs. Dawn Herzog Jewell invites the world community to gather in prayer, "praying that the devil's bedroom would someday be empty."¹³⁵ This Bible study burgeoned into an ecumenical prayer team and the birth of two ministries, New Name, and Outbound Calls, to reach women in the sex industry by phone to invite prostitutes "out of the life."¹³⁶

Come to the Well Community Church, in Geneva, IL is actively engaged in raising awareness about HST. Their social justice team, "Making Waves"¹³⁷ seeks to bring an end to human trafficking. They have assemblies for schools, human trafficking forums in the church, and are planning to travel to Wellspring Living to research the feasibility of opening a shelter for sexually trafficked children. Come to the Well Pastor, Jerry Schaffer, participated in the *Mission on our Doorsteps Conference* sponsored by World Relief. Schaffer explains, "We've focused on Chicagoland...[t]he biggest impact

¹³⁵ Dawn Herzog Jewell, *Escaping the Devil's Bedroom* (U.K. Monarch Books, 2008, republished by Dawn Herzog Jewell, 2011), 19.

¹³⁶ Jewell, interview.

¹³⁷ The Well, "Making Waves," <http://cometothewell.org/connect/making-waves/> (accessed February 25, 2015).

is in the area of education and networking.” for example, by supplying educational human trafficking materials for school counselors.¹³⁸

Many churches offer conferences or worship and prayer services to raise awareness on HST. The New Life Community Church in Chicago offers the Faith Initiative Against Human Trafficking (F.I.G.H.T) Conference with a two-fold purpose: “to raise awareness and equip volunteers.”¹³⁹

Finally, on awareness raising, WCCC’s Compassion and Justice ministry began offering monthly forums in September 2011, and currently offers quarterly forums on human trafficking. They have invited sex trafficking survivors, The Dream Catchers Foundation, the Salvation Army, and World Relief to present various issues on human trafficking. Their forum goal is to “educate and mobilize” and they often offer their facility for community training for human trafficking events.¹⁴⁰ Both churches and communal agencies are actively engaged in raising awareness which is an integral strategy in preventing HST.

B. Protection

Ministries focusing on protection include training, advocacy, and rescue and restoration of HST survivors. Educating congregations and training speakers and LE are ministries churches target to stop HST and use speakers, forums, prayer vigils, and

¹³⁸ Jerry Schaffer, interview by author, Come to the Well Community Church, Geneva, IL, January 11, 2013.

¹³⁹ The Chicago Dream Center, “The Chicago Dream Center a Leader in the Fight against Human Trafficking,” [http://www. http://www.chicagodreamcenter.org/](http://www.chicagodreamcenter.org/) (accessed February 28, 2015).

¹⁴⁰ Rand, interview.

worship. The SA, CAASE, WL, and Moody Bible Institute are a few agencies which regularly educate churches and the general public about HST. Though not a church, Moody Bible Institute supports churches by educating ministers and missionaries and has recently added a “Ministry to Victims of Sexual Exploitation” major.¹⁴¹

Come to the Well Community Church researched who offered excellent training on HT for LE and financed and organized training for local LE. Advocacy can take the shape of providing legal counsel for folks as WCCC does, walking alongside persons as they proceed through court proceedings and becoming mentors for “at-risk” kids or for HST survivors. New Life Community Church sponsors the Chicago Dream Center to fight HT. They “work directly with courts to advocate on behalf of their clients.”¹⁴² Church members in Atlanta have an opportunity to mentor women who receive restorative care from WL.

The most immediate need voiced in every geographic location again is the need for shelter, especially for CSEC or DMST survivors. The need is great and the task is not simple. A case in point is WL. In 2013 they opened a new dedicated shelter for minors. The local licensing body required a commercial kitchen installation versus the residential kitchen planned, thus increasing the cost by several thousand dollars.¹⁴³ WL offers a staggering list of services such as meals, housing, psychological counseling, continuing

¹⁴¹ Moody Bible Institute, “Ministry to Victims of Sexual Exploitation Major, <http://www.moody.edu/ministry-victims-exploitation/> (accessed December 25, 2014).

¹⁴² The Chicago Dream Center, “The Chicago Dream Center: A Leader....”

¹⁴³ Jason King, Wellsprings Church Relations Manager, interview by author, April 3, 2013.

education high school classes, and life skills classes. The SA in Chicago runs Annie's House a shelter for HST domestic referrals.¹⁴⁴

Street ministry to women working in the sex trade is currently underway in both Atlanta and Chicago. One example is The Chicago Dream Center sponsored by New Life Community Church which offers the Rose of Sharon. The Rose of Sharon ministry goal is to develop relationships as a bridge or life line to assist women to leave the sex trade. One frigid January evening I rode with six women and one man in the Rose of Sharon ministry van. We began with prayer at the Chicago Dream Center at 10:00 P.M. Prior to prayer we prepared the roses by removing thorns and attaching contact information. Our goal was to have two women approach a street-walking prostituted woman to invite her off the streets and/or to pray with her. None of the twelve women we approached took us up on the offer to "leave the life." In pairs women left the van to connect with prostituted women; the rest prayed and kept watch for security. The man was not permitted out of the van. Having him pray for the women was viewed as a conflict of interest, for propriety, and for security. It was imperative to not place the man in the van into temptation and also to avoid provoking observant pimps who might respond aggressively toward the prostituted woman or those riding in the van.¹⁴⁵

Eve's Angels also ministers to women working in the sex trade. Eve's Angels' founder, Anny Donewald—a former stripper and escort service worker, partners with

¹⁴⁴ Anne's House, "Salvation Army's PROMISE Program," <http://salarmychicago.org/promise/annes-house/> (accessed February 28, 2015). Anne's House is "a long-term trauma based residential program... dually licensed by the Illinois Department of Children and Family Services as a group home and child welfare agency."

¹⁴⁵ Rosalinda, interview by author, Chicago Dream Center, Chicago, IL, January 2013.

Willow Creek Chicago to offer a Bible study for women working in the sex industry. They also walk the streets of Chicago offering roses to women in strip clubs and to those who are prostituted and working the streets. Via e-mail I requested permission to observe her Bible study. Her response explained why I could find no public information about where and when the group met. She exploded, “No! These women are not lab rats! You may not observe the Bible study, however, you are welcome to come early and interview me.”¹⁴⁶ I accepted her invitation. Upon completion of the interview as I was packing my things to leave, she invited me to stay for the Bible study, which I did. Anny confided, “Nobody messes with my girls! I needed to know that you were not some religious lunatic!” And so the need to protect the very women she serves reminds me of their continual vulnerability for being victimized physically and spiritually. The ministry objective of Eve’s Angels is that women will develop relationships with others in the Bible study and have the courage and network needed to leave a life working in the sex trade. It is apparent that leaving is difficult with a community of support.

CR was instrumental in starting an ecumenical ministry entitled New Name which eventually was housed in a different church. The goal of New Name is “to come alongside these women and show them God’s heart, to let them know that He sees her, that they matter to Him and that He has a plan for their lives.”¹⁴⁷ They visit clubs hoping

¹⁴⁶ Anny Donewald, interview by author, Eve’s Angels and Willow Creek Chicago, Chicago, IL, February 13, 2015.

¹⁴⁷ The Church of the Resurrection, “The Heart of Compassion at the Church of the Resurrection: An Interview with Anne Polencheck,” Church of the Resurrection Blog, entry posted October 6, 2014, <http://www.churchrez.org/news/author/annepolencheck>, (accessed February 28, 2015).

to establish relationships with the women to invite them to leave “the life.” World Changers International in College Park, GA, also has a similar ministry called Prestige.¹⁴⁸

The final protection example is CR’s participation in Outbound Calls, a phone extraction ministry. Women make calls to websites advertising prostituted women from Craigslist and Backpages.com using unidentifiable phone numbers using disposable phones. The goal is to befriend women and offer them a vehicle for leaving the sex industry. Only women make calls and several have been rescued from sexual trafficking due to the efforts of these women.¹⁴⁹

C. Prosecution

Prosecution is the game plan primarily for law enforcement (LE) and the judicial system. Some churches provide legal advocates for survivors as they drift through legal processes, and some churches lobby legislators to encourage effective laws for LE to arrest sexual exploiters and to protect survivors. These are two effective roles the church can serve to assist in the prosecution of traffickers, pimps, and johns. *DMST Lobby Day* in Atlanta and End Demand Illinois are two examples of these efforts to stop HST. The voice of the church and FBOs are needed in advocacy engagement.

VI. Conclusion

This research has examined churches and communal entities engaged in exemplary ministry to stop HST in Atlanta and Chicago. A few churches are in fact very

¹⁴⁸ World Changers Church International, “Prestige,” Empowering Women to Leave the Sex Industry,” College Park, GA (accessed February 28, 2013).

¹⁴⁹ Whitiker, interview.

engaged in the fight against HST as are FBOs and NGOs. The United Nations' terminology to *Prevent, Protect, Prosecute, and Partner* outlines apt strategies to stop HST. Each ministry to fight HST fits into one or more of these categories. Churches predominantly operate in a couple of these categories, particularly in prevention and partnering. Not all churches are well-suited to participate in prosecution and prevention and due to the nature of those efforts there are fewer opportunities to do so. Preventing HST can be done by examining vulnerabilities of sexually trafficked women (Diagram 1, chapter one), and survivor needs, (Diagram 2 in this chapter) and strategizing to meet these needs. Excellent HST prevention strategies are practiced by Eve's Angels and New Name as they develop relationships with strippers hoping to invite them into a life without sexual exploitation, and by both PCC and WCCC who raise awareness of the evils of HST through education. Wellspring Living and Anne's House protect HST survivors with safe shelter and social services. CAASE and Atlanta's *DMST Lobby Day* initiatives assist in the apprehension and prosecution of sexual exploiters by supporting abolitionist legislation, policies, and practices. Churches, grassroots communal agencies, FBOs and NGOs are all integral leaders who fight HST.

Local HST awareness helps to identify ecclesial and communal engagement in the fight against HST. This examination reveals ministry strategies and whether there are additional needs. However, this information alone is insufficient to determine specific missional goals. In conjunction with the Holy Spirit's lead and gifts of the church, knowing suitable ministry strategies is possible. And so, discovering appropriate ecclesial and communal engagement in the fight against HST requires the answers to four questions: 1) Who is engaged in the fight against HST and what are they doing? 2) What

ministry gaps are there or what else needs to be done? 3) What expertise or gifting can the church or community entity offer? and 4) Where is God leading the church or group to serve?

Overall the numbers of churches involved in eradicating HST is small. However, in the next chapter I propose that effective church engagement requires an understanding of human dignity that is important in the eradication of HST and healing of those involved.

Chapter 4

The Churches' Unique Role in the Fight against HST

I. Introduction

Human sexual trafficking victims and perpetrators dehumanize what God intends in the *imago Dei*. Women are denigrated, dehumanized, objectified, commodified, and sold for sex. Men, and sometimes even women, succumb to lust and greed. Some ecclesial bodies have forgotten what it means to be the body of Christ. In this identity conundrum, relationships become unhealthy and are inverted. Exacerbating their plight, HST victims distrust others and God, struggle with an imbalance of power, and feel powerless. Sexism also plays into this saga. The identities of men as perpetrators of HST is an inversion of God's plan.

As dehumanization is a result of HST--the unique role of the church in combating HST is located in the theological framework of the *imago Dei*. In this chapter I will define *Imago Dei* and explain how it is used and why it is important to re-humanizing. Then I will examine *imago Dei* aspects of the Wesleyan parallels between 18th century slavery and sexual slavery today. Finally, I will apply theological understandings of the *imago Dei* to ecclesial eradication of HST.

II. *Imago Dei*

A. What *Imago Dei* Is

God created humans in his image, as the *imago Dei*. Genesis 1:27 states: "So God created human beings in his own image. In the image of God he created them; male and female he created them (NLT)." *Imago Dei* implies not the physicality, but the character

of God. These characteristics are described as persons created in God's image who "mirror," "represent," "connect," and "reflect" God.² All persons are created in God's image and become his agents to serve and glorify him. A function or structure of *imago Dei* involves a design including a three-fold relationship between a person and God, others, and nature.³ The *imago Dei*, being God in community, speaks to humans who also live in community. "Ultimately, the image of God is Jesus Christ. People are first created and later renewed according to that image"⁴ (Col 1:15). Striving to be more like Jesus is an integral goal of Christian disciples.

Discrepancies appear as to whether the *imago Dei* establishes relationship(s). John F. Kilner in *Dignity and Destiny* believes that creation in the image of God does not refer to relationships. He claims that to describe *imago Dei* through relationships is "reductionistic" since relationships can be either positive or negative, and because it is possible to have relationships with animals, Satan, and/or demons.⁵ For Kilner people are created in the image of God for God's glory not for any one human attribute.⁶ While the created order is changing, the faithful and steadfast Creator is the one to be exalted. Christoph Schwöbel, a systematic theologian, argues the antithesis claiming that the

¹ Anthony A. Hoekema, *Created in God's Image* (Grand Rapids: William B. Eerdmans Publishing Company, 1986), 67.

² Hoekema, *Created in God's Image*, 116-124.

³ Hoekema, *Created in God's Image*, 68-82.

⁴ John F. Kilner, *Dignity and Destiny: Humanity in the Image of God* (Grand Rapids: William B. Eerdmans Publishing Company, 2015), 311.

⁵ Kilner, *Dignity and Destiny*, 218-219.

⁶ Kilner, *Dignity and Destiny*, 184.

imago Dei is relational since persons communicate with God who in turn sends them to be stewards of the earth.⁷ Charles Sherlock, in *The Doctrine of Humanity*, describes healing possible through *imago Dei*: “Christ as the image of God restores all the relationships corrupted in and by sin.”⁸ William M. Struthers in *Wired for Intimacy* describes three aspects of the image of God—“God as soul, God as Function, and God as relational.”⁹ In the end he concludes that “The image of God is not a soulish substance, cognitive property, behavioral function or capacity. To treat it as something to be identified, found, or located is to miss the point. The Image of God is a person: Jesus Christ.”¹⁰

My understanding of being created in God’s image is to take on the character of God. In his triune nature, God is relational. As he is in community as Father, Son, and Holy Spirit, so to human beings are called to be in community. This relationship of God to those he creates is redemptive.

Theological and cultural understandings of *imago Dei* can be imported from a variety of sources.¹¹ For example Thomas Aquinas believed that the image of God impacted mostly persons who are “intelligent” and able to “reason,” John Calvin interpreted the inverted image of God due to the Fall as persons not just “*deprived*,” but

⁷ R. Kendall Soulen and Linda Woodhead, eds. *God and Human Dignity* (Grand Rapids: William B. Eerdmans Publishing Company, 2006), 50-51.

⁸ Charles Sherlock, *The Doctrine of Humanity: Contours of Christian Theology* (Downer’s Grove, IL: InterVarsity, 1996), 69.

⁹ William M. Struthers, *Wired for Intimacy: How Pornography Hijacks the Male Brain* (Downer’s Grove, IL: InterVarsity Press, 2009), 116-121.

¹⁰ Struthers, *Wired for Intimacy*, 122.

¹¹ Kilner, *Dignity and Destiny*, 43.

depraved.”¹² Wesley agreed that human beings are totally depraved, however, Wesley was adamant that God offers redemptive healing.

On renewal, the beauty of the *imago Dei* is its redemptive feature in the re-creation of the “new self.” Persons become aware of God’s omnibenevolence; that they are empowered to serve. God’s justification comes with human recognition and confession of sin and God’s forgiveness. With justification, eyes are open to experience a newness in Christ through God’s sanctifying grace. “Sanctification is that work of God by which the Holy Spirit progressively delivers the believer from the pollution of sin and makes him or her more like Christ.”¹³ In sanctification comes that opportunity for human response to serve and to love as God loves.

B. How *Imago Dei* Is Used: Wesleyan Interpretation

The *Imago Dei* is used in this study to emphasize that persons were created with dignity. Each person, male and female is precious in the eyes of God. They were created with dignity by God whose design is that persons are created in his image, and they were also created in relationship—in relationship with God and with all of creation. My understanding of the *imago Dei* is based on a Wesleyan interpretation.

To fully understand a Wesleyan theology of HST it is imperative to examine Wesley’s view of the *imago Dei*, how it impacts his soteriology, and that it is a solid foundation for ecclesiology. Created in God’s image, humans were good. Wesley

¹² Hoekema, *Created in God’s Image*, 36-52.

¹³ Hoekema, *Created in God’s Image*, 107.

believed God's template for humans is pre-fall. Sin does not destroy humans, it is a sickness for which God provides a cure, his grace through forgiveness possible in the resurrected Christ. In his sermon, *The Image of God*, Wesley explains that sin entered humankind and destroyed our "moral image" with vestiges of the "political" and "natural" images remaining.¹⁴ As a theology of grace, it is impossible for Wesley to speak about sin without also using "grace" in the same sentence.¹⁵ The restorative cure to the sickness of sin is explained in Wesley's sermon, *The Scripture Way of Salvation*—where restoration is possible through God's prevenient, justifying, and sanctifying grace. For Wesley, soteriology has a strong connection to his doctrine of creation. Salvationist, James Pedlar, in paring Wesley's understanding of *imago Dei* describes that the loss of the moral image of God wreaks havoc in our loving relationships. According to Pedlar "While it is true that Wesley was somewhat more 'optimistic' about humanity, his optimism sprang not from a weak understanding of sin, but from a high view of grace."¹⁶ Wesleyan theology is a theology of grace; a process leading to salvation and beyond. God's prevenient grace precedes and woos us and God offers the gift of his justifying grace. Once we are justified, we are pardoned of our sins. This signifies that salvation

¹⁴ John Wesley, "The Image of God," 14-21; Irv A. Brendlinger, *Social Justice Through the Eyes of Wesley: John Wesley's Theological Challenge to Slavery* (Ontario, Canada: Joshua Press, Inc., 2006), 74-76.

¹⁵ Ken Collins, "Wesley's Understanding of Original Sin," lecture on Wesley Sermons, St. Luke United Methodist Church, Lexington, KY, February 16, 2014.

¹⁶ James Pedlar, "John Wesley and the Mission of God Part 1: The Image of God" (July 28, 2011) <https://jamespedlar.wordpress.com/2011/07/28/john-wesley-and-the-mission-of-god-part-1-the-image-of-god/> (accessed July 28/29, 2015)."

(sanctification) has occurred and a person has been “born again.” Justification (confession and pardoning of sins) begins the journey of and toward sanctification.¹⁷

John Wesley developed his theology based upon the goodness of humanity being created in God’s image versus persons being helpless and doomed as sin-filled and eternally depraved creatures. Wesley espoused a restorative theology emphasizing the powers of God’s grace to overcome the evils of sin. Of three aspects of humanity created in God’s image: moral, natural, and political, Wesley believed that the moral component is a strong component of the *imago Dei* and that it was nearly obliterated during the Fall. Wesleyan theology is grace-filled and restorative with a salvific path for healing and wholeness and is what Wesley calls the Scriptural Way of Salvation. In his sermon, *The New Birth*, Wesley elaborates on three attributes God intended humans to have by being created in God’s image, the *imago Dei*. Wesley exhorts:

in his *natural image*, a picture of his own immortality; a spiritual being, endued with understanding, freedom of will, and various affections...in his *political image*, the governor of this lower world, having ‘dominion over the fishes of the sea, and over all the earth;’—but chiefly in his *moral image*; which, according to the Apostle, is ‘righteousness and true holiness.’ (Eph. iv.24.) In this image of God man was made.¹⁸

Wesley held that both the natural and political images of God are damaged but still intact, however, the moral image was totally destroyed.

¹⁷ John Wesley, “The Scripture Way of Salvation,” Sermon, 43, May 22, 1758. *Global Ministries of the United Methodist Church*. Accessed at <http://new.gbgn-umc.org/umhistory/wesley/sermons/43/> on January 18, 2014.

¹⁸ John Wesley, “The New Birth,” Sermon 45, *The Works of John Wesley*, <http://www.umcmission.org/Find-Resources/John-Wesley-Sermons/Sermon-45-The-New-Birth> (accessed July 27, 2015).

Wesley's entire theology flows out of the *imago Dei* and is the basis of redemption. He purposefully starts sermons with God's intended creation because he concurred with God's affirmation of the goodness of all that God had created (Gn. 1:31). Beginning sermons with *imago Dei* affirms the reality that God has designed each person with dignity and worth, a position of health and wellness as opposed to beginning with sin or sickness. This is not to suggest that he shied away from the topic of sin, he most assuredly did not. His sermon, *The New Birth*, begins with and elaborates upon the meaning of being created in God's image, before Wesley exhorts upon the total depravity of having lost the moral image of God and the grace God provides to restore persons who become a new person in Christ (Jn. 3:7). In this light, Weber's focus on the restoration of the three aspects of the image of God, not just moral but also natural and political, provide a prescription for restoration and healing.

Wesley describes what it originally meant to be created in God's image. Humans would have "no doubt or errors," be full of "love," and have "perfect freedom" or "liberty." Because of their rebellion, all choices would "determine [them] in all things."¹⁹ Depraved and corruptible are two adjectives Wesley used for humans. The moral goal for Methodism was to strive for holiness linked to the "love of God."²⁰ Linking holiness with loving as God loves is the crowning grace of Wesley's theology of grace, and refers

¹⁹ John Wesley, "The Image of God," *John Wesley's Sermons: An Anthology*. Edited by Richard P. Heitzenrater and Albert C. Outler (Nashville: Abingdon Press, 1991), 15-16.

²⁰ Randy L. Maddox and Jason E. Vickers, eds. *The Cambridge Companion to John Wesley* (Cambridge: Cambridge University Press, 2010), 208.

specifically to perfecting grace or what Wesley referred to as Christian Perfection or Entire Sanctification.²¹

III. Dehumanization in Slavery: Distortion of *Imago Dei*:

A. Dehumanization, Justification for Slavery

Throughout history persons have been denigrated, dehumanized, and commodified for the financial gain of others. Dehumanized persons become a thing or tool used by owners, slave-handler or traffickers. Controlling slave-holders make decisions trumping any desires of enslaved persons. When persons are enslaved and stripped of personal agency, only the decisions of the owners are purported to matter. The dehumanizing process makes enslaving others easier. This was specifically the justification for African slave trade. Unfortunately the same is true today for the modern day sex trafficking commerce.

B. Wesleyan Abolitionist Parallels to Current HST

John Wesley fought the dehumanization and enslavement of persons based on *imago Dei*. His 18th century abolitionist stance parallels those who oppose sex slavery today. Wesley opposed slavery. His “vigorous” nineteen year-long abolition occurred

²¹ “crowning grace” implying that there is a progression of Wesley’s theology of grace starting with Preventive or Preventing Grace and continuing on through Justifying (confession and assurance), Sanctifying grace (loving as Christ loves), and finally Perfecting grace. This is redemptive and salvific process initiated by God and requiring the response of persons. Sanctification begins with accepting Christ as Lord of one’s life and continues throughout one’s life as persons serve striving to love as Christ loves. Therefore, in the Wesleyan tradition persons continue onward toward perfection.

near the end of his life, some claimed he was ahead of his time.²² At age 33 in 1735, as a missionary to the colonies, Wesley first witnessed slavery when he traveled to South Carolina. As an abolitionist, he supported the efforts of General James Oglethorpe “who enforced the Georgia policy of not allowing slavery in Georgia.”²³ Upon his return to England, Wesley was an influential and credible voice in England due to his public preaching during the Great Awakening²⁴ and he also had influential ties to the colonies from sending Methodist pastors to serve there. Fellow abolitionists, Anthony Benezet, a Philadelphia Quaker, and Granville Sharp, a London abolitionist, aggressively recruited Wesley to voice his arguments against slavery in a publication for England and the colonies.²⁵ At age 70 in 1774, he published his well-read pamphlet, *Thoughts Upon Slavery*,²⁶ and in 1783 he began publishing stories from slaves in the *Arminian Magazine*.²⁷ Finally, at the age of 88 in 1791 he wrote letters of support and encouragement to William Wilberforce to stop slavery in England.²⁸

²² Howard A. Snyder, *The Radical Wesley and Patterns for Church Renewal*, (Grand Rapids: Francis Asbury Press, 1980), 158.

²³ Brendlinger, *Social Justice*, 14.

²⁴ John Wesley often preached with George Whitefield in England during the evangelistic fervor of the 1730's and 1740's in England. Wesley followed Whitfield's lead and began preaching on town squares.

²⁵ Brendlinger, *Social Justice*, 19-23.

²⁶ Brendlinger, *Social Justice*, 19-23. John Wesley, “Thoughts Upon Slavery” *The Works of John Wesley*, 1774, vol. 11 (Grand Rapids: Baker Books, 2007): 59-60. Wesley's “Thoughts on Slavery” were one of the 354 publications in George Washington's library.

²⁷ “The Armenian Magazine,” <https://18thcenturyculture.wordpress.com/primary-sources/the-armenian-magazine/> (accessed July 29, 2015). Wesley founded the Arminian Magazine in 1778 in opposition to Calvinist predestination theology.

²⁸ Brendlinger, *Social Justice*, 14-42.

In *Thoughts Upon Slavery* Wesley addressed slave traders and slave holders to convince them that enslaving Africans is wrong. He used an appeal to human dignity and worth almost on the fringe of being an *imago Dei* doctrine: all persons are “equally human” both the slaves and the slave traders. Wesley urged them to be “men” versus “savages.”²⁹ Irv Brendlinger in *A Social Justice Through the Eyes of Wesley* describes that Wesley’s strategy appealed to slave traders. He addressed those selling and trading slaves directly hoping that he might persuade them to stop this trade more quickly than working through Parliament.³⁰

Wesley opposed slavery in *Thoughts Upon Slavery* using 1) natural justice, and 2) necessity arguments. From a natural justice platform he claimed enslavement is wrong. Injustices of “slavery allows the master to alienate the slave”³¹ who is “sensible,” “courteous,” “fair,” “obliging to strangers,” and “employed.”³² Further, Wesley claims:

Upon the whole...Negroes who inhabit the coast of Africa... are so far from being stupid, senseless, brutish, lazy barbarians, the fierce, cruel, perfidious savages they have been described, that, on the contrary, they are...remarkably sensible, considering the few advantages, they have for improving their understanding; as industrious to the highest degree...far more mild, friendly and kind to strangers, than any of our forefathers were.³³

Wesley implores to the faith of the slave trader using the doctrine of the *imago Dei*, “Did the Creator intend that the noblest creatures in the visible world should live such a life as

²⁹ Brendlinger, *Social Justice*, 25.

³⁰ Brendlinger, *Social Justice*, 25.

³¹ Wesley, “Thoughts Upon Slavery,” 59-60.

³² Wesley, “Thoughts Upon Slavery,” 61-63.

³³ Wesley, “Thoughts Upon Slavery,” 64-65.

this?”³⁴ Wesley queries, can humans change “the nature of things, can they be defended on principles of ‘honesty’, mercy, or justice?”³⁵ And Wesley exhorts: “Where is the justice of inflicting the severest of evils on those that have done us no wrong? ...I strike at the root of this complicated villainy; I absolutely deny any slave holding to be consistent with any degree of natural justice.”³⁶ Slavery is inconsistent with justice and mercy. No rational person would violate another against “the laws of justice, mercy and truth.”³⁷ There is no just slave-holding—not within war, nor as indentured servants or persons born into slavery.³⁸

Wesley opposed slavery with an argument of economics. He questioned the need for the slave trade and admonished ship captains for engaging in the slave trade. Reminding them that God is just, he appealed to their compassion and asks them to “quit the horrid trade.” To merchants he asked, “Has gold entirely blinded our eyes and stupefied your hearts?”³⁹ He charged them as having been “frauds, robberies and murders.”⁴⁰ Lastly, he chastised slave owners because all have the right to “liberty.”⁴¹ In

³⁴ Wesley, “Thoughts Upon Slavery,” 64-65.

³⁵ Wesley, “Thoughts Upon Slavery,” 69-70.

³⁶ Wesley, “Thoughts Upon Slavery,” 70.

³⁷ Wesley, “Thoughts Upon Slavery,” 72.

³⁸ Wesley, “Thoughts Upon Slavery,” 70-71.

³⁹ Wesley, “Thoughts Upon Slavery,” 77.

⁴⁰ Wesley, “Thoughts Upon Slavery,” 78.

⁴¹ Wesley, “Thoughts Upon Slavery,” 69.

this moving diatribe, Wesley unpacked the questions and facts surrounding the slave trade and endorsed abolition.

Wesley was a prolific letter writer and wrote meaningful letters in support of the abolition of slavery. The first abolitionist letter was written in October of 1787 to Granville Sharp in which Wesley mentioned his "...detestation of the horrid Slave Trade..." and of his support of Sharp's abolitionist role.⁴² Just a few days prior to his death in 1791, Wesley wrote a letter of support to William Wilberforce who was working diligently in Parliament to abolish slavery. To Wilberforce Wesley wrote, "Go on in the name of God, and in the power of his might, till every American slavery (the vilest that ever saw the sun) shall vanish away before it."⁴³

In 1778 Wesley founded the Arminian Magazine as a platform to refute what he believed to be questionable theology such as Calvinian predestination. Wesley also used this as a vehicle for abolitionist activism.⁴⁴ According to Brendlinger, in 1781 the magazine published the poetry of slaves, and in 1783 they printed true stories written by slaves. This platform enabled Wesley to make use of what Dan Mc Kanan in *Identifying the Image of God* calls the "power of identification," specifically "cultural root identification" and "sentimental identification" designed to help the audience empathize

⁴² John Wesley, "Letter to Granville Sharp," October 11, 1787, *The Works of John Wesley*, <http://wesley.nnu.edu/john-wesley/the-letters-of-john-wesley/wesleys-letters-1787/> (accessed January 22, 2011).

⁴³ John Wesley, "Letter to Mr. Wilberforce," February 26, 1791, Vol. 13, *The Works of John Wesley*, (Grand Rapids: Baker Books, 2007), 153.

⁴⁴ "The Armenian Magazine."

with victims and join the cause to stop slavery.⁴⁵ This technique used by other authors was used by John Wesley to keep the abolitionist fire burning.

Wesley was a voracious preacher, sometimes preaching several times a day, and he used the preaching platform to advocate against slavery. On Thursday evening, March 8, 1788, Wesley preached against slavery which he had publicized earlier that week.⁴⁶ Mid-sermon the attentive congregation was struck by a supernatural disturbance. Wesley elaborates in his journal:

a vehement noise arose, none could tell why, and shot like lightning through the whole congregation. The terror and confusion were inexpressible. You might have imagined it was a city taken by storm. The people rushed upon each other with the utmost violence; the benches were broke in pieces, and nine-tenths of the congregation appeared to be struck with the same panic. In about six minutes the storm ceased, almost as suddenly as it rose, and, all being calm, I went on without the least interruption.⁴⁷

Wesley reflected about the spiritual implications of the disruption during the service:

It was the strangest incident of the kind I ever remember; and I believe none can account for it without supposing some preternatural influence. Satan fought, lest his kingdom should be delivered up. We set Friday apart as a day of fasting and prayer that God would remember those poor outcasts of men; and (what seems impossible with men, considering the wealth and power of their oppressors) make a way for them to escape, and break their chains in sunder.⁴⁸

Noting the darkness of his advocacy work, and leaving nothing to chance, Wesley was quick to fast and pray.

⁴⁵ Dan Mc Kanan, *Identifying The Image of God: Radical Christians and Nonviolent Power in the Antebellum United States* (New York: Oxford University Press, 2002), 3-10.

⁴⁶ Brendlinger, *Social Justice*, 37-38.

⁴⁷ John Wesley, *The Journal of John Wesley*, March 8, 1788, <http://wesley.nnu.edu/john-wesley/the-journal-of-john-wesley/volume-7/part-the-twenty-first-jun-1786-oct-1790/march-1788/> (accessed July 25, 2015).

⁴⁸ Wesley, *The Journal of John Wesley*.

Slavery defies the “*mercy, justice and truth*” that Wesley emphasized and which resonates with Scripture. In the Fall, when Eve’s decision temporarily trumped God’s and Adam rebelled against God and also ate the forbidden fruit, humanity lost its identity, created in the Image of God (Gen. 1:27). Wickedness, greed, and pride have caused further havoc, and unfortunately continue to cause problems; for example, the global problem of HST.

The *imago Dei* provides theological insights about ministry to stop HST. John Wesley embraced the *imago Dei* in striving to live a holy life and he applied it to slavery which is eerily echoed now by human trafficking. God has created all persons in his image (Gn. 1:27) and his creational plan includes a redemptive aspect. Brokenness evidenced by identity inversions of sexually trafficked women, the perpetrators, and in some cases the church all benefit from a healthy theology of human trafficking grounded in knowing that each person has dignity.

Direct implications for HST ministry are that God continually offers healing to restore the broken *imago Dei*. For sexually trafficked survivors that can come with compassionate rescue care. For perpetrators that can come with the healing from sexual addictions and/or to the sins of greed and/or lust. For churches, the restoration of the *imago Dei* within in the church provides healing and wholeness and continues to call the church to be the “light” and “salt” of Christ to the world (Mt. 5:13-14); their mission is God’s mission. Addressing the scourge of HST takes Americans down the road of evil, sin, and brokenness—brokenness particularly in relationships.

All people are created in God’s image. Knowing that God’s fingerprints are all over each person is enough of an incentive to treat persons compassionately regardless of

reputations or accolades. “People who are viewed in the terms of the dignity, sacredness, equality, and unity grounded in their identity as being in God’s image will be treated in certain ways. People will treat them with respect. By treating those created in a particular way, one treats the Creator in that same way.”⁴⁹ One should consider not someone’s reflection of God today but rather ponder their future reflection of God.⁵⁰

Wesley examined slavery in his day and recognized that the dehumanization of slavery contradicted God’s plan. Wesley’s solution was to abolish slavery, and Americans can also do this today, particularly the church who has a heart for God, for God’s creation, and whose unique role is fueled by the worth of all persons based on the *imago Dei*. Unfortunately the historic dehumanization of slavery in Wesley’s day parallels repetitive dehumanization of sex slavery today.

C. Dehumanization Today in Sexual Slavery

1. Dehumanization

Dehumanization in HST is the degradation, denigration, objectification, and commodification of persons for the financial gain of others. Girls and women are physically, sexually, and emotionally abused, tortured, and neglected, with the sole purpose of denigrating and controlling them so that they can be prostituted. Perpetrators such as pimps, johns and traffickers reap the financial benefits to the demise of

⁴⁹ Kilner, *Dignity and Destiny*, 317.

⁵⁰ Kilner, *Dignity and Destiny*, 289-299.

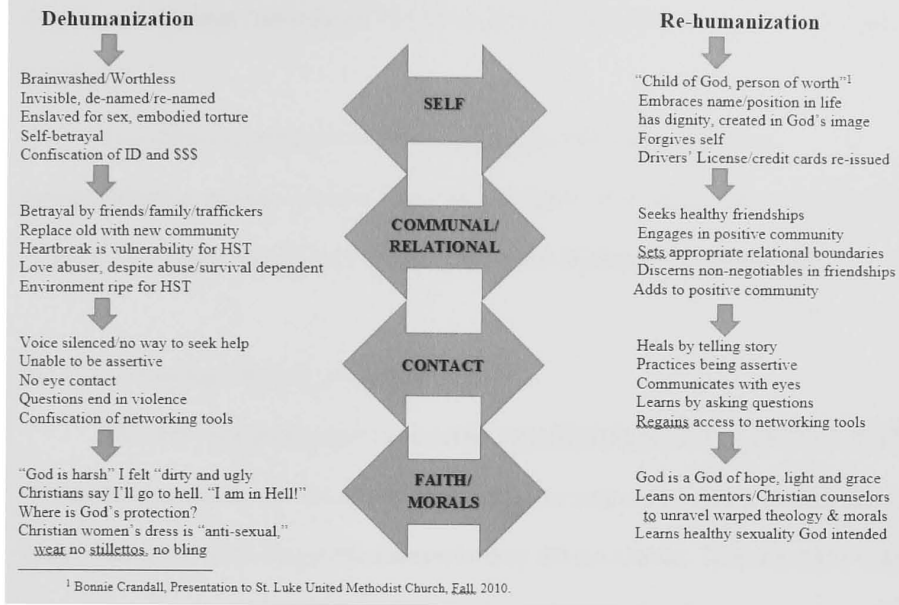
prostituted girls and women. The women are dehumanized and the abuse wrought by perpetrators is dehumanizing.

Dehumanization and its reversal is explored in Diagram 3: *Imago Dei--* Dehumanization to Re-humanization of Sexually Trafficked Women illustrates what happens to the self-perception of dehumanized sexually trafficked women in regard to self, community, contacts (with whom they can communicate) and faith/morals. This information was collected from interviews with sexually trafficked women and it explores the dehumanizing aspects of HST which are listed along the left side of the diagram. These dehumanizing aspects pervert the *imago Dei*, being created in God's image and denigrate one's dignity. For churches to effectively engage in the restoration of HST victims it is imperative to understand the consequences of dehumanization so that they can strive to restore and re-humanize persons.

The dehumanizing event of sex trafficking distorts the identities of trafficked women. Sex trafficked women are often brainwashed to believe that they are worthless. Their suffering is virtually invisible because they are de-named, renamed, enslaved for sex, and experience embodied torture. They may suffer self-betrayal due to confusion about who they are and who they are molded to become. Much of this dehumanization of these women occurs with the confiscation of their identification documents and money or access to money.

Women who have been sexually trafficked experience confusion with relationships and communal ties turned up-side down. They often are betrayed by friends and family and their usual community has been replaced by a new, unhealthy, community

Diagram 3: *Imago Dei*--Dehumanization to Re-humanization of Sexually Trafficked Women



designed by the trafficker. They live in an environment where sex trafficking happens. If they were groomed or seasoned by a trafficker who posed as their lover, they may experience emotional confusion because many of them have fallen in love with their abusers.

Contact with others becomes difficult or impossible. They are conditioned with threats and drugs to remain silent and compliant. They may feel that with this silencing, they are unable to be assertive or seek assistance. Eye contact is violently discouraged and networking tools such as cell phones and computers are often confiscated.

Finally, relative to morals and faith, sexually trafficked women report experiencing a distancing from God because they feel "unworthy" and because of what Christians say, for example, that they are hell-bound. They question where God has been

in their anguish and wonder why God has not rescued them. Some report that dressing sexy or stylishly was “unchristian” based on their interactions with zealous Christian women.⁵¹

Two dehumanizing practices are rampant in HST today: 1) voice, naming/labeling, and anonymity of persons engaged in HST and 2) the seasoning of HST victims. These practices are the antithesis of human dignity of the *imago Dei*.

2. Voice, Naming/Labeling, and Anonymity

HST survivors and perpetrators suffer from the dehumanizing practices of HST. On one hand, sexually trafficked survivors often lose *voice*, are *renamed*, and are re-shaped into a self with dangerous *anonymity* they did not choose. They are often branded with tattoos with the name of their pimp or a barcode as though they were objects. On the other hand, traffickers or pimps have a prominent *voice* and are *renamed* by choice, as aliases to avoid detection. They prefer *anonymity* to avoid the law and protect their illegal livelihood. Johns also have prominent voices and select anonymity due to guilt or shame. They desire to hide who they are from law enforcement and persons who know them.

One’s voice is a defining aspect of who they are. A silenced sexually trafficked woman has lost vital communication. As a “sexualized commodit[y]”⁵² she is considered chattel or a slave. Others speak for and control her by determining nearly all life decisions. Traffickers or pimps decide her work, wardrobe, income disbursement,

⁵¹ Dehumanizing experiences were collected from interviews with sexually trafficked women.

⁵² Sara Dubin and Torrey Morrison, eds. *Demand Dynamics: The Forces of Demand in Global Sex Trafficking*, Conference Report Captive Daughters and the International Human Rights Law Institute of DePaul University School of Law, October 17-18, 2003, Chicago, IL, 17.

housing, transportation, community, and discipline. If she attempts to raise her voice she is usually forcefully silenced. She is told what to think, say, and do. This silencing erases the person she thought she was and dubs in an oppressive new identity. With the imbalance of power, most women reluctantly submit to authority to avoid further persecution. This loss of voice causes painful suffering. Spiritually she may question God's role. Physically she may be exposed to HIV/AIDS or become a drug addict. Psychologically she may distrust everyone and succumb to PTSD. Socially she is likely to be without the freedom to develop sustainable community support.

Traffickers have a loud, commanding voice. They are encouraged by huge profits accumulated through the denigrating, opportunistic, parasitic venture of living off the "body" of vulnerable women. Anonymity protects them from both accountability and culpability. Pseudonyms and physical distancing from prostitution due to accessible Internet advertising aids them as they slide under the radar of LE. Relationships with trafficked women, johns, and society are distorted, inverted, and perverted.

Johns too have strong voices focused on selection of women for sexual pleasure funded by their financial prowess. Many boast of the ability to demand particular sex acts. Since they paid for it, they can do whatever they like. Though rape is illegal, they are able to purchase women to rape. They live recklessly in a morally dichotomous life supposedly dedicated to their families, but with sexual encounters on the side.

One's name also shapes who a person is. Traffickers and pimps often re-name sexually trafficked girls and women to silence them and mold them into a different person. Renaming is the antithesis of affection. New names are often sexually

provocative or denigrating. Given names are trashed to sever any connection with the sense of self, social location, or community. Like slaves, the women are often branded with this new identity with tattoos. These tattoos are often on necks, thighs, backs, or breasts. The tattoo may sport this new name or the name of the pimp. With surgical precision their lives are sliced and diced with the removal of any vestige of their old life as they knew it. Doors to their community, family, and network of friends and alliances are slammed shut. To further disconnect these victims, pimps confiscate identification documentation such as licenses, passports, and credit cards. Renamed and silenced, these women cannot answer for themselves and are often tortured with beatings and threats if they even look persons in the eye. And so, most relationships the women once knew or which are new to them are distorted.

In the general population names are traditionally given with distinction. Some carry meanings or family connections. Some may adopt nicknames. However names are conferred they are considered important for communication and for identity. De-naming and renaming are potential identity issues for sexually trafficked women. Their given names are rejected and new names are often derogatory in nature. Perpetrators often re-name themselves to hide criminal activity. Johns who purchase sex desire to circumvent accountability. Often the sexually trafficked women have no clue who the johns are.

Labels shape personal identity and color one's reception and perception by others. If labeled a prostitute, HST survivors may be processed by LE as criminals rather than as the victims they are. Derogatory sexual terms for women, such as whore or slut,

normalize their degradation, “ignore abuse,” and “encourage perpetrators.”⁵³ Derek Ellerman from the Polaris Project explains:

Because johns often know what they are doing is wrong, they label the women as sluts and whores, therefore implying that the women deserve their degrading treatments....In addition the media reifies the objectification of women through pornographic images that help to maintain violent attitudes.⁵⁴

And so, how words are used matters. The usage of the passive voice focuses on the victim versus the perpetrator. If a woman has been prostituted, she may be referred to either in the passive voice: Mary was prostituted by John, or in the active voice, “John forced Mary into prostitution.”⁵⁵ Jackson Katz clarifies: “The political effect of the passive voice is that John, the batterer, is removed from our consciousness and absolved of responsibility.”⁵⁶ Labeling women prostitutes disregards the crime and emboldens “perpetrators...by calling them johns instead of...sexual abusers.”⁵⁷ And so, labeling shapes identity not just through “naming, but also through “anonymity,” discussed below. This misuse of language distorts reality, intensifies survivor suffering, continues the chain of abuse, and promotes the abuser. For example, sexually trafficked women can be denigrated with a derogatory descriptor such as “bitch,” posturing pimps might call themselves “King” or “Daddy,” and johns prefer anonymity in order to remain unidentified.

⁵³ Dubin and Morrison, *Demand Dynamics*, 95.

⁵⁴ Dubin and Morrison, eds. *Demand Dynamics*, 55.

⁵⁵ Dubin and Morrison, *Demand Dynamics*, 95.

⁵⁶ Dubin and Morrison, eds. *Demand Dynamics*, 56.

⁵⁷ Dubin and Morrison, eds. *Demand Dynamics*, 95.

On anonymity, whereas perpetrators in HST are typically anonymous by choice, sexually trafficked women are not. Being anonymous is dangerous for sexually trafficked women because they are often disconnected from community and societal structures and institutions which provide safety nets, such as hospitals, and police. Anonymity, for both perpetrators and victims, promotes human trafficking and allows it to flourish. For persons of integrity being anonymous is usually problematic because there are no avenues for responsibility and accountability. Persons who hide who they are and what they do are often operating narcissistically and recklessly without regard for whom they might hurt. *Anonymity* delimits sexually trafficked women and keeps them invisible. This conundrum—silent *voice* and *anonymity* is both the lock and key in an inverse relationship for the sexually trafficked woman. Having a voice may open doors, for example when a HST victim confides in an emergency room nurse. If the HST victim is silenced—that door of possible release is locked. Best practices recommend that health care providers separate suspected HST victims from traffickers for medical information in-take especially if the persons’ voice appears to be silenced by their companion.⁵⁸ If the nurse does not isolate a victim from her trafficker when asking those questions, the trafficker may silence her with eye contact. This silencing locks that potential door of being released from the hell of sex trafficking. Likewise with anonymity, if the HST victim tells the nurse her name is Precious, insufficient identification may prevent the nurse from accessing medical records, contacting family members, and making adequate referrals to LE and social service agencies. To have anonymity is to be locked into HST,

⁵⁸ Stephanie V. Blank and Jordan Greenbaum, “Child Sex Trafficking and Commercial Sexual Exploitation: The Medical Evaluation of Victims,” Webinar, *Children’s Health Care of Atlanta*, <http://www.choa.org/csecwebinars>, September 2, 2014.

whereas to lose anonymity is the key that opens the door for sexually trafficked women. Breaking silence and anonymity is extremely risky. If successful, she may go free; if not, she may be severely beaten or even killed.

Anonymity may appear to be a bonus for perpetrators of HST who believe that they can enjoy illicit sex without the consequences of being accountable. If no one knows what they are doing or if no one objects to what they are doing, they may conclude that their actions are inconsequential. This reasoning is wrong, but may internally appeal logical to the perpetrator. The reasoning is one-sided; there are consequences for everyone involved. For instance, relationships with angry and disappointed spouses, children, family, and friends can sometimes be damaged beyond repair. Unwanted pregnancies and the potential spread of sexually transmitted diseases may touch future generations with physical or relational problems resulting from the modeling of unhealthy sexual habits. Further, and most importantly, such a secret is not kept from the eyes of God. Those who desire to hide live a life of guilt and shame fueled by lies.

Anonymity for perpetrators, like sexually trafficked women, is a huge delimitation factor. I argue that it is a larger obstacle for perpetrators who believe that they are not accountable to anyone. People are interconnected and the irresponsibility and lack of accountability of perpetrators impacts the community as a whole. If men and women are designed by God to thrive together in community, then the smooth forward motion of humanity is at stake without a reciprocal notion or understanding that we are all in this together.

A lack of accountability destroys community. Without community human beings will not thrive because accountability provides stability for all social structures.

Unraveled communities unravel families, cities, and nations, and like a domino effect, this unraveling has the potential to reach a tipping point whereby the reversal of destructive forces is only possible through God's grace.

3. The Seasoning of HST Victims

Sexually trafficked women often undergo a sick pattern of seasoning in preparation for being sexually trafficked when they are de-named, renamed, and given a new identity. Six significant steps occur in this period of identity transition. Initially during this seasoning the sexually trafficked woman's accountability shifts from her present community to the pimp who prostitutes her.

First, is the *procurement* step. The trafficker makes a contact by befriending her, by utilizing recruiters she trusts, by purchasing her, or in rarer cases through abduction or kidnapping. Many traffickers assume a romantic role lasting from a few days to a few months. Romance provides easy, close access to her to gain her trust.

Second, *information gathering* begins during this "boyfriend" phase, as the trafficker develops a pseudo relationship with a woman he intends to traffic. Believing that she is in a loving and trusting relationship, she shares intimate details. The trafficker seeks information to manipulate and control her. Traffickers want to know who she is closest to (children, family members, pets) and where they live, who will miss her, what she enjoys, her non-negotiables—what can she not live without (pretty clothes, weekly manicure), things that make her uncomfortable, weekly habits (work, school, outings with friends), and her fears (spiders, snakes, heights). In this phase the woman still has a

voice. However, this might be considered the silencing phase because her voice is beginning to have less importance.

Third, the abuser works to *disconnect* her from her community or network. In this step the trafficker begins to separate a woman from her world. Because he provides for all her needs, he persuades her that he is indispensable and that she does not need anyone but him. Visits and phone calls with family and friends are curtailed and eventually forbidden. He controls her every move and severs former relationships. Kathleen Barry in *Female Sexual Slavery* describes this disconnection:

A critical early step in seasoning a girl is changing her identity. She is given a new name and any necessary papers such as a false driver's license, social security card, and birth certificate, so that the police will not be able to trace her real identity or determine her true age. New identification serves an important function than cover from the police. It separates the woman from her past and focuses her totally on the moment in time when she belongs to this man.⁵⁹

Tangible, connectional reminders of her former life are confiscated—computer, cell phone, electronic devices, car, identification cards, credit cards, and cash.

Fourth, *sexual seasoning*, can happen at any time. In romantic relationships when a trafficker poses as her lover, he will have sex with or rape her. If or when the romantic relationship sours then others may serially rape or gang rape her. She will be expected to satisfy her traffickers' sexual needs and eventually the sexual needs of his friends or other traffickers to prepare her to be prostituted. She is sexually accountable to the pimp or trafficker. While she was once sexually accountable to herself, and perhaps God, that has

⁵⁹ Kathleen Barry, *Female Sexual Slavery* (New York: New York University Press, 1979), 94.

been taken from her as a part of silencing her. Since sexual agency is an integral part of a person, its removal is a significant loss of agency.

Fifth, the *testing and manipulation* phase is when the pimp or trafficker tries to prove that he is the boss. During this phase the romantic relationship may dissolve or become another manipulative tool. In this regard her only voice is one of loyalty. For example, he rationalizes that if she loves him, she will have sex with six of his friends to help pay the rent. When she rebels he uses intimate details of her life to coerce her to be compliant. To manipulate her, he might take away things that bring her joy, lock her in a dark closet with several tarantulas since she has a fear of spiders, withhold food, water, or sleep, douse her with cold water in the winter and lock her out of the house, beat her, drug her, or threaten to kill her, her child, sister, or pet.

Sixth, in this final step she is given a *new identity*. Stripped of who she was, she is often de-named and renamed. New names are usually unflattering and degrading. She might be called “porn-pussy” or given a number as opposed to a name. Her name is not as important as his. As mentioned previously, his name may be branded as a tattoo onto her neck or thigh. She is enslaved to him. If given a number as opposed to a name, that number might be tattooed onto a barcode like those used for consumer products. She is just an object, a commodity for purchase. He will prostitute her and most or all of her earnings will go to him. Eye contact with him and others is forbidden except for those who purchase her for sex. A cruel reality—forced to look into the eyes of her abuser and to smile, under the pretense of enjoying his denigration of her tortured body. The eyes of a sexually trafficked woman mirror the horrors in her life. Her eyes appear dead and broadcast her brokenness, lifelessness, and hopelessness, lacking luster and sparkle.

A sexually trafficked woman's identity inversion is indeed a conflicted conundrum. On one hand her new identity is anonymous or invisible with respect to her former self, however, on the other hand her new identity boldly broadcasts her new persona through make-up, hair, and wardrobe. Her voice also illustrates this tension. Her former self is silenced, however, new voicing within character in a prostituted role is permissible. Though she may feel invisible because her understanding of herself has been so twisted, others who observe her tight short skirt, revealing cleavage, and stilettos see her as though she was a neon light. Strangers may perceive her outward appearance as self-defining complicity. Her new identity, most prominently its anonymity, as opposed to the assumed positive nature of the perpetrators anonymity, takes her into a deeper hell.

HST is a dehumanizing crime where a trafficker controls the bodies primarily of women and children, likely because it is easier to assert dominance over them. They are dehumanized and conditioned through abuse, shaming and intimidation.⁶⁰ Tactics employed make oppression impossible to escape and this further distorts God's intention for healthy relationships between men and women to treat each other with respect, honor and dignity.⁶¹

⁶⁰ Sex Trafficking Fact Sheet (Adapted from Department of Health and Human Services Rescue and Restore Campaign) <http://www.urbansermons.org/f/wiki/sex-trafficking-fact-sheet> (accessed November 27, 2010).

⁶¹ Katie Burgmayer, Melody Palm, and Jami R. Pool, "Understanding the Spiritual Needs of Survivors," in *Hands that Heal: International Curriculum to Train Caregivers of Trafficking Survivors* edited by Beth Grant and Cindy Lopez Hudlin (Springfield: Life Publishers, 2007), 218-219.

IV. Re-humanization and *Imago Dei*

A. The Importance of *Imago Dei*

The *imago Dei* provides a template of hope and restoration for persons caught up in sex trafficking, be they victims, survivors, or perpetrators. Understanding the *imago Dei* is essential for restoration and healing. God has created all in his image and each had dignity. Having been created with dignity in the *imago Dei* underscores that dehumanization is a perversion of humanity and the reversal, the re-humanization of persons in the *imago Dei*, restores them through God's grace and power and makes healing and wholeness possible.

Though the image of God can be inspirational and liberating it can also motivate "devastation"⁶² where injustices are somehow justified. History provides the sorry illustrations of slavery, the Holocaust, white supremacists of the Ku Klux Klan, and human trafficking to name a few. Some take being created in the image of God to a level God never intended to manipulate, denigrate, and scapegoat others. "What makes the image of God so susceptible to manipulation in this way is the common tendency to think of being in God's image in terms of having attributes (i.e., traits, virtues, functions, capacities, etc.) that are like God's attributes."⁶³ Another example of this devastation is the misuse of benevolence. Nicholas Wolterstorff cites "benevolence" being used as a tool of "oppression" by white Afrikaners in 1975 who denigrated blacks during apartheid

⁶² Kilner, *Dignity and Destiny*, 17-36.

⁶³ Kilner, *Dignity and Destiny*, 28.

because they were not appreciative of gifts of used clothing.⁶⁴ With sin, what is right is inverted and wrong-doers believe they are in the “right.” John Wesley describes this succinctly: “The subject of virtue became the slave of vice.”⁶⁵ Being plagued with “grief,” “anger,” and “the reverse of happiness” is the result of the distortion of sin.

The *imago Dei*, and an understanding of persons being created with dignity can disrupt the paralysis of sin by God’s healing grace. Maddox describes persons unable to love and serve as persons at risk for abusing others.⁶⁶ An unloving, abusive cycle occurs in HST where objectified women and perpetrators struggle with broken relationships and distorted identities. God’s healing power through His “unmerited forgiveness” helps to heal this corruption of sin.⁶⁷ God’s prevenient grace is a “responsible grace” because it “empowers,” but does not coerce, response.⁶⁸ Struggling with HST means coming to grips with theodicy. Wesley’s theology of grace and creation provides a meaningful and understandable theodicy. According to Maddox, “[t]he only satisfactory answer to the present evil...is for God to restore in salvation even *more* than was present in original creation.”⁶⁹ Re-creation of people in God’s image is a result of God’s grace.

⁶⁴ Nicholas Wolterstorff, *Justice: Rights and Wrongs* (Princeton, NJ: Princeton University Press, 2008), 10.

⁶⁵ Wesley, “The Image of God,” 18.

⁶⁶ Randy Maddox, *Responsible Grace: John Wesley’s Practical Theology*, (Nashville: Abingdon Press, 1994), 82.

⁶⁷ Maddox, *Responsible Grace*, 85.

⁶⁸ Maddox, *Responsible Grace*, 86.

⁶⁹ Maddox, *Responsible Grace*, 253.

B. Re-humanization Based on *Imago Dei*

The unique role the church has in the fight against HST is re-humanization based upon *imago Dei*. Re-humanization in HST is a restoration of dignity because persons are created in the image of God. Before churches engage in ministry to fight HST, they must first understand why *imago Dei* is important and the healing process that re-humanization brings. Survivors of HST report that a reversal of dehumanization is healing. Particularly helpful is to return and reflect upon Diagram 3. This diagram outlines re-humanization interview data from survivors of sex trafficking who have disclosed how re-humanization assisted their healing process. The right side of Diagram 3 illustrates a re-humanizing definition of formerly sexually trafficked women in regards to self, relationships, contacts, and moral/faith aspects of their lives with the understanding that they have been created in God's image with dignity.

Re-humanizing aspects of the self-definition of formerly sexually trafficked women is a recognition of names and positions in life that are valuable to God. Any confiscation of personal documents of identification have been re-issued. They often must learn to forgive themselves. Healthy friendships and community have been restored. Usually this means learning to set appropriate boundaries to protect themselves while in relationship with others. Contact with others can be healing, especially if (or when) they are healthy enough to share their story. This restoration comes with having access to the tools that help them remain connected with community such as phones and computers. Finally, they also reconnect with God who is a source of life-giving grace.

It may be helpful to apply this knowledge to sexually trafficked women. The opening story was about Sofia who was trafficked and held captive in Chicago. Her

identity morphed from a runaway teen angry with her parents, to a combative HST victim, to a woman who successfully planned her escape. Simply stopping HST is not enough to heal and restore these formerly dehumanized girls and women. Upon release from being trafficked they need help for restoration. They need healing in all ways: spiritually, physically, relationally, and psychologically. Suggestions for psychological healing are:

- “Establishing safety network...[to] meet basic needs”
- “Ensuring privacy and confidentiality to protect victims”
- “Soliciting the support of medical experts, social workers, and psychologists who are trained in human trafficking and can provide trauma-specific therapy.”
- “Attending to victims’ physical well-being.”
- “Providing collaborative therapies that are culturally sensitive.”
- “Fostering an empowering environment in which victims actively participate as consumers of therapeutic and other services.”⁷⁰

Restoration opens a vast array of ministry options for churches and FBOs who provide rescue care.

The reversal of three potentially dehumanizing aspects of HST, voice, naming/labeling, and anonymity re-humanizes congruent with *imago Dei*. To respect each person as a person having dignity and worth, promotes healing.

Voice: The silencing of sexually trafficked girls and women places them in potentially dangerous situations being disconnected from their community, friends, and family. Voices of perpetrators who place sexually trafficked women at risk, operate from a strengthened position of authority where they speak and make demands of the women.

⁷⁰ U.S. Department of State, “Addressing the Internal Wounds: The Psychological Aftermath of Human Trafficking,” June 2012, <http://www.state.gov/documents/organization/194931.pdf> (accessed March 2, 2015).

Restoring voice to HST victims is a huge step toward healing and wholeness in which the church too has a voice in ministry, mission, and witness.

Name/Label: Names are significant identity indicators of health or sickness in each of the key players in HST. Naming perpetrators as “entrepreneurial pimps” or johns as “clients” downplays their evil, harmful, and illegal engagement in the selling and buying of girls and women to rape. Sexually trafficked girls and women are often renamed with derogatory terms and may be branded with a barcode or tattoo of their pimps name symbolizing that they are enslaved. De-naming and renaming in this regard is a stripping of their original identity. Even calling prostituted or sexually trafficked women participants in the “sex trade” legitimizes this damaging practice. Labeling men “studs” affirms their roles in HST, whereas, labeling women “sluts” denigrates their roles. Thankfully language confusion is beginning to change with the raising of public awareness and training for LE, teachers, health care providers, and the media. Rather than calling women “prostitutes” they are being referred to as prostituted women. Acknowledgement of naming and labeling is being adjusted, such as calling formerly sexually trafficked women “survivors” versus “victims.” Names are also important in the church which reveres the dignity and the name of each person.

Anonymity: Perpetrators in the past were often ignored by LE. This meant that they were not held accountable, were not culpable, remained anonymous, and were essentially invisible to communities.⁷¹ Fortunately this is changing and LE is beginning to not re-victimize HST survivors with solicitation arrests, but instead they are arresting

⁷¹ Dubin and Morrison, *Demand Dynamics*, 32; Struthers, *Wired for Intimacy*, 2.

perpetrators. The Internet makes pornography exceedingly “accessible, affordable, and anonymous” which continues to lure men into the sexual denigration of women.⁷² The anonymity of traffickers, pimps, and johns encourages their abusive behavior to dehumanize, denigrate, objectify, and commodify women for sex. Rarely do they outwardly acknowledge what they are doing, in fact most operate with pseudonyms. A clinical psychologist asks, “Why is the perpetrator of this harm against the woman, or girl, or boy in prostitution socially invisible, and why is the behavior of the john/perpetrator invisible?”⁷³ Identity rehabilitation for perpetrators will come with the reversal of “the *anonymity* of johns, the lack of *accountability* for their behavior and its consequences, and the attribution of *culpability* (eligibility for punishment)” [italics original to author]⁷⁴.

V. Application: From Dehumanization to Re-humanization Based on *Imago Dei*

A. Sophia

The opening case study of Sophia being chained to a bed and imprisoned for two years to sexually service men is an example of sexual slavery devoid of the positive aspects of the image of God. Her re-humanization began occurring almost immediately with her escape. God placed in her path a woman who noticed she was running through the streets of Chicago in the dead of winter scantily clothed. This woman helped the re-humanizing process to occur by offering her \$15 which was enough for the girl to afford

⁷² Struthers, *Wired for Intimacy*, 34-35.

⁷³ Dubin and Morrison, *Demand Dynamics*, 32.

⁷⁴ Dubin and Morrison, *Demand Dynamics*, 108.

public transportation to return home. Despite the fact that her mother initially would not let her enter the home, she gave her enough money to get a motel room and get cleaned up. With each aspect of being treated with dignity, the situation for Sophia improved. Others in the community, particularly the Dream Catcher Foundation, worked with her and today she has recovered enough to assist other girls and women leave the life of HST. Some victims who leave HST are re-victimized and land back into the sexual slavery of HST, and not all can escape, but whatever their situation, each has dignity being created in God's image which is why the church needs to respond to the urgent call to stop HST.

B. Gigi

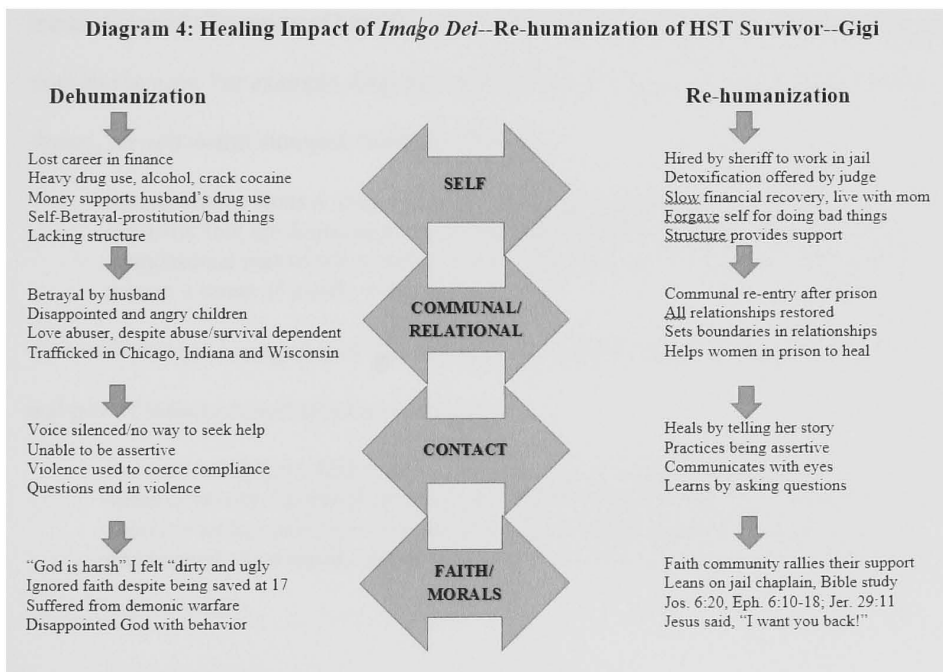
Gigi's sex trafficking case study from chapter two describes the impact of *imago Dei* from dehumanization to re-humanization.⁷⁵ A deeper analysis of Gigi's case reveals a woman in her fifties who had been sexually trafficked in suburban Chicago, Indiana, and Wisconsin. Gigi's pimp/husband brought customers home to have sex with her over a two year time span. Gigi's voice was controlled by an abusive husband. It never occurred to her that her drug addicted husband was her pimp. Domestic violence led to drug use and being prostituted to finance their drug habits. Gigi medicated her depression.

Diagram 4 below describes the healing impact of *imago Dei* in Gigi's case study. Dehumanizing and demeaning consequences are listed along the left side of the diagram and the re-humanizing and dignifying results listed along the right side of the diagram.

Sexually trafficked women require support and structure to heal. Gigi's reference

⁷⁵ Gigi's Case Study is located in chapter two.

to needing structure also influences the collaborative and partnering ministry model to combat HST. She mentioned various key players that have helped her restore structure including the sheriff, the judge, the chaplain, rescue care-givers and social workers who provided assessments and guided her into appropriate social services. Identities of sexually trafficked women have been revamped. This includes nearly everything—self-definition, friendships, and vocation. There is little stability without structure. In order to recover, Gigi required the support structure provides. Even the structure that families can provide was missing from Gigi’s repertoire. She had never taken care of a family and that everyday structure in her life was missing. Finding and realizing this structure was “really hard” but, helpful, restorative and healing.



While sexually trafficked Gigi was accountable to her abusive husband; he was accountable to no one. It appears the further a person is isolated from a healthy community the greater is the potential for becoming sicker and following a negative path. Gigi likes to tell other survivors of HST that this process is a “journey...there is hope around the corner...just don’t give up.” She thought jail time was the end but it was a significant beginning for her. Gigi explains: “When facing prison time, God breathed into me again...[to] face this guilt and shame and what I had done.” Today Gigi assists LE to care for women who are recently released from HST. Their goal is to offer these women effective social services to assist them to stay out of “the life.”

Dehumanization and the absence of the positive impact being created in God’s image distorted all aspects of her life—self-understanding, community, relationships, and faith and morals. For example, Gigi reported that she felt “dirty and ugly.” Reduced by shame, her self-worth slumped. Struthers observes:

Sexual shame finds a unique place in humanity. Because of the taboos on sexuality that are found in many cultures and the reality that our sexuality is a foundational part of what makes a person human, sexual shame undercuts a person’s sense of worth, value and identity.⁷⁶

Sex trafficking is a quagmire of dehumanization with objectification, oppression, power, and powerlessness or perceived powerlessness.

Because traffickers dehumanize and objectify their victims, the victim’s innate sense of power, visibility, and dignity often become obscured. Traffickers also use coercive tactics and force to make their victims feel worthless and emotionally imprisoned. As a result, victims can lose their sense of identity and security.⁷⁷

⁷⁶ Struthers, *Wired for Intimacy*, 57.

⁷⁷ U.S. Department of State, “Addressing the Internal Wounds.”

Power control, real or imagined plagues many victims of HST and has great impact on identity formation for sexually trafficked women. It was the re-humanization, the understanding that she is God's creation in his image that provided the restorative healing that helped her significantly.

C. Perpetrators

Pimps engage in the dehumanization of sexually trafficked girls and women through the sexual seasoning of girls and women. Johns engage in the dehumanization of girls and women by purchasing women for sex. Restoration of them in light of *imago Dei* requires the stopping of selling and purchasing women for sex. In this re-humanizing effort they not only make strides to restore themselves, but also the women they have denigrated.

There is a great need to address perpetrators' responses toward women and the impact their behavior can have on other men, particularly their friends and sons in regard to re-humanization. Advocates have been striving to reduce the demand to purchase women for sex, however, these persons are also in need of restoration for their vast array of fractured and broken relationships as well. Healthy men beget healthy sons who grow up to be healthy men. Combing through the literature on the behavior of perpetrators who buy sex, four behavior shaping categories arise: 1) masculinity issues, 2) interpersonal relational pressures, 3) control, and 4) anonymity versus accountability.⁷⁸ One example of de-humanizing versus re-humanizing "masculinity issues" is "male entitlement" versus

⁷⁸ Additional dehumanizing and re-humanizing tension examples can be found in Table 5: "The *Imago Dei* Healing Impact of Perpetrators Who Purchase Sex," in Appendix B.

“recognizing the dignity of women.” Likewise a dehumanizing versus re-humanizing example of “interpersonal” or “relationship pressures” is prostitution as an accepted norm versus healthy sexual relationships with women. For “control” a dehumanizing response is “male domination” whereby a john chooses sex acts and the female must comply because he has bought and ordered that specific sex act versus a re-humanizing response recognizing that humans are interdependent (not in control) and that it is God who is in control. Finally an example of “anonymity versus accountability” is dehumanizing when the Internet provides anonymity by removing public stigma from purchasing sex and is restorative when there is accountability when johns are arrested for the solicitation of a prostitute. Additional examples of positive and negative “identity influencers” are available in Table 5: The Dehumanizing vs. Re-Humanizing Behaviors of Perpetrators Who Purchase Sex, in Appendix B.

VI. Conclusion

Human sexual trafficking distorts the *imago Dei* through dehumanization girls and women through the denigration, objectification and commodification of them as sexual objects. Sex trafficking today parallels slavery of past centuries (1495-1860) despite its illegality and that John Wesley provided a strong platform for the rejection of slavery. However, the church has a unique role in re-humanization because it embraces *imago Dei*, that persons are created with dignity in the image of God, and it provides a solid theological basis for opposing HST. Because of its heart for loving God and others, and because of its understanding of *imago Dei*, the church is in a prime position to work

toward re-humanizing HST victims, survivors and perpetrators. While some churches are engaged in the fight against HST, there is more work to be done.

In the end, losing voice, renaming, and anonymity are dangerous for sexually trafficked girls and women because they have the potential to destroy both individuals and community. Providing voice helps to hold people accountable, particularly perpetrators of HST. Holding others accountable provides structure and stability for the mending of broken relationships and the sustenance of strong communities. We now turn to chapter five and the needs for collaborative efforts to stop HST.

Chapter 5

The Churches' Collaborative Role to Stop HST

I. Introduction

Collaborative partnering in HST is essential because fighting HST is an overwhelming, exhausting, frustrating, time-consuming, chronic condition requiring incredible contextualization. The old adage of “more heads/hands make the work easier” rings true. Without understanding the enormity and complexities of the problem, some churches choose to do nothing. Other churches swirl in analysis paralysis and accomplish little. HST cannot be compartmentalized into a short mission event; it requires long term collaborative partnering. In *Courageous Compassion*, Beth Grant cites “failure to have a long-term strategy” as one of the mistakes made in her early rescue care ministry to HST survivors.¹ Sustainable social change requires long range commitments. Commitment affords processing time to develop and adopt best practices and to heed the warnings of Steve Corbett and Brian Fikkert in *When Helping Hurts*, that sometimes helping can be detrimental.² HST has a fluid dynamic, like an evasive virus it morphs rapidly. Each HST healing coalition must discern effective localized therapies to stop HST and churches must help shape solutions with the same dynamic flexibility.

The advice to collaborative healing partners is to follow proper treatment protocol and best practices. The loud collective voice here is to row together, paddling in

¹ Beth Grant, *Courageous Compassion: Confronting Social Justice God's Way*, (Springfield, Missouri: My Healthy Church, 2014), 73.

² Steve Corbett and Brian Fikkert, *When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor-- and Yourself* (Chicago, IL: Moody Publishers, 2009), 1-25.

synchronization toward the goal to stop sexual trafficking. The communal mandate of God is effective. The church can play an interdependent role in four collaborative partnering typologies as discussed in section II of this chapter. These typologies encourage less internal focus and more collaboration in an ecumenical and communal sense.

II. Collaborative Partnering Typologies Used by Churches to Fight HST

A suggested ecclesial protocol to stop HST is collaborative partnering. A recurring theme in fighting sex trafficking gleaned from Atlanta and Chicago data indicates that no entity works in isolation. HST is a multi-faceted, complex problem, and collaborative partnering is on the lips of every major stakeholder in the fight. Four collaborative typologies for churches to follow will be analyzed: 1) ecumenical, 2) interagency, 3) task forces or coalitions and 4) social change. Each typology is illustrated with case studies.

A. Ecumenical Collaborative Typology

The first collaborative partnership is the Ecumenical Collaborative Typology. It is primarily when churches work together. The church self-defines in collective language as “the body of Christ” in collaboration with God. The apostle Paul instructed the churches to build up of the body of Christ making use of spiritual gifts to ensure a unified spirit. The World Council of Churches (WCC) promotes “a worldwide fellowship of churches seeking unity, a common witness and Christian service.”³ Even though the WCC

³ World Council of Churches, “Ecumenical Vision of the WCC,” <http://www.oikoumene.org/en/what-we-do/ecumenical-vision-of-the-wcc> (accessed March 11, 2015).

promotion of ecumenism has received mixed reviews and caused tensions regarding “concerns of syncretism, doctrinal relativism and differentism,”⁴ this policy does align with the collaborative illustrations of scripture.

Two case studies illustrate the Ecumenical Collaborative Typology: Street Grace (SG)/North Avenue Presbyterian Church, and Ignite!/Perimeter Presbyterian Church. Both ministries have been referenced earlier. This section analyzes their ministries with an eye to their collaborative natures.

1. Case Study: Street Grace and North Avenue Presbyterian Church

North Avenue Presbyterian Church (NAPC) in Atlanta is one of the founding churches of SG, an ecumenical coalition of churches fighting the trafficking of children. Rev. Dr. Scott Weimer, Senior Pastor of NAPC, was devastated to realize in 2005 that one of the hotspots for CSEC was in front of his church. After numerous parishioners put the infamous 2005 *Hidden in Plain View: The Commercial Sexual Exploitation of Girls in Atlanta*⁵ report on his desk he entered the pulpit the following Sunday to engage his congregation in stopping DMST. Prayer vigils and meetings with fellow church leaders led to the birth of SG. While, NAPC was not the only founding church of SG, it is deeply

⁴ World Council of Churches, “The Ecumenical Movement in the 21st Century,” Cardinal Walter Kasper (November 18, 2005) <https://www.oikoumene.org/en/resources/documents/commissions/jwg-rcc-wcc/the-ecumenical-movement-in-the-21st-century> (accessed July 8, 2015).

⁵ Alexandra Priebe and Cristen Suhr. *Hidden in Plain View: The Commercial Sexual Exploitation of Girls in Atlanta*. Executive Summary Study of The Atlanta Women’s Agenda. September, 2005.

invested by hosting quarterly ecumenical meetings and providing leadership with Weimer serving on their board.⁶

Street Grace fits this partnership well as an Ecumenical Collaborative Typology comprised of a coalition of churches, FBOs, and NGOs striving together to stop DMST. SG's missional strategy is to leverage resources including social capital, money, and supplies—like food, and cell phones to stop DMST in Atlanta and the United States, “through awareness, empowerment, and engagement.”⁷ This is a snapshot of WL in time. As is true of most HST mission outreach, ministry focus shifts with time.

In this Ecumenical Collaborative Typology SG has discerned that churches working solo are not nearly as effective as those operating in concert. Their collective structure provides the punch needed to tackle expensive, complicated, long term missional objectives. Sustainable resources and focus enhance reaching large missional objectives. Committed for the long haul, SG's goal is to do whatever it takes for as long as it takes to cure DMST, not just in Atlanta, but in the entire nation. This insight for long-term commitment provides a vehicle to adaptively solve problems. Ministry with many voices and hands takes more time to process and to plan. This decision to work locally with global issues in mind is indicative of two key understandings by SG: 1) that Atlanta is a transportation core rife with interstates and the nation's busiest airport and therefore a human trafficking hub, and 2) that ripple effects of our globalized society impact Atlanta. Stopping DMST in only Atlanta just means the problem moves elsewhere

⁶ Scott Weimer, interview by author, North Avenue Presbyterian Church, Atlanta, GA, May 3, 2013.

⁷ Street Grace, “Mission and Vision,” <http://www.streetgrace.org/mission/> (accessed September 25, 2014).

or goes underground. While that may make locals somewhat comfortable, it never alleviates the pain and suffering caused from HST. Often it is poverty stricken areas of urban communities that suffer these consequences. Driving problems out of one city into a neighboring city or into the poor area of a city does not stop human trafficking.

With globalization, what impacts the nation impacts Atlanta and vice versa. In today's globalized society poverty, political unrest, and migration are a few political and social issues that impact every locality. As a local and global problem, HST impacts community. What touches the world community has the potential to touch all. Collective social problems are best solved in collaborative partnerships.

Part of SG's policy is to mobilize resources to stop DMST. Within their "whatever it takes" mindset, SG mobilizes the social capital at their fingertips—people volunteer, churches provide meeting space and training venues, public policies and procedures can be changed to aid in the battle—to stop DMST. An ecumenical partnership such as SG is not hampered by the large needs of financing and finding volunteers in addressing DMST. SG recognizes that money is powerful in the fight against DMST.⁸ In addition to social capital, SG mobilizes finances to stop HST. While pimps and traffickers profit from prostituting others, SG uses money to thwart their efforts. The ambitious and aggressive goal to put a stop to the sexual trafficking of children stimulates SG's creativity.

The Ecumenical Collaborative Typology utilized by SG applies skills, resources, and wisdom to implement a few ministry avenues with excellence to make significant

⁸ Street Grace requires coalition members to financially support their ministry.

changes. SG has targeted the following three “comprehensive pathways” to stop DMST: 1) Awareness (SG Academy, Speaker’s Bureau), 2) Engagement (feeding hungry children, collecting cell phones), and 3) Empowerment (FACE—Fathers against Child Exploitation, fundraising).⁹ SG has taken the time to assess communal needs to stop HST and has focused its energies to try to meet these goals using three well-defined pathways.

This Ecumenical Collaboration Typology is helpful because of the critical mass of persons working to stop DMST. The vital energy behind SG is evident not just in the numbers of servers and those being served, but also at a deeper level due to denominational variety engaged in ministry and because people experience change by witnessing the transformed lives of missional recipients, such as sexually trafficked children. As for servers, the 2013 list of 38 faith partners within SG’s ecumenical coalition included: Baptist (5), Church of God (1), Episcopal (2), Evangelical (1), Lutheran (1) Presbyterian (6), Roman Catholic (4), United Methodist (4), as well as non-denominational (14).¹⁰ As for persons served, SG’s annual report cites raising awareness about DMST for 7385 persons in Georgia, empowering 750 persons to lobby at the Georgia State Capitol to help “vulnerable children,” and in engaging others to feed 13,800 meals to children.¹¹

SG’s ecumenical collaborative typology overlaps in part with the interagency typology. An example mentioned previously is that SG has partnered with Wellspring

⁹ Street Grace, <http://www.streetgrace.org> (accessed July 8, 2015).

¹⁰ Street Grace, “Partners,” <http://www.streetgrace.org/partners/> (accessed September 24, 2014). Links to each of the churches and agencies listed can be found at the SG website under “Partners.”

¹¹ Street Grace, *2013 Annual Report: Because Children are Priceless*. <http://www.streetgrace.org/> (accessed September 25, 2014).

Living and youthSpark to sponsor *DMST Lobby Day*, a day set aside to inform state legislators about HST issues. Another example is when WCCC partners with World Vision and SA to raise awareness about human trafficking.

One of the primary characteristics of this Ecumenical Collaborative Typology is serving with others holding similar theology. All SG partners agree on core Christian values before they join the coalition. If ecumenical means solely Christian churches, then aspects of doctrinal or faith covenants may exclude other faiths.¹² Faith parameters are a defining factor of the Ecumenical Collaborative Typology. Ecumenical can be a Christian ecumenical group of churches or it might be a coalition of faith or religious communities which are not Christian. Any church selecting this typology would need to think through their theology and determine how inclusive or exclusive to be. My understanding of SG is that their theological requirements have limited the participation of some faith communities. However, that circle is widening, to include partnering with Jewish synagogues.¹³

Best practices utilized by SG to stop HST include: 1) collaborating partnerships—to discern local needs and to design contextualized missional strategies. 2) making a long-term commitments, because stopping HST and social change is a painstakingly long process, 3) pooling resources, because this provides powerful leverage to bring about change to stop HST, and 4) seeking understanding about HST because it is a glocal social problem. It is not just a local problem, nor just a global problem, it is a glocal problem

¹² Examples might be Hindu, Buddhist, Unitarian Universalist, Baha'i, and Muslim.

¹³ Whitney Bexley, Personal e-mail from Whitney Bexley, Manager of Strategic Initiatives, Street Grace, Inc. Norcross, GA, to author, December 7, 2015.

which impacts specific locales and the entire world. Problems with HST in specific localities continually change. Since HST crimes continually morph to avoid law enforcement, strategies to stop HST require a fluid, dynamic, and repetitive looping process of assessment, adjustment, strategizing, and implementation.

2. Case Study: Unite! and Perimeter Presbyterian Church

Sweney discloses in *A New Kind of Big*, that when PPC, a large church in Duluth, GA, made insignificant impact in ministry when they worked alone. This realization drove PPC to partner through Unite! an ecumenical coalition with “more than 200 churches...as one unified body of Believers...to transform...[Atlanta] for [God’s] glory.”¹⁴ This led PPC to increased ministry success in their prioritized missional avenues of poverty, education, justice, and family by using an Ecumenical Collaborative Typology ministry model.

Similar to SG, Unite! is an ecumenical coalition of churches initially spearheaded by the PPC. Since its inception, PPC has since relinquished leadership to the ecumenical coalition. Unite!’s birth story is told in *A New Kind of Big* where Sweney urges churches to partner. Singular churches are but one small slice of the active missional pie and are not embracing the effectiveness of the body of Christ. The “paradigm for a healthy church” where “head (theology) + heart (passion) + hand (external ministry)” integrates missional outreach with discipleship and evangelism was crafted by Pastor Randy Pope

¹⁴ Unite! <http://www.uniteus.org/> (accessed April 22, 2015).

of PPC where Sweeney serves as a pastor of Community Transformation.¹⁵ Sweeney recommends dreaming big, knowing context, and imagining the future. As PPC discerned how to transform communities they studied demographics. They took field trips to observe ministries and established criteria for partnerships such as partnering with existing successful ministries intersecting their missional focus of poverty, families, and/or justice. Sweeney explains that PPC became a social change agent by not:

thinking about Perimeter Church. We made a deliberate shift in our focus from our building, our programs, our capital campaigns, our reputation, and our staff to the least and the lost in our community. Thus, without being particularly intentional about it, the message of unity and the method of creating it became one and the same.”¹⁶

According to Sweeney, “We were commissioned to give the church away...[w]e had to do ministry in the context of partnership. We couldn’t do it alone.”¹⁷ PPC discovered an inverse relationship between their church and the kingdom of God—when the kingdom increased, they decreased.

This Ecumenical Collaborative Typology started when PPC recognized how small their efforts were in making significant differences with large social problems, despite their mega-church status. Sweeney continually raises the accolades of working within an effective ecumenical body of churches. Doing so provided a wider missional platform from which to work.

¹⁵ Chip Sweeney, *A New Kind of Big* (Grand Rapids: Baker Books, 2011), 23; Perimeter Church Staff, Duluth, GA <http://www.perimeter.org/staff/> (accessed April 21, 2015).

¹⁶ Sweeney, *A New Kind of Big*, 110-111.

¹⁷ Sweeney, *A New Kind of Big*, 112.

A benefit of the Ecumenical Collaborative Typology is partnering with other churches sharing similar theological and missional values. Similar to SG—Perimeter Church and Unite! have established a strong Christ-centered theological covenant. PPC has established a partnering covenant. One of their partnering non-negotiables is following ethical biblical principles.¹⁸

In conclusion, the ecumenical collaborative typology can be a theologically comfortable fit for churches. Churches vary widely in theologies, however, and predetermined non-negotiables can be established before entering a partnership. Churches that intend to develop their own HST ministries need to spend the time to assess communal needs. This might take from one to three years to fully comprehend HST issues.¹⁹ After understanding what ministries are currently in place additional needs are easier to identify. Working in concert affords congregations leverage whereby each church can support the ministry as they are able with physical and social resources. Churches eager to participate can partner with a more experienced partner who has completed this discernment work.

B. Interagency Collaborative Typology

A second kind of typology is the Interagency Collaborative Typology. This typology is defined by churches partnering with agencies or institutions already invested in the fight against HST. The Interagency Collaborative Typology is beneficial because

¹⁸ Sweney, *A New Kind of Big*, 56.

¹⁹ Kevin Austin, "Set Free Movement," <http://setfreemovement.com> (accessed February 18, 2015). Austin consults with churches planning HST missional outreach to spend 3 years to study who is doing what and to discern what else needs to be done.

churches can easily partner with proven experts in HST. Wise churches are selective with missional partners in particular to discern passions and strengths of the church and to identify mission partners that fit chosen mission fields. While PPC participates in the Ecumenical Collaborative Typology they also engage in the Interactive Agency Typology. PPC has sharpened their ministry focus on four themes: “Education, Poverty, Family, and Justice” to guide ministry planning processes.²⁰ For PPC, human trafficking was an excellent paradigm fit. They sought an expert in human trafficking and recognized that they were already partnering with WL, an FBO providing rescue care for HST survivors.²¹ Apropos partners are proven and effective in their area of ministry.

In Interagency Collaborative Typology churches can provide a bonus for agencies. While experts may have deep experience in solving specific problems, they may be short on resources (volunteers, supplies, finances) to implement missional strategies. For example, they may have legal or medical expertise, but need assistance to raise awareness on a larger scale. And so, Interagency Partnering Typology allows partnering churches to reach a wider population. Many churches are comprised of a vital core of caring folks who can literally turn on a dime (as evidenced by disaster short term missions) to volunteer for various events and projects. In this regard, Interagency Collaborative Typology is a godsend. Churches may not have the expertise, however with a desire to serve and willing servants. This symbiotic relationship provides an easy

²⁰ Sweney, *A New Kind of Big*, 72.

²¹ Sweney, *A New Kind of Big*, 57.

vehicle and an on-ramp for churches to become effectively involved quickly as they partner with experts to stop HST.

A unique contribution of the Interagency Collaborative Typology is the unusual pairing of agencies, disciplines, or philosophies. For example, evangelicalism and feminism may appear to be strange bedfellows, however, Nicola Hoggard Creegan and Christine D. Pohl in *Living the Boundaries* are living proof of the existence of an overlap between the two disciplines. By straddling both worlds they, “are in a position to draw on the strengths of both movements and to be the locus of the mixing of their grammars.”²² Furthermore, they explain, “while for many people it is nearly impossible to imagine an intersection between evangelicalism and feminism that has integrity, we are convinced that this intersection is precisely what needs to be explored.”²³ Another example of faith and feminism is Hille Haker’s concern that neither Catholicism nor liberal feminism adequately handles moral issues surrounding HST. Haker implores that the “Catholic Church with its global networks of parishes and organizations—critique the objectification of women as a violation of their dignity.”²⁴ Further she suggests that, “Together with the critique of the global economic order that perpetuates injustices, and the call on political actors to hold individuals and organizations accountable for their human rights violations, Catholic social ethics and (Catholic) feminist ethics can indeed

²² Nicola Hoggard Creegan and Christine D. Pohl, *Living on the Boundaries: Evangelical Women, Feminism, and the Theological Academy* (Downer’s Grove: InterVarsity, 2005), 14. This interaction discussed is between seminary academics.

²³ Creegan and Pohl, *Living the Boundaries*, 12-13.

²⁴ Hille Haker, “Catholic Feminist Ethic Reconsidered: The Case of Sex Trafficking,” *Journal of Religious Ethics* 43, no. 3 (2015): 237.

become close allies.”²⁵ The marriage of evangelicalism/faith and feminism is bearing fruit in the fight against HST. Both evangelicals and some feminists²⁶ oppose prostitution/HST and find it denigrating for differing reasons. The point here is not to list or argue various postures, but rather to note that the connection is often based on moral grounds, for example that prostitution is wrong due to coercive patriarchal violence, and/or because it corrodes human dignity, and/or because it contorts the *imago Dei*, that people are created in the image of God. Discussions are often framed with an infringement of “rights” or the lack of “dignity” language.²⁷ Agreement to oppose HST is firm enough moral ground to establish networks between evangelicals and feminists, which can form either two camps comprised of feminists and evangelicals or one camp of evangelical feminists who are working together to stop HST.

Another unique coalition is the church and the state working together to stop HST. Legally, in the United States there is a separation between church and state. However, the government has recognized the expertise that churches and faith-based organization have in solving social problems. For example, the federal government has granted several multi-million dollar grants to the Salvation Army and Catholic Charities to chair and organize task forces to stop human trafficking.²⁸ These task forces and

²⁵ Haker, “Catholic Feminist Ethics,” 237.

²⁶ Other feminists accept prostitution as a form of viable work as previously mentioned and is the view of Kempadoo. Martha Nussbaum, “Ignore the Stigma of Prostitution and Focus on the Need,” *The New York Times*, April 19, 2012, <http://www.nytimes.com/roomfordebate/2012/04/19/is-legalized-prostitution-safer/ignore-the-stigma-of-prostitution-and-focus-on-the-need> (accessed November 5, 2015). Nussbaum’s recommendation is to “ignore the stigma and recognize the need.”

²⁷ Kevin Bales and Kevin Soodalter, *The Slave Next Door: Human Trafficking and Slavery in America Today* (Berkeley: University of California Press, 2009), 165.

²⁸ Bales and Soodalter, *The Slave Next Door*, 188. Forty-two federal human trafficking task forces were funded by the U.S. Bureau of Justice Assistance. They were “designed to incorporate specific

coalitions encourage a wide array of voices to sit at the table to discuss, discern, and implement local strategies to stop trafficking, especially governmental agencies, FBOs working with HST survivors, the health care community, social service agencies, and churches.

To participate in an Interagency Collaborative Typology it helps to have a humble, Christ-like attitude. While faith matters may not be discussed or implemented, how people are treated makes all the difference in the Christian witness. Engaging in the Interagency Collaborative Typology provides churches with open avenues to witness to a variety of persons and governmental agencies.

Three Interagency Collaborative Typology case studies are highlighted here which include law enforcement: 1) prosecutors and law enforcement from Fulton County, Georgia, 2) Cook County Sheriff, the Dream Catcher Foundation of Chicago, and an Anti-trafficking Investigation Team., and 3) Wellspring Living's the *White Umbrella Campaign*. These case studies are unique in that they explore opportunities for collaboration with LE and experts in rescue care for HST survivors.

Prosecutors and law enforcement engage in high levels of Interagency Collaboration Typology to build solid cases in human trafficking. Prosecutors and investigators do not work alone because human trafficking cases are time consuming, complicated cases featuring resistant and belligerent persons including HST survivors and perpetrators. Police and prosecutors will build a case partially on interviews with persons engaged in HST, but also by canvassing many agencies. For example, in tracking

government agencies—the DOJ, Immigration and Customs Enforcement (ICE), the FBI, and in some instances, the Department of Labor—along with state, county, and local law enforcement and various providers and victim advocates.”

a financial trail they may contact hotels, social networks, credit card companies, and banks. Likewise, they might view video footage from a variety of governmental agencies or businesses, and interview bosses, landlords, or local witnesses to prepare cases for litigation.

Assistance for LE may include keeping logs of hundreds of men shopping in nail salons at odd hours or to provide social workers who help police to assess whether cases are truly human trafficking.²⁹ Many women have been released from human trafficking because ordinary persons reported unusual observations. For example, large numbers of men frequenting a chiropractic clinic or nail salon from 11:00 p.m. to 3:00 a.m., or several women unable to leave a home or speak for themselves. In Chicago, Sheriff Tom Dart makes use of HST survivors whom often accompany police on stings. Former sexually trafficked women connect with experience and speak a common language with other HST survivors. The Salvation Army also helps LE identify trafficked victims by social workers who assess cases.³⁰ In Atlanta the nonprofit youthSpark helps police with the tedious job of investigations and Wellspring Living encourages, mentors, and supports survivors who are interviewed by LE.³¹ The police cannot do this job alone.

Prosecutors and LE in Atlanta collaborate with a host of other agencies to fight HST including the courts, governmental agencies, hospitals, local businesses, residential care facilities for HST victims, NBOs, and FBOs. Sex trafficking cases are notoriously

²⁹ The Salvation Army and Catholic Charities have provided social workers to make human trafficking assessments for law enforcement in some regions.

³⁰ Pilar Dunning, Salvation Army, Chicago, IL, interview by author, January 14, 2013.

³¹ youthSpark.com (accessed June 21, 2014).

difficult to investigate and prosecute, Fulton County Senior Human Trafficking Investigator, Amanda Pritchett, explains why the cases are particularly trying. They are costly to process and reporting and sharing information is difficult. To build a solid case, the testimony of the girl is critical, however many HST survivors are difficult interviewees. Effective interviews never take place in the presence of the trafficker. Isolating the girl from the trafficker helps to “diminish brainwashing” and collecting sufficient information may take weeks.³² Because the girls find it so difficult to disclose details to LE, the police rely also upon evidence collected from a variety of sources such as social services, the medical community and governmental agencies.

The budget and time limits of LE might open up options for others to assist them. An FBO in Atlanta, youthSpark, is exploring offering investigative assistance for LE; of course, they have already developed a trusted relationship with the police. In the past youthSpark had offered training for LE. However, that ended when police gained expertise and handled their own training.³³ Not every police department may desire to partner directly with churches, FBOs or agencies, however, they all appreciate observant citizens. Churches are in positions in communities to be observant. Extra eyes are helpful to police in accessing criminal activity.

Further research for interested churches and FBOs exploring Interagency Collaborative Typology ministry options can be done by surfing the World-Wide-Web. Reporting observations to local LE and the Polaris Project is helpful. The Polaris Project

³² Amanda Pritchett, Presentation at Roundtable Discussion for *The White Umbrella Campaign*, Stonecreek Church, Milton, GA, April 19, 2013.

³³ Kaffie McCullough, interview by author, Atlanta, GA, April 18, 2013.

is a federal program which operates the National Human Trafficking Resource Center (NHTRC). Their hotline (1-888-373-7888) number should appear on the contact list/address book of every cell phone as a ready reference. The NHTRC fields human trafficking hotline calls, and has LE and rescue care agency information at their fingertips. Churches desiring to support investigations may financially support one of the many agencies engaged in investigative work to stop human trafficking. One example is the work of sociologist Kevin Bales with *Free the Slaves*, an NGO engaged in stopping the slavery of human trafficking. *Free the Slaves* utilizes a Community Based Causal Model to 1) conduct contextual research, 2) increase organizational capacity, 3) foster community resistance and resilience, and 4) sustain reduction in slavery.³⁴ *Free the Slaves* also has an initiative entitled “Faith in Action to End Slavery.” Most human traffic abolitionist FBOs and NGOs provide toolkits for churches which outline various ways churches can become engaged in the fight against HST. Other notable examples of agencies which provide toolkits are the Chicago Alliance against Sexual Exploitation (CAASE), and the International Justice Mission (IJM).

1. Case Study: Fulton County Prosecutor and Law Enforcement

Prosecutor Amber Pritchett is the Senior Investigator for the Fulton County Human Trafficking Team in Georgia. Pritchett interviews survivors to corroborate evidence and to build cases. Stories of sexually trafficked girls are substantiated in five ways. First, is there physical evidence? If she claims her trafficker took her to McDonalds

³⁴ Free the Slaves, “Free the Slaves Innovative Model,” <http://www.freetheslaves.net/our-model-for-freedom/community-based-causal-model/> (accessed July 3, 2015).

is there a video clip or receipts to document the visit, date and time? Second, is there history of child abuse or running away for which The Department of Families and Children's Services (DFCS) may have documentation? Third, is she drawn to a glamorous lifestyle (clothes, nails, make-up)? Fourth, does she believe that she is leading a glorified life? Does she believe that working as a stripper is a good life? Fifth, is she being advertised on-line to serve men sexually? Backpage.com is a website advertising prostituted women where Pritchett looks for females who appear young or whose faces are hidden with sunglasses. She seeks subpoenas to identify who posted the ad. Due to the Internet, many women are prostituted in hotels. These are considered "in-calls" where the johns meet the woman in a hotel versus "out-calls" when the woman meets him at his apartment or home. Pritchett is trying to protect girls and advises them, "not to get into a car with the johns and not to wear heels so high that they cannot run."³⁵ Even though Pritchett may have contact with sexually trafficked girls and women, they may not trust her and it may take multiple contacts to build up enough trust in her and the courage to leave.

As prosecutor Pritchett built her case she collaborated with several agencies. She relied upon McDonalds, Craigslist and Backpage.com, DFCS, the courts, and Wellspring Living who provides access to the young women for interviewing and shelter and restorative care for rescued HST girls.

³⁵ Pritchett, Presentation. The opposite of "in-calls" are "out-calls" where women are prostituted in the locale of the perpetrator.

2. Case Study: Cook County Sherriff's Department/Dream Catcher Foundation and the Anti-trafficking Investigation Team

The Cook County Sherriff's department in Chicago partners with the Dream Catcher Foundation and the Anti-trafficking Investigation Team. This Anti-trafficking Investigation Team is composed of both LE and former prostituted women or HST survivors. Survivors who exit "the life" may be referred to an aftercare or rescue care agency, one of which is the Dream Catcher Foundation. What makes this partnership particularly effective is one of the founders of the Dream Catcher Foundation is also one of the former prostitutes who serves on the Anti-trafficking Investigation Team. In this case, LE might plan a sting to prosecute HST perpetrators. They frequently plan stings and inform HST survivors who work on the anti-trafficking investigation team. Women who have survived HST speak the language of women on the streets. Their role is to invite the women to "leave the life." Of all empathic persons, one who has undergone similar abuse best knows the needs and tendencies of HST victims. When women are resistant to help offered, available social services are explained and contact information is given for future reference. It is not uncommon for the formerly sexually trafficked survivors to receive calls for help weeks or months later.³⁶

Together the Dream Catcher Foundation and the Cook County Sheriff's Department are pragmatic in the raising of awareness. In this Interagency Collaborative Typology the police are actively engaged with several service agencies. Together they help inform sexually trafficked and prostituted women what services are available to

³⁶ Brenda Myers-Powell, Testimony during Sherriff Tom Dart's lecture, "Dismantling the Exploitative Sex Trade Industry in Cook County" DePaul University, College of Law, Chicago, IL., February 13, 2013.

them. Recently rescued HST survivors have been hardened by “the life” through the threats of pimps. They are brainwashed by their handlers (traffickers/pimps) to not trust the police and that LE will not believe them. Therefore, former HST survivors are made available to speak with them such as co-founder of The Dream Catcher Foundation, Brenda Myers-Powell. She and other former prostitutes work regularly with LE as they apprehend women who have been prostituted. Myers-Powell understands only too well the pains and sorrows of HST women. She speaks their language and can be a bridge between them, LE and the help they may need to escape. While not everyone has the experience to walk in Myers-Powell’s shoes and can accompany the police in these stings, various agencies, churches, and FBOs can help support agencies such as the Dream Catcher Foundation in their efforts to reach at-risk girls and to provide the multitude of services that they require. One of the greatest needs LE has is for a trusted and proven agency, FBO, or church to provide rescue or aftercare for HST survivors and to restore them to life without sexual exploitation.³⁷

3. Case Study: Wellspring Living’s *White Umbrella Campaign*

The *White Umbrella Campaign* (WUC) was conducted for a limited time and was sponsored by rescue care expert, Wellspring Living (WL) of Atlanta. This historic event coincided with the launch of their book entitled, *The White Umbrella*. Wellspring Living is an exemplary faith-based organization in the area of rescue care for sexually exploited

³⁷ Myers-Powell, testimony.

girls. WL's mission is to "Restore, Re-define, and Rebuild" sexually trafficked girls.³⁸ As a trusted and experienced FBO in HST survivor care WL offers 15 years of experience and willingness to mentor others.³⁹ Though WL is gifted in a variety of areas, this case study will focus solely on their mentoring and mobilizing of churches, cities, and FBOs through the *White Umbrella Campaign* to stop sexual exploitation.

Motivation through mentoring is an excellent application of the Interagency Collaborative Typology. While not all agencies I visited had a heart for helping others, the openness at WL was apparent with every interaction I had with them which included working with the Church Relations Liaison, site visits, interviewing staff members, and teaching a five-week life skills unit to HST survivors. Ministry to stop sexual exploitation is an overwhelming opportunity and WL opened the doors through the *White Umbrella Campaign* to make that happen with wise counsel, a depth of intentionality, integrative planning and ease. The WUC was not just a casual awareness raising event; it had depth and breadth I had not seen elsewhere.

The White Umbrella Campaign was designed for WL to mentor churches, cities, and agencies to join the fight against sexual exploitation including HST.⁴⁰ The inception of WUC was preceded by mobilization failures. In 2007 WL discovered that single-event training to stop HST was insufficient when only one person of the one-hundred who attended a training conference sponsored by WL became actively engaged in ministry to

³⁸ Wellspring Living, "Our History," <http://wellspring-staging.com/learn-about-wellspring/our-history> (accessed July 24, 2014).

³⁹ Wellspring living opening their first residential program for sexually exploited women in 2001. A short history of Wellspring Living can be found in Appendix E.

⁴⁰ A short history of Wellspring Living can be found in Appendix E.

stop sexual exploitation. This was a high cost for slim results. WL realized that more than a “how-to” session was needed. Mary Frances Bowley explained, “Our objective was to build more capacity to fight this [sexual exploitation] but it wasn’t happening.”⁴¹ Success came in 2010 when WL began to mentor and guide churches and organizations to build relationships with major stakeholders in their community. Additionally, WUC provided fundraising tips and ideas for partnering with governmental agencies. Each mentored partnership between WL and a church or agency is individualized for that particular setting and agency.⁴²

WL demonstrated the benefit of Interagency Collaborative Typology by sharing lessons learned and being vulnerable during their mentoring process. WL is successful because they have ascertained what works, and what does not. They have experienced what helps and what causes harm. This FBO is healthy enough to discuss their growing pains and mistakes to guide others around these pitfalls. This interactive partnering between WL and the church is helpful because many are stymied about where to begin. To fully understand the impact of Interagency Collaborative Partnering Typology it is helpful to know a bit more about WUC’s history and their mission.

The White Umbrella Campaign (WUC) was designed in 2012 as a vehicle to launch the book, *The White Umbrella*. It was also utilized to encourage, equip, and empower communities during this book promotion “in the fight for freedom and

⁴¹ Mary Frances Bowley, interview by author, Milton, GA. April 19, 2013.

⁴² WL has mentored Sarasota, FL in their opening of a residential program to serve HST survivors. While researching in Chicago, WL was on the lips of the Come to the Well church in Geneva, IL who planned to send a team of persons down to WL to learn how to open a residence.

restoration for sex trafficking survivors.”⁴³ By 2013, with WUC mentorships, WL had travelled over 5,000 miles, taught more than 3,000 persons and trained at least 250 professionals “in justice and restoration” in the United States. The WUC was WL’s intentional resourcing of partners in ministry. The WUC was a historic event and is an excellent example of the Interagency Collaborative Typology

The WUC mentored churches, agencies, and cities to inform and inspire them to explore and implement missional outreach to stop sexual exploitation.⁴⁴ This mentorship was helpful because of the number and caliber of experts that are consulted. This strong collaborative partnership connected churches with agencies within the community. WL discovered that restoration care for HST survivors requires the care, support, and direction of the entire community.

The WUC had four components: 1) Community Roundtable, 2) Law Enforcement Training, 3) Night of Worship, and 4) Action Points. WUC takes place during one full day of awareness raising and worship. The Community Round Table provides churches/cities/agencies with easy and informative access to potential collaborative partners. The Community Round Table event was comprised of three components: 1) expert presentations, 2) law enforcement training, and 3) case study discussions. Those invited to hear the Round Table presentations are stakeholders. Examples of stakeholders are: donors, governmental officials, real estate agents, civic leaders, law enforcement,

⁴³ Wellspring Living, *White Umbrella Campaign*, <http://www.thewhiteumbrellacampaign.org> (accessed September 9, 2014).

⁴⁴ Wellspring Living, *White Umbrella Campaign* video clip <http://www.thewhiteumbrellacampaign.org/> (accessed September 14, 2014); Wellspring Living, *White Umbrella Campaign* at Stonecreek Church, Milton, GA, April 19, 2013.

medical personnel, FBOs and NGOs, and churches. A separate session was designed for LE who are trained to identify and rescue HST survivors and to apprehend and prosecute perpetrators. By attending the round table event, stakeholders gain increased awareness about HST, and it opens doors for networking within a specific geographic location.

WUC Round Table presentations and discussions provided churches an opportunity to learn from local professionals who work closely with HST survivors. This helps churches to know the extent of the problem and what was being done to stop it. The WUC's primary purpose was to provide a platform for churches who wanted to become engaged in the fight against sexual exploitation to do four things: 1) raise awareness about HST 2) learn what is already being done to fight HST in their community, 3) discern how they can effectively join the fight, and 4) engage congregants in this missional focus. From ethnographic research for this study on stopping HST in Chicago and Atlanta, it has become very apparent that no group or organization is in the fight against HST alone.

The Night of Worship, capstone event of WUC, was scheduled on the evening of morning roundtable discussions. The purpose of this worship service was three-fold: to raise awareness of the urgent need to address sexual exploitation, to provide information about WL's work with sexually trafficked survivors, and a call to action. The Night of Worship raised awareness by "telling the story" of sexual exploitation in a worship setting and inspires engagement in three pre-identified "action points."

Actions Points were specific service roles in the fight against HST available after the worship service for immediate registration by participants. For partners desiring to partner with WL, as part of these Action Points, WL offers options to volunteer through

their rescue care facility as mentors for sexually trafficked minors, to teach life skills classes to girls in their care, or to work in one of their four Treasures Shops (thrift stores), to name a few of the options. All volunteers took on-line training. The training had a strong Christian message and all volunteers agree to support WL's faith statements, however, spiritual offerings are optional for girls who live in their rescue care facilities. The beauty of the Action Points is that it offers immediate opportunities to serve to fight sexual exploitation.

This Interactive Collaborative Typology with WL offered a unique Christian perspective. The Night of Worship, volunteering at WL, and their website provided various avenues to share biblical beliefs and theological doctrine. They provided a public opportunity to share faith in Jesus Christ. There was no doubt in their volunteer orientation both on-line and at the various ministry sites that faith was a very high priority. Despite that fact that any spiritual direction provided for the girls in their shelters is optional, they are offered optional Bible studies and prayer sessions. Mary Frances Bowley, the co-founder of WL was convinced that there is no healing outside of the healing of Jesus Christ.⁴⁵ This typology offers a strong faith sharing option with HST survivors.

WL's Interactive Collaborative Typology included the mentoring of others from their vast reservoir of experience in HST survivor rescue care. As WL cared for the physical, psychological, economic, and social needs of sexually exploited women, they were instrumental in assisting HST survivors leave HST behind and reintegrate into the

⁴⁵ Mary Frances Bowley, Presentation at White Umbrella Round Table Discussion, Milton, GA, April 18, 2013.

community. The lessons WL has learned are being passed on to other churches, individuals and communities. WL encourages, resources, and mentors others. In daily operations WL relies heavily upon the community. They partner with physicians, musicians, beauticians, handymen, builders, decorators, and educators. They frequently partner with LE and the judicial system, and they provide advocates and mentors to walk alongside HST survivors as they transition from a life of brokenness to one of wholeness.

WL collaborates with churches to support and run Treasure Shops, their thrift stores, to raise support and provide a hospitable community for these young women. I toured the girls' residence before it opened. It was decorated with a flair that would be a welcome sight for any young woman. Though optional spiritual care is offered, the presence of Jesus Christ is palpable in the actions, words, and deeds of WL staff and volunteers who believe that the healing of these young women is God's healing.

Four important best practices I gleaned from the *White Umbrella Campaign* case study are: 1) *Training alone is not enough to implement and sustain HST ministries.* Most churches, cities, and agencies will need further resourcing and support beyond awareness raising and training. It behooves churches and agencies to identify and consult with experts in the fight against HST. According to Grant in *Courageous Compassion*, one of the mistakes that she has made in rescue care was "assuming that there are experts in this field."⁴⁶ Many serving in this regard are on a steep learning curve and become the local experts in their communities. While there may not be experts in every locale, there is enough expertise nationwide to provide additional information and resourcing. 2) *Raise*

⁴⁶ Grant, *Courageous Compassion*, 72.

awareness—assess communal needs in the fight against HST. Communal round table discussions are a valid way to raise awareness and at least begin the process of assessing the needs in the local community in the fight against HST. Reading good material on HST raises awareness such as the book, *The White Umbrella: Walking with Survivors of Sex Trafficking* by Wellspring Living founding CEO, Mary Frances Bowley, is a helpful resource for churches, FBOs, and agencies. *The White Umbrella* was purposely written as a vehicle for entering communities in order to educate persons, churches, and communities specifically “to help partners build an infrastructure” through the *White Umbrella Campaign*.⁴⁷3) *Do not just raise awareness, invite people to serve.* The WUC sponsored by WL provides a Night of Worship which both raises awareness and invites persons to serve in the fight against sexual exploitation. 4) *It takes a community to heal HST survivors and to stop HST.* Working solo is not advised. All churches and agencies must be aware of effective organizations in the fight against HST in their communities and be networking collaboratively with some of them. The problem of HST is simply too large to seek small gains by working alone.

An essential learning from this case study is that effective ministries partner with multiple proven agencies. Some limits on partners may be location, type of ministry, and missional focus. They do not limit their work by only partnering with one agency. If a church, FBO, city, or agency decides to open a safe shelter for HST survivors, they will be partnering with at least thirteen other services as outlined in chapter three, Diagram 2

⁴⁷ Bowley, interview.

“Trafficking Survivor Needs.” In-depth rescue care requires extensive partnering—it takes a community.

In summary, Interagency Collaborative Typology provides the following four pragmatic guidance which would be helpful for churches. First, work collaboratively, more can be done with collaboration. Second, seek to partner with experts before launching a new ministry. Third, define partnering non-negotiables such as core values, location, theology and emphasis. Anticipate that there may be tensions arising from differences in philosophy, theology, or structural procedures so establish core values before entering partnerships. PPC decided to partner with others who had solid Christian values, so their faith statement was a non-negotiable in their partnership, and required that partners “would not violate biblical ethics.”⁴⁸ And, fourth, define the extent of your partnership concerning responsibility and accountability to provide finances and/or personnel.

In contrast to the Ecumenical Collaborative Typology, the Interagency Collaborative Typology opens immediate doors to a variety of agencies which specialize in the fight against human sexual trafficking. Working with the expertise of other agencies is an excellent bridge for ecclesial engagement in effective ministry to abolish HST without having to start from scratch. The Interagency Collaborative Typology could trim off several years of studying the problem to discern a ministry niche. Churches with a long term commitment to stop HST should plan to do research of communal needs anyway, however, the Interagency Collaborative Typology provides quicker engagement.

⁴⁸ Sweney, *A New Kind of Big*, 56.

It also offers an on-ramp to some unusual partnering. For example, working with a judge who is trying to offer prostitutes an alternative lifestyle,⁴⁹ a tattoo artist who removes the branding of sexually trafficked women,⁵⁰ former prostitutes who accompany the police on stings and who offer these women and at-risk girls other options,⁵¹ a former escort service worker who offers a Bible study for prostitutes,⁵² and a mentor in an agency offering safe shelter to sexual trafficked minors.⁵³

A unique reality of Interagency Collaborative Typology is the domino effect whereby partnering with others continues to snowball providing additional opportunities to partner with other agencies fighting HST. This process is an iterative fractal phenomenon—each contact has the potential to generate contacts.

My research indicates that church interest to fight human trafficking initially swells and then in time tapers down. In the beginning there may be great interest but in the end just a few engage in this face-to-face or hands-on ministry. Jesus had a good reason to select 12 committed men to mentor. Two churches in the Chicago area, Willow Creek and Come to the Well, experienced this phenomenon. Anne Rand from Willow Creek mentioned that of 200-300 persons who show interest in a HT forum, there may be 12 persons who follow through and commit to face-to-face ministry, meaning something

⁴⁹ Paul W. Herbert, C.A.T.C.H. Court, Franklin County Municipal Court, Columbus, OH. April 5, 2012.

⁵⁰ Ink180, “Transforming Gang and Human Trafficking Tattoos into Something Beautiful,” <http://www.ink180.com/> (accessed January 29, 2013).

⁵¹ Myers-Powell, testimony.

⁵² Anny Donewald, interview by author, Chicago, Chicago, IL, February 13, 2015.

⁵³ Wellspring Living, <https://wellspringliving.org/> (accessed July 24, 2014).

beyond just handing out flyers for a one-time event.⁵⁴ Rev. Jerry Schafer at Come to the Well had a similar experience. Initial interest included 70 persons but more than a year into the ministry the team was small and desiring to engender more interest.⁵⁵

The Interagency Collaborative Typology is a helpful option for churches just getting started, who are unsure as to where to dig in or have not yet had a chance to study what is happening in their locale in the area of fighting HST to determine what else needs to be done and whether this fits the churches' skill set.

C. Task Force or Coalition Collaborative Typology

The third kind of typology is the Task Force or Coalition Collaborative Typology. Churches initiate or participate in localized collaborative efforts to stop HST. All people in the community engaged in and interested in fighting HST are invited to deliberate and strategize around a common task force table. Examples of persons and groups invited are: local, state, and federal law enforcement, the judicial system, educators, faith-based organizations fighting HT, social service agencies, churches, sexually trafficked survivors, and individuals hoping to stop HST.

The Task Force or Coalition Collaborative Typology can be both visionary and strategic in nature. It operates with breadth and depth within a specific location, usually

⁵⁴ Ann Rand, Program Manager of Justice and Compassion Ministries interview by author, Willow Creek Community Church, South Barrington, IL, January 25, 2013.

⁵⁵ Rev. Jerry Schaffer, interview by author, Come to the Well Community Church, Geneva, IL, January 11, 2013.

cities. Task forces or coalitions explore local current human trafficking trends and works adaptively over the years to stop HST. Usually task forces meet once monthly and are often chaired by a reputable church or agency such as the Salvation Army or Catholic Charities. Both of these ecclesial agencies have proven themselves and are recognized by governmental agencies as helpful in assessing troublesome needs.

Many task forces or coalitions determine local needs and designate sub-task teams such as: demand reduction, raising awareness, prevention, and rescue care. Some task force websites advertise themselves as “Rescue-Care Coalitions.” The federal government initially funded 42 task forces.⁵⁶ Others are funded by local or private monies. Whereas most task forces are open to the public there is generally an application process for admittance to task force meetings.

I will focus on two case studies of Task Force or Coalition Collaborative Typologies: PROMISE and The Cook County Human Trafficking Task Force, both in Chicago. Two additional task forces or coalitions were mentioned previously—SG and Ignite! In this case the latter two task forces or coalitions overlay with the Interagency Collaborative Typology.

1. Case Study: PROMISE (Partnership to Rescue Our Minors from Sexual Exploitation)

This task force is operated by the Chicago Salvation Army. The goals of the task force are raising awareness, prevention, intervention, and service delivery.

Methodologies to stop HST “are developed by PROMISE members who represent the

⁵⁶ National Institute of Justice, “DOJ-Funded Human Trafficking Task Forces,” (March 29, 2009) <http://www.nij.gov/journals/262/pages/human-trafficking-task-forces.aspx> (accessed October 21, 2015).

social service, education, legal, judicial, healthcare, law enforcement and other sectors of our community.” Thirty-one community members sit on this task force. In addition to those already mentioned above a few of the others include, “The Children’s Advocacy Center, Christian Community Health Center and Lutheran Child and Family Services.”⁵⁷ A strategical arm of this ministry is offering safe shelter at Anne’s House for sexually trafficked minors. This is unique in task forces, as most are collaborative entities. PROMISE is both a task force and a service provider through the Salvation Army STOP-IT ministry. This Task Force Collaborative Typology illustrates the phenomenal impact the church can reach while partnering with other essential agencies to help stop HST. The PROMISE task force is an exceptional ecclesial example of exemplary ministry in HST.

2. Case Study: The Cook County Human Trafficking Task Force

Chicago is serviced by this task force to stop HT. Their sub-task committees are: training, victim services, labor trafficking, and LBGQTQ. They co-sponsor an annual human trafficking conference with Chicago-Kent School of Law. A feature of this interagency collaboration is the “seamless connection between social services and LE.”⁵⁸ This collaboration is invaluable to police who are able to identify referral agencies for rescued trafficked women. “The task force is a joint project of the Cook County State's Attorney's Office and the Salvation Army STOP-IT Program, and is jointly funded by the U.S. Department of Justice's Bureau of Justice Assistance and the Office for Victims of

⁵⁷ Salvation Army, “PROMISE,” <http://salarmychicago.org/promise/about-us/> (accessed on July 25, 2015).

⁵⁸ The Cook County Human Trafficking Task Force, Chicago, IL, <http://www.cookcountytaskforce.org/> (accessed July 25, 2015).

Crime.”⁵⁹ Twenty-Five different governmental and social service agencies meet to collaborate including many of those listed previously as well as legal aid, the Department of Labor, and the Chicago Battered Women’s Network.⁶⁰ This task force utilizes a “victim-centered approach” to engagement with sexually trafficked women. As of 2014 this task force had 68 convictions, trained 8,138 people, had 96 charges filed, and served 150 victims.⁶¹ The Cook County Human Trafficking Task Force identifies the importance of the Task Force Collaborative Typology because human trafficking survivors are helped by strong communication and networking amongst the various HT agencies.

Churches providing representatives to sit on task forces gain the insights into the depth and breadth of HST in their locale. This opportunity provides a networking outlet unlike any other in the realm of fighting HST. Cities that offer such a task force take seriously the collaborative effort required to change the lives of women who are sexually trafficked and to assist those serving these women in LE, the courts, and social service agencies. Participating on a HT task force is a highly recommended endeavor to gain both an overall view of HT and to learn about implemented strategies firsthand.

D Social Change Collaborative Typology

The fourth kind of typology is the Social Change Collaborative Typology. This typology seeks to change the social environment, for example, reducing the demand or supply for sex trafficking. Changes in HST will occur with cultural shift or social change.

⁵⁹ The Cook County HT Task Force.

⁶⁰ The Cook County HT Task Force.

⁶¹ The Cook County HT Task Force.

This change requires examining and inverting risk factors and vulnerabilities to HST.⁶² Cultural shifting in attitudes toward the selling of sex through HST as well as the sex trade will mean addressing raising sexually healthy children—to treat the opposite gender with honor and respect and to teach healthy sexual relationships.

Cultural change takes time, sometimes a very long time. Three United States historical examples are African slavery,⁶³ stopping smoking,⁶⁴ and domestic abuse.⁶⁵ Despite significant cultural changes in these areas festering vestiges of racism, smoking, and domestic abuse still exist. Racial tensions are still festering evidenced by the Jim Crow Laws requiring segregation and racially triggered hate crimes.⁶⁶ On smoking, health care workers are concerned about the popularity of e-cigarettes and the promotion

⁶² See Diagram 1: Understanding Vulnerabilities of Sexually Trafficked Girls and Women Problem Tree, in chapter one, and Diagram 5: Social Structures That Decrease Dehumanization and Vulnerability for Sex Trafficking of Girls and Women, in chapter five.

⁶³ Irv Brendlinger in *Social Justice Through the Eyes of John Wesley* (Guelph, ONT: Joshua Press, 2006), 14-31. Wesley rejected slavery as a missionary (GA, 1736-1738), wrote *Thoughts on Slavery* (1774) and a supportive letter to British abolitionist, William Wilberforce (1791). British slavery was outlawed in 1806 and in 1865 in the United States.

⁶⁴ Center for Disease Control and Prevention, “Adult Cigarette Smoking Rate Overall Hits All-time Low” (November 26, 2014) <http://www.cdc.gov/media/releases/2014/p1126-adult-smoking.html> (accessed July 5, 2015). The Surgeon General of the United States decreed that smoking caused cancer in 1964. Finally in 2014, cigarette smoking was the lowest recorded in history.

⁶⁵ Stacy Teicher Khadaroo, “In U.S. a Decline in Domestic Violence,” *The Christian Science Monitor* (August 26, 2014), <http://www.csmonitor.com/World/Progress-Watch/2014/0826/In-US-a-decline-in-domestic-violence> (accessed July 8, 2015); U.S. Department of Justice, *Female Victims of Sexual Violence: 1994-2010*. Bureau of Justice Statistics. Marcus Berzofsky, Christopher Krebs, Lynn Langton, Michael Planty and Hope Smiley-McDonald (March 7, 2013) <http://www.bjs.gov/content/pub/pdf/fvsv9410.pdf> (accessed December 11, 2014). According to the Bureau of Labor Statistics, “nonfatal domestic violence fell by 63 percent between 1994 and 2012” with “serious intimate partner violence” falling “72 percent between 1994 and 2011.”

⁶⁶ In 2015 a white gunman entered Immanuel Methodist Episcopal Church in Charleston, South Carolina and massacred nine African American persons. He targeted this historic black church to start a race war. Outraged the Black community requested the removal of the Confederate flag which has been flying over the South Carolina Capitol building since the height of the civil rights conflict in the 1961.

of smoking in movies. And though the America has domestic abuse shelters, it is a frequently committed crime. These social issues have been radically reduced, however they are still on the social radar of the United States. Bringing about social change is a long term commitment with tendencies toward losing ground over time.

These historical events are instructive in four ways. First, social change activists should plan to rally long term. Second, even though change comes slowly and sometimes undesirable behaviors decrease, constant vigilance is necessary to put out flash resurgent fires from smoldering embers. Third, timing is critical—people must be ready and understand the need and urgency for change. Fourth, a highly respected, credible voice of authority is most likely to encourage significant change.

The Social Change Collaborative Typology focuses on individuals, churches, and agencies striving to make significant, sustainable, long term behavioral changes in people to stop or reduce HST. I will examine three social change case studies: sex trafficking demand reduction, raising healthy Christian children in a sexualized secular society, and sex trafficking supply reduction.

1. Case Study: Sex Trafficking Demand Reduction—Chicago Alliance Against Sexual Exploitation (CAASE)

One strategy to stop HST is to reduce the demand for sexually trafficked women. This social change is one aspect of the work of CAASE, a secular NGO striving to stop sexual exploitation by stopping demand. Strategies CAASE uses to stop sexual exploitation are: community engagement, legal services, policy and advocacy, and prevention. Connecting with communities takes CAASE into society at large as they provide lectures and presentations using CAASE personnel and their Prostitution and

Trafficking Survivors Speakers Bureau. Art and awareness are additional avenues to reduce demand through theatrical events, film screenings, festivals, and the End Demand Illinois Poster Campaign. CAASE provides pro bono legal counsel for persons who have “survived sexual assault, rape or prostitution.”⁶⁷

CAASE develops questions, researches them, and then strategizes how to effect cultural change with their new information on sexual exploitation. One question CAASE has asked is: “Why do men buy women for sex?” Their hopes are to fully understand sexual consumers in order to effect change. And so, CAASE has sponsored significant research in demand reduction. Rachel Durchslag and Samir Goswami in the study *Deconstructing the Demand for Prostitution*, interviewed 113 men who purchased prostitutes.⁶⁸ They discovered that most men began purchasing sex during their college years. To reverse this and to begin effecting social change CAASE wrote, piloted, and implemented a curriculum for boys aged 14-18 years of age entitled *Empowering Young Men to End Sexual Exploitation* which they currently offer in the public schools.⁶⁹ The schools were appreciative and requested that CAASE also write a curriculum for the girls

⁶⁷ Chicago Alliance Against Sexual Exploitation (CAASE), “Legal Services,” <http://caase.org/legal-services> (accessed April 23, 2015).

⁶⁸ Rachel Durchslag and Samir Goswami, *Deconstructing the Demand for Prostitution: Preliminary Insights from Interviews with Chicago Men Who Purchase Sex* (May 2008) Chicago Alliance Against Sexual Exploitation (CAASE), Chicago, IL, <http://media.virbcdn.com/files/40/FileItem-149406-DeconstructingtheDemandForProstitution.pdf> (accessed September 9, 2015).

⁶⁹ Chicago Alliance Against Sexual Exploitation (CAASE), “Empowering Young Men to End Sexual Exploitation,” http://www.americanbar.org/content/dam/aba/uncategorized/internationallaw/caase_curriculum.authcheckdam.pdf (accessed July 6, 2015).

as well.⁷⁰ To reduce demand, it is short-sighted to believe that dealing with one gender will make a significant change in both genders' behavior.

CAASE also explored Internet prostitution through their study, "*Our Great Hobby*": *An Analysis of Online Networks for Buyers of Sex in Illinois* by Lara Janson and Rachel Durchslag. This study strives to understand how men use the website *U.S. Sex Guide for Illinois* and to examine what men post about buying women for sex. CAASE discovered that the website is a veritable "brotherhood [and] training ground for johns" which includes information about prostituted women, locations, and how ineffective law enforcement is and how buyers circumnavigate their efforts.⁷¹ CAASE warns about the dangers of prostitution admitted by perpetrators:

This research confirms findings from other studies that indicate that the commercial sex industry in Illinois is harmful; some men who buy sex admit on the USA Sex Guide boards to being violent or aggressive toward women in prostitution, and many men on the forums reference the harm the commercial sex industry causes to women, communities, relationships, and themselves.⁷²

This study prompted CAASE to recommend the aggressive arrests of exploiters, to decriminalize prostitution, for communities to map indoor and outdoor sex venues of the commercial sex trade, and "to teach young men how to create healthy constructs of masculinity and provide safe spaces for young men to learn about gender-based

⁷⁰ Caleb Probst, interview by author, Chicago Alliance Against Sexual Exploitation Educator, Chicago, January 14, 2013.

⁷¹ Rachel Durchslag, et al. '*Our Great Hobby*': *An Analysis of On-line Networks for Buyers of Sex in Illinois* (January 2012) Chicago Alliance Against Sexual Exploitation (CAASE). Chicago, IL, <http://media.virbcdn.com/files/b7/a87546ef7331b5da-OurGreatHobby.pdf> (accessed September 9, 2015).

⁷² Durchslag, et al., '*Our Great Hobby*,' 2, 6.

violence”⁷³ CAASE seeks the truth and then designs solutions to curtail sexual exploitation.

CAASE’s legal director Kaethe Morris Hoffer believes that human trafficking issues have been hi-jacked by abolitionist feminists arguing semantics on prostitution and sex trafficking. Exasperated by these debates, Hoffer envisions a world without prostitution in her article “A Response to Sex Trafficking Chicago Style: Follow the Sisters, Speak Out.” She claims, “if engaging in sex with a woman in prostitution is not necessary to being a man, then no man needs to do it. And if no man actually needs to do it, then I can envision a world in which no man does it.”⁷⁴ The world CAASE envisions is a world without sexual exploitation which is why they are focusing on demand reduction. Hoffer’s voice about ending male demand is not the only voice. Her concerns are echoed in the HST ministry by SG working to eradicate demand for johns to have sex with children through Fathers Against Child Exploitation (FACE). The strategies of FACE are to teach men about sexual addiction and to raise boys to be protectors rather than perpetrators of the next generation.⁷⁵ Iris Yen argues against the “defeatist attitude that “men will be men,” the truth is that the supposed “male” need for sex services is a malleable and socialized concept. While men’s (and women’s) biological need for

⁷³ Durchlag et al., ‘*Our Great Hobby*’, 99.

⁷⁴ Kaethe Morris Hoffer, “A Response to Sex Trafficking Chicago Style: Follow the Sisters, Speak Out.” *University of Pennsylvania Law Review*, 158, no. 6 (May 2010): 1848.

⁷⁵ Street Grace, “Fathers Against Child Exploitation (FACE),” <http://www.streetgrace.org/face/> (accessed October 21, 2015).

intimacy is innate, buying from strangers to fulfill their needs is not.”⁷⁶ Yen considers demand reduction to be the weakest link in the fight against HST.

The Social Change Collaborative Typology becomes tricky when people have fundamental disagreements such as these about the issues at hand. This in one example where evangelicals have joined forces with some feminists, usually those believing that prostitution is exploitive, and have worked together to stop HST. Therefore, a problem they encounter when fighting HST is addressing prostitution as legitimate work. Those who suggest prostitution is a good job argue that sex work is a choice of legitimate work, the denial of which negates civil rights.⁷⁷ This makes the work of reducing demand difficult because promoting the legalization of prostitution is problematic because then the scourge flourishes with governmental affirmation.

2. Case Study: Raising Healthy Children in a Sexualized Society—Passion City Church

The African proverb, “It takes a village to raise a child” is an essential adage within society today. Collectively the community has an impact on raising children in a sexualized society. Noel J. Bouché, president and founder of PureHope an FBO whose mission is “providing Christian solutions in a sexualized society,”⁷⁸ lists numerous lies from the sexualized U.S. culture which parents must help their children overcome:

⁷⁶ Iris Yen, “Of Vice and Men: A New Approach to Eradicating Sex Trafficking by Reducing Male Demand through Educational Programs and Abolitionist Legislation, *Journal of Criminal Law and Criminology*, 90, no. 2 (Winter 2008): 668, <http://scholarlycommons.law.northwestern.edu/jclc> (accessed April 28, 2015).

⁷⁷ Moshoula Capous-Desyllas, “Visions & Voices: An Arts-Based Qualitative Study Using Photovoice to Understand the Needs and Aspirations of Diverse Women Working in the Sex Industry,” PhD diss., Portland State University, Ann Arbor: Pro-Quest/UMI, 2010, (Publication No. 3408949), 88-9.

⁷⁸ PureHope Coalition, “Our Mission and Vision,” <http://purehope.net/who-we-are/> (accessed May 5, 2015).

abstinence is unrealistic; sexual experimentation is healthy and has no negative consequences; porn is harmless, victimless, healthy, and fun; “boys will be boys;” women should look like a runway model and behave like a porn star; marriage is outdated; cohabitation is a good “test drive” for a relationship; heterosexuality is one option among many; and everyone is “doing it.”⁷⁹

Each of the above lies may impact HST by making persons vulnerable to being trafficked and developing a ripe environment for HST to occur. The church is in a viable position to assist parents and communities in this role. In the various interviews in Atlanta and Chicago I asked, “How do we protect our children from HST?” I did not hear a strong response indicating that the church was rising to meet this need. While it may seem precarious to cite the church as a monolithic agent of change because various denominations and churches disagree on some of these issues, it is the church that God has sent to the nations, as his agent, and is in a viable position to do so.⁸⁰

Steven Grubman-Black in his *Deconstructing John* presentation at *Demand Dynamics: The Forces of Demand in Global Trafficking Conference in Chicago of 2003* asked, “Where do males learn to disregard the rights of females?”⁸¹ At the same conference, Dr. Mary Anne Layden in her presentation, *Permission-Giving Beliefs of Men Who Sexually Exploit Prostitutes* described these men as requiring “a lot of sex,”

⁷⁹ Noel J. Bouche’, “Exploited: Sex Trafficking, Porn Culture and the Call to a Lifestyle.” White Paper (Plano, TX: Pure Hope Coalition, 2009) <http://purehope.net/who-we-are/> (accessed May 5, 2015), 15.

⁸⁰ To be fair, I acknowledge that the church has enabled or even caused many of the problems through its perpetuation of patriarchy, and its legalistic sexual ethics that has not allowed for actual formation of people regards to their beliefs about sex, however, this does not free her from God’s call to shape persons with character, including in the sexual realm.

⁸¹ Sara Dubin and Torrey Morrison, eds. *Demand Dynamics: The Forces of Demand in Global Sex Trafficking*, Conference Report Captive Daughters and the International Human Rights Law Institute of DePaul University School of Law, October 17-18, 2003, Chicago, IL, http://www.childtrafficking.com/Docs/demand_dynamics_oct07.pdf (accessed April 28, 2015), 22.

that having “sex with prostitutes...” was acceptable and more sexual encounters equated with higher self-image.⁸² Layden queries, “Who taught these men to think in these ways?” Her answer includes “family, peers and media”⁸³—all noteworthy contributions, but does not include the church. The church can be a formidable shaper of these men. While churches may not have been on Layden’s radar, they need to be instructive in direct and deliberate teachings and modeling of positive male sexual roles and in the church’s prophetic voice. According to Walter Brueggemann, this prophetic voice challenges the “dominant narrative” of culture—to grieve what it is, and to hope for a new reality.⁸⁴ The prophetic voice of the church is particularly important since less than twenty percent of Americans are in church on Sunday mornings.⁸⁵ The church will need to be creative, work outside of the box, make sure her own house is in order, to have real voice and effect social change with the surrounding culture.

Nonetheless, I have observed good work done by PCC and the Passion Movement which encourages college students to live a holy life. This in turn will impact future generations. However, it is also imperative to teach and model healthy sexual relationships. The village contributes to the solution by modeling and teaching healthy sexual relationships, for example, to critique media for appropriate responses to sexuality. Since all are created in God’s image, oppressive sexual denigration as portrayed on

⁸² Dubin and Morrison, *Demand Dynamics*, 9.

⁸³ Dubin and Morrison, *Demand Dynamics*, 11.

⁸⁴ Walter Brueggemann, *The Practice of Prophetic Imagination: Preaching an Emancipating Word* (Minneapolis: Fortress Press, 2012), 4.

⁸⁵ Kelly Shattuck, “7 Startling Facts: An Up Close Look at Church Attendance in America,” *Church Leaders* (N.D) <http://www.churchleaders.com/pastors/pastor-articles/139575-7-startling-facts-an-up-close-look-at-church-attendance-in-america.html> (accessed July 23, 2015).

television and in pornography harms everyone. It does take a village to raise a child in a sexualized culture and some of the best insurance to raising sexually healthy children comes from parents or parent figures. It is imperative for parents to nurture, affirm, and challenge both boys and girls as they mature into young men and women. The village works collectively with strong efforts by parents and the church.

3. Case Study: Sex Trafficking Supply Reduction—Rescuing Sex Trade Workers from “the Life”

One method to reduce the supply of girls and women sexually trafficked is to invite sex trade workers to leave “the life.” Various churches and agencies have developed ministries reaching out to women who are prostituted. The social change approach here is to decrease the numbers of persons working in the sex trades.

Examples of this type of ministry were evident in Chicago through the Rose of Sharon ministry and Eve’s Angels.⁸⁶ Both ministries invited women to leave the sex industry. The Rose of Sharon outreach approached women working the streets. Roses and prayers were offered to each woman, and they were invited to leave a life of prostitution. This offer to leave included transportation to a safe shelter, as well as accommodations and restorative care for up to two years. The Rose of Sharon ministry team was equipped to immediately transport women. Eve’s Angels had a Bible study for women in the sex trade. They invited women to leave working the streets as prostitutes and to leave the strip clubs.

⁸⁶ Eve’s Angels, [http://www.evesangels.org/Eve’s Angels](http://www.evesangels.org/Eve’s%20Angels) (accessed January 3, 2014); The Chicago Dream Center, Rose of Sharon, <http://www.chicagodreamcenter.org/#!/human-trafficking/cnmv> (accessed February 28, 2015).

Positive social change for prostituted women, such as leaving “the life” can be a huge improvement in their lives. Again, the life expectancy of a prostitute working the streets is thirty-four years of age.⁸⁷ Removing them from prostitution is life-giving and has the ripple effect of their urging others to leave “the life” as well.

Case studies on Social Change Collaborative Typologies reveal four important lessons. 1) *It takes a community to make social changes.* Again, there is a strong need to work collaboratively as partners in the fight against HST. In short, the healing of broken relationships occurs in community. It takes the eyes, minds, and hearts of a diverse community to hear and see issues of HST and to respond accordingly. 2) *Flexibility in setting one’s course is imperative.* Because HST is time sensitive with criminals trying to avoid detection it is absolutely essential that strategies to stop HST are frequently monitored, evaluated, and adjusted. 3) *Opportunities for social change* occur through *reducing the demand* for HST, *removing the supply* of women entering HST, and *revising laws and social attitudes* about prostitution and perpetrators. 4) *The call to raise male children to honor and respect girls and women* is loud and composed of multiple voices including Romans Catholics, evangelicals, social activists, feminists, academics, and psychotherapists to name a few. In *Courageous Compassion*, Grant expounds:

One of the most needed ministries of the church that can make young children and teenagers less vulnerable to sexual exploitation and trafficking in our sexually violent world is mentoring them into a healthy identity as a young son or daughter of God.⁸⁸

⁸⁷ Herbert, C.A.T.C.H. Court.

⁸⁸ Grant, *Courageous Compassion*, 154.

I concur with Grant, while most are pointing fingers of blame at men and especially encouraging revised lessons for boys, this alone is not sufficient. We must also raise girls into women who are cognizant of the fact that they are designed in the image of God. In the raising of our children we must address both genders.

III. Collaborative Partnering in Atlanta and Chicago

Atlanta's approach to HST has been dependent upon its history and ethnography which has shaped the city's character. Atlanta has been a city open to working through hard, divisive issues collaboratively. Otherwise, the likes of MLK, Jimmy Carter, Stephanie Davis, Rev. Louie Gigli, and Mary Frances Bowley would not have found Atlanta conducive to achieving their various purposes, goals, ministries and programs, each aimed at changing the culture in Atlanta when it comes to HST. While I featured six churches doing exemplary work to stop HST, this is not to deny the hard work of others.

Chicago's history of dealing with HST heavily involves the Salvation Army and supporting LE. Partnerships have developed between LE, churches, FBOs, and social service agencies to deal with the enormous needs of HST prevention and care for victims. While many of the agencies are partnering, I did hear some messages of disdain for agencies scrambling for dollars and/or credit. What is coming into strong focus is the need for collaborative partnering. No one entity, be they a church or civic agency, can handle all aspects of the seemingly never-ending list of needs to stop demand for HST and care for the devastation of victims in its wake. Chicago does have a strong grass roots, governmental and ecclesial response to HST doing good work, however, I perceived an underlying tension in the community of HST collaborators. It appears to me

Table 4: Sex Trafficking Resources for Churches and FBOs

Resource	Website/Reference	Insights
Books		
<i>Courageous Compassion: Confronting Social Justice God's Way</i>	Beth Grant, Springfield Missouri: My Healthy Church, 2014. projectrescue.com	Grant has proven, effective, experience in HST rescue care. Combines theology and missiology in HST.
<i>Hands that Heal: International Curriculum to Train Caregivers of Trafficking Survivors</i>	Beth Grant and Cindy Lopez Hudlin, Springfield: Life Publishers, 2007 faastinternational.org	Resource for churches to offer shelter for HST survivors. Published for Faith Alliance Against Slavery and Trafficking (FAAST)
<i>The White Umbrella</i>	Mary Frances Bowley, Chicago: Moody Publishers, 2012.	Former CEO of Wellspring Living (rescue care), featuring HST case studies challenges for survivors and care-givers. thewhiteumbrellacampaign.org
Faith-Based Organizations (FBOs)		
Wellspring Living (rescue care)	Atlanta, Georgia Wellspringliving.org	WL mentors partners to stop sexual exploitation with the <i>White Umbrella Campaign</i> (WUC)—see website.
Faith Alliance Against Slavery and Trafficking (FAAST)	Baltimore Maryland, with ministry nationwide; faastinternational.org	"FAAST is a strategic alliance of Christian organizations working together to combat HT." <i>Hands that Heal</i> trainings.
Pure Hope (raising kids in sexualized society)	Cincinnati, OH, Dallas, TX purehope.net	"Christian solutions in a sexualized culture (purehope.net)." Parent training sessions, podcasts.
Non-governmental Agencies (NGOs)		
Free the Slaves (abolitionist)	Washington, D.C. freetheslaves.net	Sociologist Kevin Bales strives to eliminate HT, has authored many books, creating sustainable solutions.
Chicago Alliance Against Sexual Exploitation (demand reduction)	Chicago, IL, caase.org	Find "Demand Change: 100 Steps Toward Ending Sexual Exploitation" under "toolkits" and in-depth research on-line.
Governmental Agency		
The Polaris Project	Washington, D.C. 1-800-888-7888, (HT hotline)	Resource for national rescue care agencies and data on trafficking cases nationwide. polarisproject.org

that the collaborative work of HST ministry was easier in Atlanta. Atlanta does seem to be the “go-to” example for churches and cities in the United States particularly in the area of rescue care and legislative changes. Chicago seems to be the expert consultant on demand reduction. I cannot fully explain this difference. I suspect that the two cities approach problems from a unique historical perspective—especially with influential voices and experiences. For example, Chicago has a history of corruption and Atlanta of restoring dignity. In a casual conversation with a Chicagoland resident I asked about Chicago’s history of corruption. Without hesitation he said, “Corruption permeates how we do business here, as a case in point, three of our past four Illinois governors are now in prison!” I cannot make a direct connection between corruption and how Chicagoland responds to HST, but there was an underlying uneasiness or frustration with people and agencies vying for dollars and notoriety. Many make the parallel between sex trafficking and sex slavery in relation to slavery endured earlier in the history of the United States. To Chicago’s credit the city invested heavily as a strong proponent in the Underground Railroad helping slaves reach freedom, whereas Atlanta was a huge venue for the slave trade. Atlanta has turned a racial corner with MLK’s focus on civil rights, human dignity and the “beloved community.” Atlanta is considered one of the premiere cities in the United States attracting African American residents.

IV. The Unique Role of the Church in Collaborative Partnering

A. Considerations for Church Partnerships

While the church has a unique role in participating in collaborative partnering, few have entered this urgent outreach mission. It takes a community to heal HST

survivors. The empirical data clearly shows that effective ministry in HST occurs by drawing upon the collective intelligence and experience of the larger community. For example, the Church of the Resurrection provided missional/pastoral leadership for an ecumenical endeavor entitled New Name to rescue sexually trafficked women. Perimeter Community Church recognized the futility of combating HST alone and formed a coalition of churches called Ignite to do so as law enforcement has been scrambling to identify trustworthy rescue care services to offer sexually trafficked girls who need support. While the church has a compassionate heart, it may not have the skills, connections, and organization to stop sex trafficking. Thus, partnering with local social service experts increases competency in fighting HST and avoids duplicating services. Social change occurs through relationships and is a monumental task without community support. For all of these reasons, the answer to putting a stop to HST directly relates to community. Specifically it means to invite each community component to share their knowledge, expertise, and experience at a common table to contextualize strategies relevant to the current issues that sex trafficking has caused in their locale. Each of these four collaborative partnering typologies: Ecumenical, Interagency, Task-Force/Coalition and Social Change strengthens strategies to stop HST through communal networking. This large job requires many hands, heads, and feet.

The collaborative partnering typologies provide seven instructional findings.

1) *Working in community.* In fact it is more effective than those of a lone worker/church/agency.

2) *Contextualize strategies.* Assess communal needs to shape missional strategies to fight HST. The massive problems created by HST can be overwhelming. Exploring

who is engaged in what ministry and studying the problem of HST helps to identify and define next steps for effective ministry. It is time consuming, but time consulting with churches, FBOs, NGOs, or governmental agencies which are trustworthy and have already done this homework is time well spent.

3) *Use adaptive strategizing.* Continuously adapt strategies as HST changes. A key to effective ministry in a sea of constant change is to operate in a continuous loop of assessing, evaluating, and adapting to meet changing needs. Strategies aim at moving targets, however, the vision to stop HST remains focused on the “better future.” While goals remain the same, strategies vary significantly over time. The Monitor Institute strives to guide social enterprises and best practices.⁸⁹ The Monitor Institute uses the “adaptive strategy” which is “a strategy that breaks free of static plans to be adaptive and directive, that emphasizes learning and control, and that reclaims the value of strategic thinking for the world that now surrounds us.”⁹⁰ Flexibility is essential when strategizing to stop a moving target.

4) *Establish a partnering protocol.* An excellent way to determine with whom to partner is to establish five partnering protocols. First, partner with effective and proven ministry partners. I call them experts, although they may think they are far from having sufficient expertise. In some communities it will be necessary to become that expert in order to guide others in the fight against HST. Second, determine non-negotiables such as

⁸⁹ The Monitor Institute, “Who We Are,” <http://monitorinstitute.com/who-we-are/> (accessed October 23, 2015). “We help leaders disrupt the status quo to address pressing social and environmental problems.”

⁹⁰ Noah Rimland Flower and Dana O’Donovan, “The Strategic Plan is Dead: Long Live Strategy,” *Stanford’s Social Innovation Review* (January 10, 2013) http://www.ssireview.org/blog/entry/the_strategic_plan_is_dead_long_live_strategy (accessed July 8, 2015).

philosophy, theology, and core values. These conditions should be predetermined and will provide churches and agencies with a gauge to select suitable partners. Third, determine missional thrust and sharpen ministry focus. Always be asking, “How does this partnership fit within mission or ministry guidelines (vision, mission, goals)?” Fourth, define your partnership parameters. Conditions such as accountability, responsibility, financing, or location may need to be spelled out in writing. Fifth, seek mentors and be a mentor to others. Each agency ought to have a strong mentoring gene and agencies with the most expertise will need to make time to mentor others.

5) *Make long-term time commitments.* Combatting HST is not a flash-in-the-pan ministry. It takes time to understand the problems and to ascertain who is doing what before a church or agency can identify and implement meaningful strategies to stop HST.

6) *When raising awareness, invite persons to volunteer.* Any time information is shared to allow people to understand and grieve the darkness of HST, there should be opportunities for persons to become involved. Individually we may not be able to do much but collectively much can be done.

7) *Share resources.* Partnering and collaborating provides opportunities to learn which resources are helpful. The resources listed on Table 4: Sex Trafficking Resources for Churches and FBOs may be helpful for those discerning and planning ministries to stop HST. I recommend the books *Courageous Compassion* by Beth Grant, *Hands that Heal* by Beth Grant and Cindy Lopez Hudlin, and *The White Umbrella* by Mary Frances Bowley. Each of the websites for these organizations provide volumes of helpful materials. Helpful FBOs include Wellspring Living and Faith Alliance against Slavery and Trafficking. A couple NGOs that offer helpful information include Free the Slaves,

and Chicago Alliance Against Sexual Exploitation. A good governmental agency for national information about HST is The Polaris Project which manages the human trafficking hotline number.⁹¹ Though not an exhaustive review of resources these would be helpful for churches' mission outreach.⁹²

Collaborative partnerships fostered were those of Ecumenical, Interagency, Task Force, and Social Change Typologies. Effective partnering churches worked alongside other churches, discovered which agencies are experts in the fight to eradicate HST and offered assistance, identified solid strategies to combat HST, worked collectively toward that goal, and/or sought to change the social climate. While not all churches can do everything, echoing the words of Mary Francis Bowley, "Each can do something!"⁹³

According to Ammerman, only three percent of churches do ministry alone. The other 97 percent of the churches collaborated with other churches. Examples of such collaborations are VBS, soup kitchens, food pantries, working with governmental agencies in jails and homeless ministries, or with social service agencies such as AA and the Boy Scouts.⁹⁴

B. Best Practices for Church Partnership in Response to HST

Three recommendations address best practices for churches in their response to HST. Specifically, these recommendations encourage churches to realize their unique

⁹¹ The human trafficking hotline number is (1-800-888-7888).

⁹² For additional resources consult Appendix G: "Additional Sex Trafficking Resources for Churches and FBOs."

⁹³ Bowley, interview.

⁹⁴ Nancy Tatom Ammerman, *Pillars of Faith* (Berkeley: University of California Press, 2005), 158.

role to re-humanize HST survivors and perpetrators based on *imago Dei*, and to become collaborative partners. The recommendations are: 1) model and mentor individuals and communities, 2) collaborate before, during, and throughout HST ministry, and 3) engage the prophetic voice of the church in community.

1. Modeling and Mentoring

a. Individuals

Churches are in the best position to teach children and adults about healthy sexuality and are famous for shirking this responsibility. Many youth claim that they learn sexual lessons from pornography. If pornography is normalized, the dehumanization and objectification of women will continue. Modeling healthy relationships is very important, because it teaches children about relational bonding and about God. Churches need to examine how and when they are teaching sexuality and healthy gender roles at early ages. High school is way too late to begin this lesson.

Churches must support the development of healthy sexual human beings. It is imperative to learn and to teach a sound theology of sexuality. In the secular culture anything goes. This is not the time or place to shirk this enormous responsibility. God loves all kids from all families despite their make-up. Stability for these kids is possible through responsible “surrogate fathers and couples” within the faith community.⁹⁵ The church is a treasure chest of such resources. Parents need the support of churches who espouse the dignity of each person. The teaching of healthy responses to a challenging

⁹⁵ Donald M. Joy, *Bonding: Relationships in the Image of God* (Nappanee, IN: Evangel Publishing House, 1985), 114.

dominant narrative which features a highly sexualized society promoted by fashion and unhealthy sexual responses in the media must constantly be addressed by Christians.

There is more work to do to challenge the anonymity of men engaged in HST. The Chicago Alliance Against Sexual Exploitation conducted a study entitled, “‘Our Hobby’: *An Analysis of On-line Networks for Buyers of Sex in Illinois*, in which they researched “the impacts of law enforcement on men who buy sex” by examining on-line postings from men on the “The USA Sex Guide” for Illinois.⁹⁶ Their findings identified practices which remove the anonymity of johns. Being arrested and being recognized publicly for engaging in prostitution deterred them. Additional accountability tactics used elsewhere include publishing pictures,⁹⁷ confessions to wives to retrieve confiscated cars,⁹⁸ and john school. John school is a class offered to remove charges for first time offenders of solicitation.⁹⁹ The school is run by a former prostitute with the hopes of informing them of the violence and pain that prostitutes endure. This is one step toward accountability. The church is charged to hold Christians accountable. When people know others are watching and holding them accountable to do what is right, they are less likely to do wrong. This is the proverbial body camera that the police are now wearing because they find when people think they are being watched their behavior improves. If the world

⁹⁶ Durchlag, et al. *'Our Great Hobby'*, 75-97.

⁹⁷ Tom Perkins, “Sheriff's Department Launches New Web Page Featuring Mugshots of Men Caught Soliciting Prostitutes,” *The Ann Arbor News*, November 5, 2011, <http://www.annarbor.com/news/sheriffs-department-launches-new-web-page-featuring-mug-shots-of-johns-caught-soliciting-prostitutes/> (accessed July 23, 2015).

⁹⁸ Tom Dart, “Dismantling the Exploitive Sex Industry in Cook County: Barriers, Issues and Challenges,” lecture, DePaul University, College of Law, Chicago, IL, February 13, 2013.

⁹⁹ Demand Forum, “John School,” <http://www.demandforum.net/john-school/> (accessed July 23, 2015).

knows what johns are doing they are less likely to slide off the slippery moral slope of rationalizing that they are men and biologically they need lots of sex with lots of women to stay healthy.¹⁰⁰

b. Communities

Churches are called by God to model community. Encouraging parishioners to connect in study, service, and fellowship engages them in small groups that can tend to needs as they arise. Lacking healthy communal connections is a vulnerability factor for being trafficked. Many homes in America are no longer designed to promote community. Churches need to promote front porch events where folks congregate to engage in community in small groups within homes, to invite folks to enjoy tech fasts by leaving phones, devices, ipods, ipads, and computers at home and enjoying the company of others. Robert Putnam speaks to this isolationism and the tendency for Americans to carry their pioneering individualism way too far in *Bowling Alone*. His description of “bonding” and “bridging” is essential for community building. He describes “bonding” as “sociological Superglue” and “bridging” as “sociological WD-40.”¹⁰¹

Building strong communities strengthens society. The church needs a renewed vision of building community. A helpful resource connecting praxis and theology is Christine D. Pohl’s *Living into Community*. Pohl describes “four practices that sustain

¹⁰⁰ Dubin and Morrison, eds. *Demand Dynamics*, 24.

¹⁰¹ Robert D. Putnam, *Bowling Alone: The Collapse and Revival of American Community* (New York: Simon & Schuster Paperbacks, 2000), 23. WD-40 is a maintenance product that helps complete tasks easily like to remove rust, lubricate, or stop “corrosion” or clean “electrical contacts” according to the manufacturer, <http://wd40.com/faqs> (accessed September 10, 2015).

community: gratitude, promise-keeping, truth-telling, and hospitality.”¹⁰² Each of these practices described by Pohl help to build strong communities. She warns that community crumbles “When we engage in betrayal, deception, grumbling, envy, or exclusion.”¹⁰³ Most of these attributes are rampant in HST. Strong community ties have the potential to stop HST for vulnerable girls and women. Developing strong communities is a gift that the church can offer society.

A collaborative effort the church can offer society is to engage in one of the aforementioned typologies (i.e. ecumenical, task force). Working alongside experts in the field of caring for victims of HST and in preventing HST with an *imago Dei* foundation provides a depth and breadth in honoring the dignity of human beings that is not always obvious in society today. Offering a re-imagined world without HST is a way that the church can collaborate through her prophetic voice to add challenge and change the dominant narrative of the day which is a fertile environment for HST to thrive.

Irv Brendlinger urges churches to embrace the call to reflect God in *The Call to Authenticity*. He recognizes that congregations working with God are “the most powerful force on earth,” and that “stability comes from knowing ecclesial *identity* and *purpose*.” Though Brendlinger is speaking to churches about their identity and purpose, the church cannot operate in a vacuum. He encourages churches to embrace *Koininia*—to live in community. And he explains significant reasons for and essential elements of *Koininia*:

In addition to facilitating growth in faith, *Koininia* is a necessary ingredient to proper emotional stability and fulfillment. We are created to be social beings, and we all have a hunger for meaningful relationships and interaction. *Koininia* is a

¹⁰² Christine D. Pohl, *Living into Community: Cultivating Practices that Sustain Us* (Grand Rapids: William B. Eerdmans Publishing Company, 2012), 11.

¹⁰³ Pohl, *Living into Community*, 6.

factor in emotional health. It also provides accountability, something that has sometimes been missing in the church. The practice of *Koininia* acknowledges that we live in a symbiotic relationship with other members of Christ's body.¹⁰⁴

People thrive in community; being in *Koininia* provides connectional ties which can possibly reduce the risk for being trafficked. As I mentioned earlier, Wesley viewed sin as a sickness¹⁰⁵ but, Brendlinger uses the metaphor of the church as not a hospital but as a medical school to grow, equip, and send people out to serve those in need.¹⁰⁶ The accountability of being in community often strengthens emotional and spiritual health. The body of Christ can ill afford ecclesial life without intentional emphasis on community building. In this effort churches reflect God because God is in community.

Jesuit priest, Joseph Hampson, of the Jesuit Refugee Service (JRS) has derived a sound theology of human trafficking embodied in the notion of "accompanying." Accompanying means journeying and sharing hospitality with those who have been trafficked. Hampson relates:

each person is a reflection of the presence of the divine. God is with us, and he is present in each of us, so every person is a reflection of the image of and likeness of God himself. There is dignity and sanctity to life, and showing this respect also entails respect for the person's rights."¹⁰⁷

Accompanying is done through "capacity building," "empowerment," and by providing "predictable, reliable, and effective support" by "bring[ing] frontiers home."¹⁰⁸

¹⁰⁴ Irv A. Brendlinger, *The Call to Authenticity* (Lexington, KY: EMETH Press, 2009), 106.

¹⁰⁵ John Wesley, "On Original Sin," Sermon 44, *The Works of John Wesley* <http://www.umcmission.org/Find-Resources/John-Wesley-Sermons/Sermon-44-Original-Sin> (accessed December 19, 2010).

¹⁰⁶ Brendlinger, *The Call to Authenticity*, 99.

¹⁰⁷ David Kaulemu, ed. *Faith Perspectives on Migration and Trafficking* (Harare, Zimbabwe: Sable Press, 2012), 75.

¹⁰⁸ Kaulemu, *Faith Perspectives* 76-79.

On the scourge of HST, the church has not been silent, however, its voice has wobbled in effectiveness. History uncovers a penchant for the church to scripturally victimize prostitutes and to overemphasize the sexual immorality of certain groups of people. In my view the church has not echoed the beliefs of the surrounding culture as much as it has adopted the views of the culture of previous patriarchal generations which condemns women's sexuality while promoting men's, and holds certain people accountable, but not men in power. At times the church has exhorted holiness without modelling holiness.

Brendlinger in *The Call to Authenticity* mentioned that the church sometimes shirks the responsibility to hold people accountable.¹⁰⁹ Wesley too encouraged asking nearly two dozen accountability questions for small groups (required class meetings for discipleship). For lay leadership (band meetings) additional questions are asked, such as: "What sins have you committed since our last meeting?"¹¹⁰ The church should serve a viable role in holding people accountable.

2. Collaborate Before, During, and Throughout HST Ministry

Effective HST ministry requires collaboration because of the vastness of the problem. The problem is not just big, it constantly changes. Criminals continually adjust their plans to avoid being caught or stopped. The church must relentlessly do the same and should consider that collaboration will open endless doors for networking to stop

¹⁰⁹ Brendlinger, *The Call to Authenticity*, 106.

¹¹⁰ D. Michael Henderson, *John Wesley's Class Meeting: A model for Making Disciples* (Nappanee, IN: Evangel Pub. House, 1997), 118.

HST. Collaborative partnering is similar to repetitive fractals, like God, they are continually creating.

Four recommendations accompany the challenge to collaborate: discern communal needs continuously, determine what helps and what harms, partner with experts, and commit for the long haul. In all of these areas the church can utilize its voice. That voice teaches the young that sex and people are gifts from God to be honored and enjoyed. Certainly there are many collaborative partnering avenues in this regard, such as to serve as mentors, to provide life skills lessons and resources, and/or to serve on the board of an NGO or FBO engaged in stopping HST.

a. Discern Communal Needs Continuously

The continual changing of human sexual trafficking techniques vary based on location, criminal activity, law enforcement effectiveness, and local supply and demand. Each requires vigilance in examining the local human trafficking landscape. HST is very difficult to eradicate since it is forever changing its scope and sequence.

Raising awareness, studying about HST, and learning who is doing what in the community often opens doors for churches to follow the lead of the Holy Spirit to determine if they should be engaged and how. For churches in discernment, the Free Methodist Church offers a three-year mentoring plan called the Set Free Movement for churches seeking to minister in the area of human trafficking.¹¹¹

¹¹¹ Kevin Austin, Set Free Movement, <http://setfreemovement.com/> (accessed February 18, 2015).

Diagram 5: Social Structures that Decrease Dehumanization and Vulnerability for Sex Trafficking of Girls and Women¹¹²

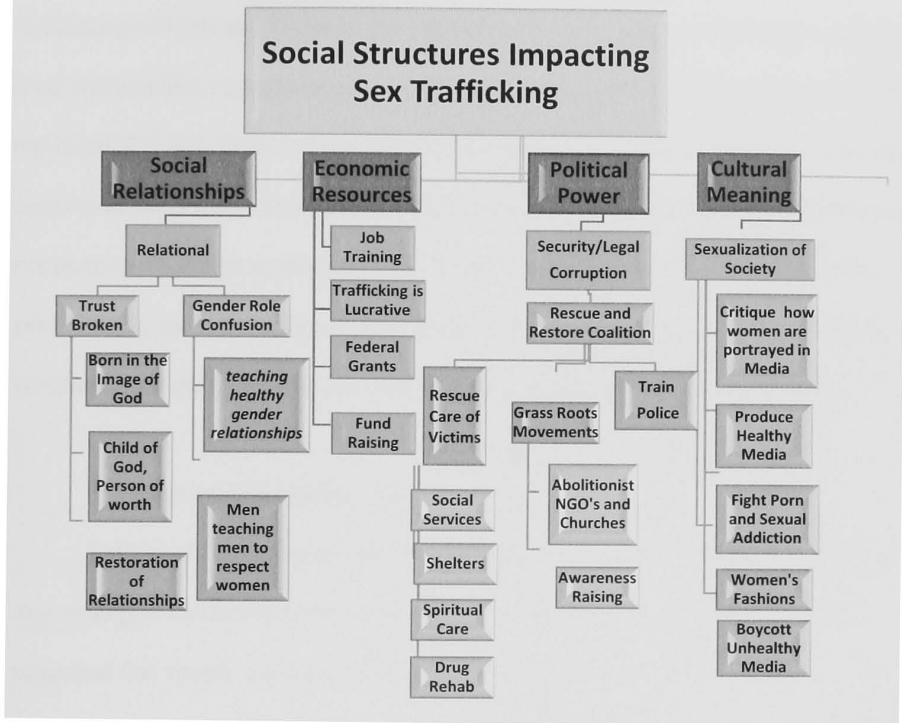


Diagram 5 uses Henriot and Hollands' categories for social analysis.¹¹³ This diagram examines structures that cause vulnerability for being trafficked and what responses honored them having been created in his image. This healing comes through Jesus, the great physician who can re-integrate inverted and distorted identities. And it is the Holy Spirit who empowers them to see, hear, feel, and receive the grace God offers them in light, love, and with a future.

¹¹² Adapted from Henriot and Holland's categories for social analysis, *Social Analysis*, 98-100.

¹¹³ Peter Henriot and Joe Holland. *Social Analysis: Linking Faith and Justice*. Washington, D.C.: The Center of Concern, 1980, 1983, 98-100. Economics was covered in Chapter One.

To effectively identify strategies to stop HST, these social structures from Diagram 5, “Social Structures that Decrease Dehumanization and Vulnerability for Sex Trafficking of Girls and Women” are suggested areas for churches to examine in their local communities. Ecclesial bodies ought to be asking: “What is happening in HST in our location?” and “Who is doing what HST ministry?” in order to determine what else needs to be done and to avoid duplicating strategies. Churches encourage Christians to use their spiritual gifts to produce fruit. People who are loving, kind, gentle, faithful, peace loving, and have self-control go a long way to curb HST (Gal. 5:22-23). These compassionate characteristics are what it takes to engage in ministry to stop HST.

b. Examine What Helps and What Harms

Individuals and churches who are distanced from local sexual trafficking issues may strategize ineffective and possibly harmful solutions. For example, one person suggested that simple safe haven signs need to be placed in the windows of churches which say, “human trafficking safe shelter.” Time immersed in community and studying the problem reveals that many sexually trafficked women: 1) do not have the freedom to go where they want, 2) if they did, they are unlikely to disclose anything to strangers due to threats by pimps, because they often distrust everyone—especially authority figures such as the police, medical care personnel and most likely persons in churches, and 3) when sexually trafficked women may have time for such a response it is likely to occur between 10 P.M. and 4 A.M. when most churches are not open. This is but one example of why it is imperative to network with others in local communities who are engaged in HST ministry and to be able to recognize what might be helpful or harmful.

c. Partner with Experts

Time can be saved by consulting experts and exploring how churches might partner with them. The experts may also guide persons to viable HST ministry options. Since the problem of HST is so enormous, experts in the field often need extra hands and resources to continue doing what they do well. Ministry overlap is a waste of time, talent and resources. Some experts have a decade or more invested in the problem of HST, making them excellent resources for local networking.

d. Commit for the Long Haul

Prostitution has been an invasive problem sickening societal institutions and structures with viral HST infections for a long time. Stopping HST will take a long term commitment. The adaptive work of effective change never comes with a quick fix. Though social changes take years, they may well be the quickest way to stop HST, but this change requires many incremental steps. For example, LE, FBOs, social and governmental agencies are busy working to revise laws, and to reduce demand (sex for sale) and supply (sexually trafficked girls and women), LE and other FBOs, NGOs, and social service agencies are busy protecting the community and trying to prevent human sexual trafficking from happening. HST will not stop unless Americans change the culture to become an environment where HST can no longer occur. Seeds and weeds of HST will continue to infest fertile grounds conducive to its survival. These changes require persuading men (and women) to refrain from buying persons for sex, enticing traffickers into other lines of work, and changing the vulnerabilities facing sexually

trafficked girls and women. Another aspect of making these changes includes how children are raised in a sexualized society to protect them from HST.

Massive changes by ordinary individuals, churches, communities, and institutions such as LE, judicial and sex trade industries are essential to dampen HST fires and remove practices, conditions, and behaviors that fuel HST. This focus on change is critical to decrease the amount of pornography produced and used, to tackle problems of prostitution, sexual addiction, and to teach healthy sexuality—specifically to teach that all persons have dignity and worth to counter “male entitlement.” Training for healthy sexuality needs to challenge the usage of sex trade industries like pornography, prostitution, and stripping because they are harmful to all. And this training needs to address fashion and media industries which promote dressing women as trollops and then praising them for it. Also, it is critical to teach boys and men to appreciate the sexual energy of women without virtually undressing them,¹¹⁴ and to teach women to appreciate their bodies as they are without a need for expensive plastic surgery for breast augmentation. This change is not simple, small, or easy. It is a major undertaking by everyone for all Americans add to the problem of sexual exploitation—sometimes unconsciously and sometimes deliberately.

V. Conclusion

A very strong theme began surfacing over and over again: churches and agencies doing exemplary work in HST are working collaboratively with other churches, FBOs,

¹¹⁴ William M. Struthers, *Wired for Intimacy. How Pornography Hijacks the Male Brain*. (Downer’s Grove, IL: InterVarsity Press, 2009), 160-165.

NGOs and governmental agencies. Initially this dismayed me because I was looking for churches breaking new ground and creating new ministries targeting HST by themselves. Truly, they were before my eyes, and I did not see them because I viewed each church as a closed system. In some cases it was nearly impossible to refer to churches without mentioning their collaborative connections in the community. That they are not silos working as isolated entities is a good thing due to the overwhelming problematic issues surrounding HST. Abolitionists often scratch their heads wondering what they should do. Rev. Scott Weimer of North Avenue Presbyterian Church in Atlanta experienced this dilemma. He is not alone. This confusion is voiced by nearly every LE, legislative, and social service agency as they recognize the expanse of the horrific evil of HST and the breadth and depth of the needs to combat HST.

An overwhelming response to the problem is the urgent need for community. Handling the social justice scourge of HST is so enormous, fluid, and demonstrably evil, that it takes not just a strong effort but a concerted effort by all the major stakeholders.

In the church, communal living is summed up in the Greek word *koininia*. According to Irv Brendlinger in *The Call to Authenticity: A Handbook of Hope for the Church*, early church members “experienced...trust, sharing and support.”¹¹⁵ This early church communal phenomena was reinstated by John Wesley’s class meetings. Koininia provides “emotional stability and fulfillment” with “supportive accountability...sometimes missing in the church.”¹¹⁶ Small groups or cells fulfill this.

¹¹⁵ Brendlinger, *The Call to Authenticity*, 106.

¹¹⁶ Brendlinger, *The Call to Authenticity*, 106.

The practice of *koininia* acknowledges that we live in a symbiotic relationship with other members of Christ's body. In that we find wholeness and health. As whole, complete, healthy persons in a whole, complete and healthy body we touch the world authentically and meaningfully. *Koininia!*¹¹⁷

No individual, church, FBO, NGO, or governmental agency is effective alone whether they be saddled with effecting social change to stop HST or any other social justice or human interest issue.

¹¹⁷ Brendlinger, *The Call to Authenticity*, 107.

Chapter 6

The Way Forward—The Churches' Prophetic Role

I. Introduction

Looking back, this study explored how churches are involved in the eradication of sex trafficking and identifying the unique role that churches serve by conducting an ethnographic study of two cities, Atlanta and Chicago. This examination ascertained how churches and other communal groups have responded to the crises spawned by HST. This study reveals that HST is dehumanizing, that re-humanizing can occur with the church based on its understanding of the *imago Dei* and that of the importance of collaborative partnerships in the effort to stop HST.

Looking forward, this chapter further explores the unique ecclesial role framed by the *imago Dei* and that all persons have dignity. This chapter contains three sections. Section one is the introduction. Section two explores the prophetic voice of the church in the public arena based upon Walter Brueggemann's "prophetic re-imagination."¹ Section three concludes the chapter.

II. Prophetic Voice of the Church in Community

A. The Prophetic Voice

The church has a voice, a prophetic voice which can speak to the spiritual, social, political and economic problems of HST. Since the fight against HST is most effective

¹ Walter Brueggemann, "The Prophetic Possibility of Re-Imagining," keynote address at "Re-Imagining Faith for America and the World" Conference, Georgetown College, Georgetown, KY, January 9, 2014.

when done collaboratively as demonstrated earlier. it is essential for the church to voice her views and to enter the social realm to bring her understanding of *imago Dei* to the forefront. Particularly important is that all persons are created with dignity in God's image. The work of Walter Brueggemann encourages the church to challenge dominant narratives using its prophetic voice.

Walter Brueggemann claims prophecy is essential to challenge the current dominant imagination as society is lamenting having lost the image of God.² Interestingly enough, Brueggemann's scriptural icon is Moses, the one who opposed slavery. But rather than trying to stop the slavery, he worked to destroy an empire.³ With God's lead, the prophet can confront social issues such as slavery with a radical, encoded, message in indigenous languages. Though not focusing directly on the issue at hand, the prophet seeks out memories that run deep, like restoration from broken relationships or something with a "rich inventory of images and metaphors" that offers alternatives to the "dominant imagination."⁴ Brueggemann reports that prophets do not direct social change, but that they continually provide time to lament and point people to God with an eschatological hope which seemingly has disintegrated for them. For example, some Americans believe there will always be HST. They view prostitution as the oldest vocation. Feminist, Kathleen Barry argues that prostitution is in fact the second oldest profession because pimping is the number one profession.⁵ This in itself is a dominant narrative to lament

² Walter Brueggemann, *The Prophetic Imagination*, 2nd ed. (Minneapolis: Fortress Press, 2001), 53.

³ Brueggemann, *The Prophetic Imagination* 19.

⁴ Brueggemann, *The Prophetic Imagination* 68.

⁵ Kathleen Barry, *Female Sexual Slavery* (New York: New York University Press, 1979), 85.

and challenge with the prophetic voice of the church. Brueggemann teaches that in order to have an effective prophetic voice and to challenge dominant narratives it is necessary first to lament and grieve current situations. I am arguing that the dominant narrative to be grieved is the current environment in North American culture where HST is prevalent and the mindset is a helpless response to stopping HST. To me it sounds like--since there has always been prostitution there will always be human trafficking, so why bother trying to do anything about it. This is one dominant narrative to lament. However, it is possible for sin to be curbed providing humans the power to control their libido, greed and lust.

Now is the time for churches to embrace their prophetic voice in community; meaning not just to challenge pew sitters inside the church, but to address society at-large. "The time may be ripe in the church for serious consideration of prophecy as a crucial element in ministry."⁶ With HST there is much to lament.

North Americans are lamenting four losses relating to HST. First, they are lamenting abductions and loses of girls and women to HST. Second, they are lamenting lax moral and relational boundaries in their society. This is a time when a mother hustles sexual partners for her two daughters in a van in the parking lot of a neighborhood movie theatre while their father takes the money.⁷ Third, North Americans are lamenting the consequential fall-out of HST including lost relationships and broken people who often suffer from PTSD. Fourth, the churches are lamenting that of all institutions that have a say in the sexual raising of boys and girls, the church often stands idly by while many

⁶ Brueggemann, *The Prophetic Imagination*, 9.

⁷ Ronica Shannon, "Parents Indicted for Human Trafficking," *The Richmond Register* (May 20, 2011) http://www.richmondregister.com/news/local_news/parents-indicted-for-human-trafficking/ (accessed July 15, 2015).

youth claim the majority of their sex education comes from pornography. These are needs whereby the church can equip people for the journey.

B. Prophetic Re-imagination and Voice of the Church

1. What Prophetic Re-imagination Is

Prophetic re-imagination challenges the dominant narrative in a community by offering an alternative future. In this case, the dominant narrative is an environment where HST flourishes and a re-imagined alternative is a future without HST. The church has a prophetic voice and through the pulpit and community connections (i.e. music, theatre, film) it can re-imagine the HST.

Brueggemann calls for “prophetic re-imagination” to share the gospel; likewise, I argue that this technique can be used to help curb HST as the church raises its voice to reimagine a society without HST. Many voices combine to encourage the church to reimagine society, such as John Wesley, N.T. Wright, and Mirsolav Volf. Wesley strongly encouraged holiness and stressed that there is no holiness but social holiness—with a God-focused spiritual formation and compassionate response to persons in need. Wesley encouraged the faithful to engage in politics, social structures, and economics as evidenced by his abolitionist activism, and his sermon on money—to make, save, and give away all the money you can.⁸ This provides resources for persons in need. N.T. Wright instructs Christians not to turn a blind eye to the political realm, but to be engaged

⁸ John Wesley, “The Use of Money,” Sermon 50, *The Works of John Wesley*, <http://www.umcmission.org/Find-Resources/John-Wesley-Sermons/Sermon-50-The-Use-of-Money> (accessed July 29, 2015).

with an eye to scripture, sound theology, and appropriate witness in the public sphere.⁹ Furthermore, Miroslav Volf suggests that the proper relationship for the church is to “cultivat(e) the proper relation between distance from the culture and belonging to it.”¹⁰ Re-creation of the moral, political, and natural image of humanity is an urgent matter for the body of Christ, for sexually trafficked women, and for the men and women who traffic them. Within the imagination is a need to explore deep, invisible awareness of self, others, and their moral image of God. Discovering that deep-seated “meaning-making” is a catalyst to cause a paradigm shift in restoration of the image of God is one way a prophetic church can communicate persuasively as change agents.

The spiritual, social, political and economic problem of HST requires that the church collaborate by engaging in the fight against HST in a variety of ways including to share her voice. The prophetic voice of the church is needed around coalition tables as communities fight the multi-faceted, complex problem of HST and where law enforcement, social service agencies, litigators, phenomenologists, theologians, and churches discuss local solutions to this urgent problem. The church can help to eradicate HST in part through using her prophetic voice.

2. Unique Role of the Church in Prophetic Re-imagination

In prophetic re-imagination relevant to HST, the unique role of the church, as the body of Christ, is to provide restorative re-humanizing aspects defined in the *imago Dei*, that all persons have dignity. I have demonstrated that dehumanization occurs when

⁹ N.T. Wright, *Evil and the Justice of God*, (Downer’s Grove, IL: InterVarsity Press, 2006), 122.

¹⁰ Miroslav Volf, *Exclusion and Embrace* (Nashville, Abingdon Press, 1996), 37.

sexually trafficked persons are regarded as disposable through silencing voice, de-naming, renaming and anonymity. This dehumanization is so horrific and debilitating that simply rescuing girls and women from sex trafficking will neither restore them nor stop this continual cycle of injustice unless Christians also address the perpetrators who traffic women (i.e. traffickers/pimps/johns), the socio-cultural climate providing an environment where sex trafficking happens, and the church whose teachings, voice and actions I argue can make a difference.

Since HST is a complicated and overwhelming social problem many ministry leaders scratch their heads and have no clue where to begin. Therefore, it is of paramount importance for the church to understand and live into its re-humanizing, *imago Dei* role. I argue that the church is in a prime position to prepare the soil for fertile social change through its response to HST. Based on *imago Dei*, each person is loved and worthy in God's eyes as he created them as "males and females" in his image (Gen. 1:27). Nicholas Wolterstorff rightly describes a "theistic interpretation of human rights" based on *imago Dei* in *Justice: Rights and Wrongs*.¹¹ He exegetes "image" and "likeness" from Gen. 1:27 and discovers that the biblical author is describing human "character" versus "purpose...in creation."¹² God creates humans in his image, not in the physical sense, rather in the character sense such as responding to people with love. As God loves, humans love and their reciprocal love expands to include others. Wolterstorff describes God as relational and being created in God's image means that we too are relational. He

¹¹ Nicholas Wolterstorff, *Justice: Rights and Wrongs* (Princeton, N.J.: Princeton University Press, 2008), 342.

¹² Wolterstorff, *Justice*, 343.

observes:

being loved by God gives a human being great worth. And if God loves equally and permanently each and every creature who bears the *imago dei*, then the relational property of being loved by God is what we have been looking for.¹³

The church, of all institutions, is in this prime position to promote the worth of both male and female persons, because ecclesial bodies can model, preach and teach aspects of healthy relationships as persons and as sexual beings. Unfortunately, the church through history has not always lived up to this task. The dehumanizing impact of HST is like a drug resistant sickness where distorted identities mar relationships and conversely marred relationships distort identities. However, the restorative, re-humanizing role of the church can be healing because the church is incarnational in nature and it presents communities with the hands and feet of Jesus Christ by offering Christ's light, grace and hope to the world. As head of the church, Christ has been sent as God's emissary for healing and restoration through the power of the Holy Spirit. The healing of persons victimized by HST, both the trafficked and the traffickers, is only possible through the power of Jesus Christ. While traffickers and johns dehumanize victims; the triune God is very keen on ensuring that persons are created with dignity in his image. The church's re-humanizing role is a unique one which brings healing.

The ecclesial prophetic voice is needed to counter what Walter Brueggemann calls the "dominant culture or consciousness."¹⁴ *"The task of prophetic ministry is to nurture, and evoke a consciousness and perception alternative to the consciousness and*

¹³ Wolterstorff, *Justice*, 352.

¹⁴ Brueggemann, *The Prophetic Imagination*, 3.

perception of the dominant culture around us.”¹⁵ [emphasis in original] The “dominant” narrative in the U.S. has been and still is an environment where HST occurs. Girls and women are sold domestically and are purchased by men from American communities. The prophetic voice of the church is needed to address issues concerning HST, to love others as God’s creation, and to reimagine how ecclesiastical partners collaboratively work to re-humanize persons as having dignity because they were created in God’s image. Churches can encourage Christians to mirror the character of God through healthy relationships. This shaping by churches implies addressing, knowing, and owning one’s identity and purpose, an ambitious task. There are many facets to developing character as it relates to HST. These are the possibilities of reimagined persons to reduce sex trafficking: shaping relationships between men and women, shaping healthy children, establishing supportive relationships between rescue care workers and victims of HST, and reshaping those engaged in virtual relationships via sex websites and pornography. Shaping persons in the image of God requires a continuous cyclical process of acknowledgement, learning, adaptation, and change for reimagined relationships in a world without HST. The church’s prophetic voice provides a platform to critique, motivate and provide hope through an alternative “imagination” to HST.¹⁶ *Imago Dei* provides a firm theological foundation for God’s grace and hope, with an eye toward curbing HST and restoring brokenness of relationships.

The challenge to reimagining with the prophetic voice of the church is to effect

¹⁵ Brueggemann, *The Prophetic Imagination*, 3.

¹⁶ Brueggemann, *The Prophetic Imagination*, 39-59.

cultural change without creating the “recipe” for change. Brueggemann is clear that the prophet warns people, but does not prescribe the path for change.¹⁷ Discovering the prophetic voice of the church requires three things: 1) Reflect upon scripture to examine being created in the image of God by a God who adopts and loves his people.¹⁸ Similar to the warning of Queen Esther by her Uncle Mordecai, the church ought not to imagine ourselves sitting idly by while our people suffer and die (Es. 4:14). The church has been created “*for such a time as this!*” The people suffer, trafficked women are destroyed, and sellers and purchasers of sex distort God’s plan for relationships between people. 2) Examine the “dominant” American culture¹⁹ to determine where changes need to be made. 3) Speak through the prophetic voice of the church in preaching, music, poetry, social networking,²⁰ and the media to affirm who God has called Christians to be created in his image.

Utilizing a variety of mediums and formats are excellent methods for change agents for the church to help stop HST. Brueggemann’s suggestion in the *The Prophetic Imagination* is a goldmine in the U.S. today. Messages can change culture, especially when used in poetry, art, preaching, social media, and films. Images simply send messages quickly. In this “show me the movie” era where people prefer films to books, advertising and publications have reduced the amount of printed word and have increased

¹⁷ Brueggemann, *The Practice of Prophetic Imagination*, 29-30. Not to strategize how to bring about specific social change, however, to “propose an alternative shape for reality” where God is a major player, such as to imagine a world without HST.

¹⁸ Brueggemann, *The Prophetic Imagination*, 1-20.

¹⁹ Brueggemann, *The Prophetic Imagination*, 21-37.

²⁰ Brueggemann, *The Prophetic Imagination*, 45-57.

the use of graphic images. The church reaches persons through the multi-media conversation. The prophetic voice of the church, sounding only within the church, will reach a critical mass of people who care about being created in the image of God but it will not reach all persons God created in his image. Pastors can encourage cultural changes in the fight against HST and discourage behaviors that promote HST. The church can also prophetically voice these concerns and reach out missiologically through other mediums. Reimagining a future without HST is one avenue to that end.

Similarly, Bevans and Schroeder in *Prophetic Dialogue: Reflections on Christian Mission Today* remind Christians that the church has a dialogical mission to proclaim the gospel of Jesus Christ, *and* to seek both justice and reconciliation. Bevans and Schroeder also remind churches that God is omnipresent and works towards “wholeness” and “healing”—“calling creation to its fullness”—the restoration of being created in God’s image.²¹ Using dance imagery, Bevans and Schroeder encourage the faithful to dance with God in the Conga Line occurring “since the beginning of time...that is also the heartbeat of God’s deepest self.”²² The dance is to join God in God’s mission, the *missio Dei*. Prophetic dialoguers “*speak* out in God’s name when people refuse to live lives worthy of their calling.”²³ This dance challenges persons to be actively engaged in unison with God. Bevans and Schroeder suggest that churches have a mission to equip and send folks forth. “The dance will go on without us. It does not need us to continue its joyful

²¹ Stephen Bevans and Roger Schroeder, *Prophetic Dialogue: Reflections on Christian Missions Today* (Maryknoll, NY: Orbis Books, 2011), 9.

²² Bevans and Schroeder, *Prophetic Dialogue*, 9.

²³ Bevans and Schroeder, *Prophetic Dialogue*, 42.

progress among all the peoples.”²⁴ God continually is inviting churches to participate in this dance.

C. Engage the Prophetic Voice of the Church in Community

The prophetic voice of the church in conjunction with capitalizing on the “visual” nature of North Americans provides an excellent vehicle to communicate essential messages pertaining to HST. Combining the prophetic voice of the church visually is meant to touch all of the and the media have discovered, that few words and copious meaningful imagery connects community, not just the 20 percent attending churches on Sunday but also the 80 percent who are off doing other things.²⁵ The church has a voice, a prophetic voice. Understanding how visual our society is, the church needs to think in pictures, images, and in stories. What is imperative is that stories are told which touch the core of community values. Mediums that might carry the prophetic voice of the church in order to reach as many persons as possible might include: Tweets, Facebook, television, sports, music, advertising, service projects, and concerts. The church needs to learn meaningful local stories and methodologies that reach the community. Contextualized stories speak to specific communities. Understanding these stories is necessary when challenging the dominant narrative. Because to challenge the “dominant” narrative, the prophetic voice must first become aware and convinced of the need to change.. According to Bruggemann this requires the prophetic voice to assist others to grieve or

²⁴ Bevans and Schroeder, *Prophetic Dialogue* 17.

²⁵ Kelly Shattuck, “7 Startling Facts: An Up Close Look at Church Attendance in America,” *Church Leaders* n.d. <http://www.churchleaders.com/pastors/pastor-articles/139575-7-startling-facts-an-up-close-look-at-church-attendance-in-america.html> (accessed July 23, 2015).

lament realities before any changes can be made. This is sound advice. In order to stop HST, the community must see it and know about it firsthand or the need for change is never recognized. In stopping HST, first people must be aware of its horrors, and then lament and grieve that pain before they are able to assume a position to challenge the “dominant imagination” or to “re-imagine” an alternative dominant narrative. It is in grieving that persons become aware of the need for deep change. This resonates with the advice of a mission-consultant in my local church who said, “Engage in the mission that breaks your heart!” In this regard, the heart and head are engaged as Wesley would support and as Pastor Randy Pope of the Perimeter Presbyterian Church recommends in his three-fold mission action vision: “head + heart + hand!”²⁶ First, Americans must grieve and lament what is. Story after story of HST have just broken and pulverized my heart. HST is a dark, evil, sickening saga. How many fractured lives in the wreckage of HST must there be before we break free and shout *enough is enough*?

The church cannot remain silent at such a time as this. I concur with Mary Frances Bowley (former WL CEO) who intimates that the church is not off the hook. Churches need to take baby steps and we all need to do something.²⁷ There are many aspects of HST and many angles from which to work. The Prophetic voice can be projected through art, music, theatre, and poetry. While not all examples may originate from the prophetic voice of the church, abolitionist outliers in the public realm are currently pounding a prophetic drum using local stories that resonate with visual North

²⁶ Chip Sweney, *A New Kind of Big* (Grand Rapids: Baker Books, 2011), 23.

²⁷ For ideas on what can be done to stop HST examine Table 3: “HST Problems, End Results, and Projected Ministry/Vision/Mission” in chapter three, Table 4: “Sex Trafficking Resources for Churches and FBOs” in chapter five, and Appendix G, “Additional Sex Trafficking Resources for Churches and FBOs.”

Americans.²⁸ The prophetic drumbeat for change occurs through film. While not an HST example, the film *Spotlight*, speaks to the necessity of holding the church accountable for the problem of clergy sexual abuse. This film agonizes over the horrors of child sexual abuse, the problems of challenging a dominant narrative comprised of the powerful Roman Catholic Church (RCC) in Boston which knew about the problem, but continued to re-appoint offending clergy. Through the eyes of frustrated investigative reporters the cry for an alternative to the dominant culture is amplified. Film, art, poetry, and music can make a difference in changing a culture of sexual exploitation.

The current dominant narrative appears to have a three-pronged inter-connected focus: 1) narcissistic individualism, 2) cultural relativism, and 3) sexualization of society—that slippery moral slope which has led to an environment ripe for sex trafficking. North Americans are highly individualistic. Gone is any notion of being my brother's keeper. Their tunnel vision focuses on the query, "What's in it for me?" Over-consumerism, disregard for consequences of personal actions, desire to live in a utopic microcosm, and rejection of global impact in local hamlets leave North Americans with a bad case of myopia—a "disorder of vision" and "a lack of imagination, discernment or long-range perspective in thinking or planning."²⁹ Struthers goes straight to the heart of the matter about the consequences of individualism on sexual exploitation.

²⁸ Case in point, examine the following films: "The Candy Shop," "Taken," "Slumdog Millionaire," "The Whistleblower," "The Demand," and the soon to be released "Hearts of Men." Also note stage plays: "Shadow town," and "Shadowntown II: The Johns." Listen to the songs: "She," "Beautiful Slave," (Take No Glory), "Twenty-Seven Million," (Matt Redmon), "Human Trafficking," (Insect Warfare), and "His Daughter" (Molly Kate Kestner). Unearthed, "Hearts of Men" at <http://www.uneartedpictures.org/> accessed on July 22, 2015.

²⁹ Definitions.net, "Myopia, at <http://www.definitions.net/definition/myopia> (accessed on July 22, 2015.

We have become an increasingly individualistic society that elevates the power of the individual over the worth of others. The sexual revolution ushered in a sense of sexual entitlement that offered the promise of sexual transcendence, yet delivered increased promiscuity and decreased intimacy.³⁰

Richard H. Robbins in *Cultural Anthropology*” describes relativism where “no behavior or beliefs be judged to be odd or wrong simply because it is different from our own...[they can be] understood only in relation to the culture—the systems of meaning in which it is embedded.”³¹ Narcissistic individualism combined with relativism is lethal. Whereas North Americans are overtly selfish, they are reticent to evaluate the moral actions of others. Their “anything goes” ethos might support that sex trafficking is not right for me, but would support another person to engage in human trafficking if they thought it was right for them. The intellectual conundrum between “relativist fallacy” and “ethnocentric fallacy” is difficult to traverse. Ethnocentric fallacy is the thought or belief that other cultural ideas are wrong, therefore, mine are right. “Relativistic fallacy,” leads persons to a moral dilemma because they choose what is right for them and are unable to judge others.³² Christians are called to evaluate and to make moral judgments, particularly for each other. This is why Wesleyan theologians note that scripture holds the highest foundation for decision making and that tradition, reason, and experience assist in hermeneutical interpretation—how to apply scripture within specific contexts.

One example of challenging the dominant cultural narrative of HST, is to offer a prophetic voice through the arts such as the Shadowtown plays staged in Chicago. Based

³⁰ Struthers, *Wired for Intimacy*, 55.

³¹ Richard H. Robbins, *Cultural Anthropology: A Problem Based Approach*, 5th ed., (Belmont, CA: Wadsworth Cengage Learning, 2006, 2009, 9.

³² Robbins, *Cultural Anthropology*, 10.

on Brueggemann’s work to challenge the dominant narrative, my research findings of the dehumanization of persons engaged in HST and their need for re-humanization, and America’s penchant for receiving information visually, I have written a script entitled “Insomnia” on identity restoration in relation to HST embracing *imago Dei*, that humans are created in God’s image.³³

III. Conclusion

Exercising the prophetic voice of the church takes many shapes—preaching, teaching and teaching through the arts or social media. Wide are the avenues and vehicles accessible to challenge negative dominant narratives like HST, however, the challenge must be understood by persons whose hearts are breaking for the injustices suffered and who are committed to the challenge for the long haul. The prophetic voice of the church is critical at this time and it is being both heard and seen as additional Christians and churches join the *missio Dei*, God’s Conga Line as persons dance to the drumbeat of the call and enter the “prophetic dialogue” to stop HST.³⁴

³³ For a sample script of *Insomnia*, examine Appendix K.

³⁴ Bevans and Schroeder, *Prophetic Dialogue*, 9.

Chapter 7

Conclusion

I. Missiological and Ecclesiological Significance of this Research

This research is significant in four ways: First, it illuminates the harm stemming from dehumanization of persons engaged in HST and provides an analysis of re-humanization through *imago Dei* and the unique role the church has in the re-humanizing process. Second, this research informs that effective mobilization to eradicate HST requires collaborative partnering. Third, it encourages the church in community to utilize its prophetic voice in preaching to help change culture, and recognizes that deep-seated grieving or lamenting precedes re-imagining the dominant narrative before people are able to move forward with the hope of God to resurrect the ills of HST. Lastly, this research reveals that one of the biggest deterrents to HST is healthy community, and not just any community but the community focused on and embracing the dignity of each person as having been created in God's image. The community that raises healthy individuals, that supports healthy sexuality, that is filled with love and compassion and holds each other accountable, that is based on triune communal theology and *imago Dei*, that human beings are created in the image of God where all persons have dignity and worth is the community I have in mind.

II. Further Research

In five specific areas further research is warranted. First, continuously identifying potential avenues for social change to stop HST. Such research requires site specific vigilance because HST criminals flex and develop entrepreneurial muscle as human

trafficking practices interminably morph. Two of the collaborative typologies of social change I cited, demand reduction, and raising healthy kids in a sexualized society require deeper research because they will be instrumental in stopping HST. In demand reduction determining how to discourage men from buying girls and women for sex is crucial, especially to examine the ramifications of hiding behind anonymity and especially in the ecclesial realm, and how churches can hold persons to be sexually accountable. As for raising sexually responsible persons in a sexualized society, research on the impact of supportive roles parents, churches, and communities can fill, particularly as children grow to respond to the opposite sex with dignity, honor and respect would add to the current literature on HST missiological practices.

A second area to research is the interconnected influence of pornography, stripping, and on-line advertising websites on human sexual trafficking. Deeper understandings of these structures are needed to illustrate how they fuel each other. Despite their harm, many persons frequent these legal sexual services. Methodologies for sharing this information to reduce their usage is needed because Internet websites are mentoring and breeding grounds for perpetrators of HST. Further study, such as those initiated by CAASE is necessary to reduce the demand for sexually trafficked girls and women.

Third, a comparative study of how to open HST rescue care facilities would be helpful for churches. Specifically, churches need to know the breadth and depth of this long term task. Four churches or FBOs I interviewed desired to open a rescue care facility. Despite the urgent need for additional housing, after three years, none have done so. I do not say this to chide them, however, churches need more information about the

intricacies of opening such facilities. Alternative partnering options with experts in the HST field would also be helpful for churches who desire to implement direct missional outreach in the area of restorative care.

Identity and community issues plague persons engaged in HST because being disconnected is a vulnerability for being sexually trafficked. A fourth area for suggested research is to explore identity restoration and/or community building with an eye to ecclesial ministry options. Churches are posed with the heart and mind for this task. A deeper examination of the identity inversion of perpetrators of HST and sexually trafficked girls and women to discover best practices in ministry in order to reduce vulnerabilities to sex trafficking is needed.

Fifth, research is needed to discover and engage the prophetic voice of the church in regards to the injustices of HST in community. Additional ways to use the prophetic voice of the church both inside and outside the pulpit is needed. The churches voice can only be a vital voice, if used.

III. Conclusions

The response of the church in the eradication of HST is poor. However, none are better positioned with a heart for the dignity of others due to her doctrine of the *imago Dei*. This study discovers the unique role churches can fill with re-humanizing efforts knowing that all persons are created in God's image. Churches can do exceedingly more to fulfill its unique role in the restoration of persons dehumanized and denigrated by HST. The church can be effective in this challenge through its unique role in stopping HST which is to offer love and caring services to victims and perpetrators of HST based

upon the understanding that all persons have dignity because they were created in God's image. Therefore, all persons are precious in the sight of God and his church. In the churches' process of re-humanizing HST victims and perpetrators, the most effective format is via collaborative partnerships. This is true regardless of whether the servants come from governmental, social services agencies, faith-based agencies, non-governmental agencies, or churches. Four conclusions arise from these findings: 1) there is a dehumanizing epidemic with HST, however, churches have a unique re-humanizing role, 2) a weak or absent community is destructive, however, churches excel in sustaining and promoting healthy communities, 3) HST ministry should utilize a collaborative partnering model, and 4) it is essential for the church to recognize and use its prophetic voice to impact social change.

Dehumanization/Re-humanization: HST is a reversal of God's intended identity for human beings in *imago Dei*. It is an inversion of the goodness God intended to reside within them. Sex, which God intended for human pleasure, has been hi-jacked by evil through greed and lust. God's desire for humankind to live in community, as is his triune nature, is up-turned and twisted. Creation is denigrated because the environment is ripe for HST. The dehumanization of sexually trafficked women drags them into a hopeless, helpless downward spiral. This makes complete healing as an HST survivor most difficult. Each of these fractured relationships, with self, others, God, community and creation have become costly—economically, socially, psychologically, intellectually and relationally. This also makes rehabilitation of perpetrators, whether they are traffickers, pimps or johns, most difficult due to the lucrative and addictive nature of illicit sex. If the evil one desired to dismantle humankind, sexual abuse is an easy target because it

disengages that which God intended for safety, structure, and stability—namely, being grounded as a child God, connected to a providential God, thriving within family/community, and being good stewards of God’s creation.

Consequences of the dehumanization epidemic are not pretty. The identities of sexually trafficked women are contorted. Perpetrators rationalize that it is acceptable to traffic others. As a result they denigrate, objectify, and commodify women, however they rationalize that prostitution is a legitimate job and only willing participants prostitute themselves. Perpetrators wrongly believe that prostitutes enjoy these sexual trysts evidenced by their smiling faces. Sadly, sexually trafficked women are threatened to either smile or die. Re-humanization is possible and it does help to restore broken relationships.

Re-humanization of those engaged in HST resonates with the role the church can fill which resonates with its doctrine of the *imago Dei*. This re-humanizing mission can include seeking social change, reducing the vulnerabilities to and demand for HST, restorative survivor care, and raising awareness. The church is in a key position to strive for social change, specifically to challenge the lack of accountability with pornography use and the purchase of sex, to raise healthy children in a sexualized society, to lobby for effective HST laws, and to use its prophetic voice to imagine a world without sex trafficking. Likewise the church is well-positioned (meaning in numbers and theology/ideology) to provide re-humanizing and restorative care for HST survivors. Particularly they can work toward the reinforcement of spiritual, physical, and psychological ways that persons have dignity. In this regard churches might address the loss or malalignment of voice, naming/labeling and anonymity. This would mean to

restore silenced voices of sexually trafficked persons and to challenge the voices and titles of perpetrators, to ensure than HST survivors are restored with affirming names and labels, to challenge dehumanizing behaviors of perpetrators, and to hold persons accountable. Anonymity amongst perpetrators of HST continues a cycle of HST abuse, however, removing anonymity for HST victims is a humanizing measure which provides the security of a community and a network of family and friends.

Weak or absent community is destructive: One of the biggest deterrents of HST is an in-tact healthy community. This is like in-tact skin which protects one from disease. Communities provide both laughter and enjoyment as well as support in trying times. While a communal network will not stop trafficking completely it may shorten a victim's stint in HST. Connected persons who disappear are missed. They often have family, friends, and co-workers who search for them and do not easily give up the quest. Healthy communal connections often safeguard them and warn persons in times of peril to be cautious. For example, one young girl had been trafficked and rescued. She joined a support group comprised of others who had been sexually trafficked. Group discussion covered warnings about setting appropriate relational boundaries. Not fully buying all they were teaching, she ran away from the center which was offering the support group with another girl. A stranger offered them both a ride. Alarms went off inside her head. She reasoned that this seemed like a potentially bad idea, similar to examples discussed in her support group. She did not accept the ride. Her friend did and was sexually

trafficked again. She was not trafficked and returned to the group and completed the training, a curriculum entitled “My Life, My Choice.”¹

Another aspect of the re-humanizing work of the church is to emphasize the formation and support of healthy communities. Community life is a strong aspect of effective churches. Staying connected with potentially vulnerable people provides a safety net and relational connection that is another unique role the church can play.

Collaborative Partnering: Persons of faith rely upon faith teachings for living guidelines and for strength during the storms of life. Hope-filled people generally fare better when facing adversity. Being engaged in a faith community is a life-line for trafficked persons. When life goes sour, God is often the first relationship rejected. However, God plants seeds of health and faith life-lines save many lives, physically and spiritually. The seeds planted often rejuvenate once nourished again. Connection in a faith community is life-saving.

Collaborative partnering is essential. All persons and groups who desire to stop HST should plan to work together. Simply put, the problems presented by HST are huge and are not effectively targeted outside of community. Seeking expert partners and those with a proven track record in fighting HST makes strategizing more meaningful and effective.

Prophetic Voice of the Church: The church *has* and *should* use its prophetic voice to offer re-imagined alternatives to challenge the dominant culture. The dominant culture nurtures an environment where sexually trafficking girls and women is possible. The

¹ Human Trafficking Task Force Meeting, Lexington, KY, June, 2015; Life, My Choice, “My Life, My Choice” accessed at <http://www.fightingexploitation.org/> on July 21, 2015.

church's challenge is to dig deep into the intersection of God's plan for humanity (*imago Dei*) and human sin and project loud and clear in a variety of mediums alternatives to this mindset. According to Brueggemann, "*The task of prophetic ministry is to nurture, and evoke a consciousness and perception alternative to the consciousness and perception of the dominant culture around us.*"² [emphasis in original] Many changes within the purview of the church impact HST without directly stating that they are striving to stop trafficking of girls and women. The church needs to examine what "matters" or needs attention and to exercise its voice both inside and outside the church; for example, to revere humanity as being created in the image of the triune God, the importance of community, the detrimental use of pornography, the practice of buying persons for sex, frequenting strip clubs, and raising sexually health children.

Exemplary ministry of churches and FBOs are stopping HST. As living testimonies they model being created in God's image, *imago Dei*, through the restoration of fractured relationships like those of Sofia who grew angry at her parents, ran away and was trafficked for two years. Churches help HST survivors pick up the pieces of their distorted identities, and encourage them to give it all to God for his healing. They are heeding the urging of Mordecai to Queen Esther when he admonished, don't think you can be silent at such a time as this (Es. 4:14). The church is exercising her prophetic voice envisioning an alternative dominant narrative opposing human sexual trafficking.

² Walter Brueggemann, *The Prophetic Imagination*, 2nd ed. (Minneapolis: Fortress Press, 2001), 13.

Appendix

Appendix A: Interview Protocol and Interview Questions

Protocol for Making Interviews:

Several types of interviews were made: formerly sexually trafficked women, church leaders, and persons of NGOs and FBOs engaged in the fight against human sexual trafficking (HST). Interviews with former sexually trafficked women were made by minimizing the risk. No currently trafficked persons were interviewed. Interviews took place in public places such as work sites or restaurants. Below are all interview questions beginning with the interviews for women who have been sexually trafficked.

Interview Questions for Formerly Sexually Trafficked Women:

- 1) *What is your name, age and ethnicity? Where did you grow up? Where were you trafficked?*
- 2) *Are you currently being sexually trafficked? [If the interviewee says yes, the interview must stop here.]*
- 3) *Briefly describe your experience of being sexually trafficked (location, age, situation).*
- 4) *What are the needs of women who have been sexually trafficked? Who helped you? Agencies? Churches?*
- 5) *Who helped you escape Human Sexual Trafficking? Were agencies helpful? What role did they play?*
- 6) *Did the church play any role in assisting you, either while you were enslaved or after you were freed from Human Sexual Trafficking?*
- 7) *How can the church help women who have been trafficked?*
- 8) *How has this experience caused you to look differently at God? Life? See new things?*
- 9) *What makes women vulnerable for trafficking?*
- 10) *How can we protect our boys and girls from being trafficked?*
- 11) *What would you like to tell people about this experience?*

Church Interview Questions:

- 1) *What is your name, title and the name of your church?*

- 2) *Describe HST ministries in your congregation that are either currently underway or that you envision. Is it possible for me to observe or participate in these ministries (planning meetings, events, trainings)?*
- 3) *What Scriptural moorings or foundations undergird ministry in this area?*
- 4) *How does or how should the missional role of the church look in fighting HST?*
- 5) *What does it mean for men and women to be created in the image of God? How has this impacted the churches' deterrence of HST?*
- 6) *In the raising of boys and girls, what can the church do to minimize the development of HST? How can we protect our children?*
- 7) *In what ways are you partnering with other agencies or churches to fight HST?*
- 8) *What churches in your geographical area have exceptional ministries to fight HST?*
- 9) *Who are the major stakeholders in this geographical area who are striving to curb Human Sexual Trafficking? What persons? Churches? Governmental agencies? NGO's? Grassroots groups?*
- 10) *Is there additional information that you would like to share that would help me better understand sexual trafficking in this area?*
- 11) *Who else should I talk to?*

Governmental Interview Questions:

- 1) *What is your name? Title? Name of governmental agency?*
- 2) *What role is the local government taking to fight HST? What is their mission?*
- 3) *Describe the strategies being used by local governmental agencies to fight HST. Is it possible for me to observe or participate in any of these strategies such as coalitional or task force meetings, plenary sessions, events, trainings?*
- 4) *What is the philosophy or rationale which undergirds these efforts?*
- 5) *The Declaration of Independence of the United States says, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of*

*Happiness.*¹ *What does it mean for men and women to be created equal by their Creator? How has this impacted the dignity of persons in this city and in the efforts to deter HST?*

- 6) *How do you recommend that we raise boys and girls to minimize the development of HST? How can we protect our children?*
- 7) *In what ways are you partnering with other agencies (social, governmental, churches, etc.) to fight HST?*
- 8) *Who are the major stakeholders in this geographical area striving to curb Human Sexual Trafficking? Persons? Churches? Governmental agencies? NGO's? Grassroots groups?*
- 9) *Is there additional information that you would like to share that would help me better understand sexual trafficking in this area?*

NGO Interview Questions:

- 1) *What is your name? Title? What is the name of your non-governmental agency?*
- 2) *What role is your agency taking to fight?*
- 3) *What is your mission?*
- 4) *Describe the strategies being used by your agency to fight HST. Is it possible for me to observe or participate in these strategies (planning meetings, events, trainings)?*
- 5) *What does it mean for men and women to live in dignity? How does human dignity impact efforts of this agency to deter HST?*
- 6) *How do you recommend that we raise boys and girls to minimize the development of HST? How can we protect our children?*
- 7) *In what ways are you partnering with other agencies (social, governmental, churches, etc.) to fight HST?*
- 8) *Do you know churches in this geographical area that have exceptional ministries to fight HST?*
- 9) *Who are the major stakeholders in this geographical area striving to curb Human Sexual Trafficking? Persons? Churches? Governmental agencies? NGO's? Grassroots groups?*

¹ "Declaration of Independence," http://www.archives.gov/exhibits/charters/declaration_transcript.html on (accessed January 15, 2013).

10) Is there additional information that you would like to share that would help me better understand sexual trafficking in this area?

Appendix B:
Table 5: The Dehumanizing vs. Re-humanizing Behaviors of Perpetrators Who Purchase Sex¹

Dehumanizing	Behavior Influencers	Re-humanizing
Male entitlement Objectification of women Justifying the purchase of women for sex No rite of passage	Masculinity Issues	Recognize the dignity of women and harm of HST Establish a rite of passage other than prostitution
Emotional: rejection of men by men, rejection of men by women, fear/feeling worthless Prior abuse, instant gratification Exposure to prostitution and pimping as normal Relationships with women are difficult, destroys romance	Interpersonal Relational Pressures	Affirmation of men in the community Positive relationships with women Learn about healthy sexuality
Economics: Gives power/respect, cheaper than dating, demand sex acts, can rape/ be violent Fantasy: illusion of intimacy/ authenticity, prostitutes enjoy them and sex Male domination: I chose, she complies, I am independent	Control	Recognize the fallibility of human beings God is in control Humans are dependent upon God Humans are interdependent upon one another
Anonymity: Internet takes way public stigma, legitimizes and makes the purchase and use of prostitutes, sex slaves and pornography easier	Anonymity vs. Accountability	Accountability-deters HST, when johns are arrested rather than released, and when police advertise that they are seeking to hold johns accountable

¹ Adapted from 'Our Great Hobby': *An Analysis of On-line Networks for Buyers of Sex in Illinois* (January 2012) Chicago Alliance Against Sexual Exploitation (CAASE). Chicago, IL, <http://media.virbcdn.com/files/> and Pamela Paul, *Pornified: How Pornography is Transforming our Lives, Our Relationships, and Our Families*. (New York: Times' Books, 2005).

**Appendix C:
Legislation in the United States to Fight Trafficking**

Year	Event or Law	Responsible agencies	Results/impact
1997	106 th Congress addresses trafficking ¹ Congressional Research Service (CRS 202)	Clinton Administration Congress	Trafficking in persons found to be the fastest growing criminal activity resulting “In 1998, the Clinton Administration and the 106th Congress launched a government-wide anti-trafficking strategy of (1) prevention, (2) protection and support for victims, and (3) prosecution of traffickers. It led to enactment of TVPA 2000.” ²
2000	Enacted Trafficking Victims Protection Act (TVPA) ³	U.S. Congress Departments of <ul style="list-style-type: none"> • State • Justice • Health & Human Services • Office of Mgt. & Budget 	First Statutory guidelines for addressing human trafficking offenses <ul style="list-style-type: none"> • Defined sex trafficking • Defined use of force for bondage • Authorized formation of Interagency Task Force • Allocated \$95M to protect victims and penalize criminals
2005	Trafficking Victims Protection Reauthorization Act ⁴	U.S. Congress	<ul style="list-style-type: none"> • Adds domestic trafficking • Protection of those trafficked • Collection of data • Review and analysis w/ biennial report on sex trafficking

¹ Susan E. Martin, Timothy M. Mulcahy, and Phyllis J. Newton, “Finding Victims of Human Trafficking,” *National Opinion Research Center (NORC)*, Bethesda, MD: University of Chicago (September 2008), vi. <http://www.ncjrs.gov/pdffiles1/nij/grants/224393.pdf> 1.

² Francis T. Miko and Grace Park, Congressional Research Service (CRS) Report for Congress, “Trafficking in Women and Children: The U.S. and International Response,” March 18, 2002. (accessed September 25, 2015).

³ Newton, Mulcahy, and Martin, *Finding Victims*, 1, 3.

⁴ Newton, Mulcahy, and Martin, *Finding Victims*, 56.

			<ul style="list-style-type: none"> Requires comparison between those trafficked and others working in the sex industry
2006	Report from the U.S. Mid-term Review on the Commercial Sexual Exploitation of Children in America (CSEC) ⁵		Measure U.S. progress since the 2 nd World Congress Against CSEC 2001 in Japan. Evaluate government, NGO and private industry initiatives to combat CSEC in the U.S./strategize next steps.
2006	The Adam Walsh Child Protection and Safety Act ⁶	U.S. Congress	Increases penalties for child sex offenders.
2008	William Wilberforce Trafficking Victims Protection Reauthorization Act of 2008 ⁷	U.S. Congress	Authorize appropriations for fiscal years 2008 through 2011 for the TVPA 2000

⁵ U.S. Department of State, *Human Trafficking Report, 2006*.
<http://www.state.gov/j/tip/rls/tiprpt/2006/> (accessed September 25, 2015).

⁶ U.S. Department of Justice, Adam Walsh Safety Act of 2006, Public Law 109-248, 109th Congress (2006). <http://justice.gov/criminal.ceos/Adam20%Walsh.pdf> (accessed November 30, 2010).

⁷ U.S. Department of State, *William Wilberforce Trafficking Victims Protection, 2008*.
<http://www.state.gov/j/tip/laws/113178.htm> (accessed September 25, 2015).

**Appendix D:
The Baptismal Covenant of the Episcopal Church¹**

“Celebrant: Do you believe in God the Father?

People: I believe in God, the Father Almighty, creator of heaven and earth.

Celebrant: Do you believe in Jesus Christ, the Son of God?

People: I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.

Celebrant: Do you believe in God the Holy Spirit?

People: I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting

Celebrant: Will you continue in the apostles’ teaching and fellowship, in the breaking of the bread, and in the prayers?

People: I will, with God’s help.

Celebrant: Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

People: I will, with God’s help.

Celebrant: Will you proclaim by work and example the Good News of God in Christ?

People: I will, with God’s help.

Celebrant: Will you seek and serve Christ in all persons, loving your neighbor as yourself?

People: I will, with God’s help.

Celebrant: Will you strive for justice and peace among all people, and respect the dignity of every human being?

People: I will with God’s help.”

¹ Episcopal Baptismal Covenant, “Holy Baptism,” *Book of Common Prayer: And the Administration of the Sacraments and Other Rites and Ceremonies of the Church/Episcopal Church*, (New York: The Church Hymnal Corporation and the Seabury Press, 1977), 304.

Appendix E: History of Wellspring Living, Atlanta, GA

From the beginning WL has been assisted by the governor's office. In fact WL worked with the Governor Perdue's office in Georgia to implement a task force [CSEC], and the child protection agency from FL has been shadowing WL. They send their "standards" for review.

The WL historical timeline:

- 2001 WL founded, opened first women's residential program
- 2004 First retail store opened, Wellspring Treasures, Peach Tree City
- 2006 Expanded WL Women's program, serving women 18+ years of age
Opened second store, Wellspring Treasures, Duluth, GA
- 2008 Mary Frances Bowley becomes founding member of the Governor's Task Force for Commercial Sexual Exploitation of Children (CSEC)
- 2008 WL initiated the Independent Living Program for its graduates
- 2010 WL opened a second residential home for CSEC survivors
Redeemed Assessment Center and Lynn Sweet Counseling Center opened
- 2011 Third retail store opened, Wellspring Treasures, Kennesaw, GA
- 2012 WL opened the Empowered Living Program (ELP) serving women ages 17 to 22
Fourth retail store opened, Wellspring Treasures, Virginia Highland (Atlanta)¹
- 2014 Mary Frances Bowley retires, Mike Ennis becomes WL CEO
Decision to close women's residence as of February 8, 2014²

Initially, WL offered three residential programs for girls and women rescued from sexual exploitation: 1) a girls' residence, 2) the Empowered Living Program (ELP) Residence (transitional housing for women 17-22 years of age, more details to follow), and 3) the women's residence. In 2014, a decision was made to close the women's residence and to focus solely on girls.³ With few residential programs for minors, shelter is a huge need in most cities.

¹ Wellspring Living, "Our History," <http://wellspring-staging.com/learn-about-wellspring/our-history> (accessed July 24, 2014).

² Mike Ennis, Wellspring CEO/President, Personal letter sent to volunteers, January 17, 2014.

³ Mary Frances Bowley, Personal e-mail from CEO, Mary Frances Bowley to author, November, 2013.

WL has a good track record; “less than 9% are re-exploited.” However, girls run away from WL too. “Our measure of success is if she will call us back.”⁴ Every girl in the WL program has a mentor for additional support.

First to begin and first to close was the women’s program. The WL Program for Women began in 2001 with 15 beds. It “serve[d] women who [were] survivors of sexual abuse and exploitation through therapy, life skills training, mentorship, and training for independence.”⁵ This program was expanded in 2006 with an additional 12 beds for women aged 18-40. This expansion provided opportunities for “survivors [to] practice independence while still receiving therapy, mentorship, and community integration.”⁶ New CEO, Mike Ennis (2014), announced the closing of the Duluth, GA women’s home so that WL could focus on ministering to girls.⁷

The girls’ 15-bed residential program opened in 2008 and serves girls from age 12-17 for 11-13 months. This program securely houses and serves girls who are survivors of DMST (Domestic Minor Sex Trafficking), with a focus on trauma therapy, education, life skills, and confidence.”⁸

Recognizing that DMST victims have deep social, spiritual and physical needs for healing, WL surmised that girls graduating from the program would need extra help with transitions. What they did not realize was the depth, breadth and scope of the help needed.⁹ In *The White Umbrella*, Jen McEwen, a WL staff member, describes a bright young woman who had gained entrance into college. WL provided her with a mentor. Two weeks into her first semester the mentor received a phone call from the college (with student permission) informing her that the student had missed every class. The mentor drove to the school and learned that this young woman did not know the location of any class and also had not located the cafeteria. She was afraid to ask for help because asking questions had never been safe before. She had been living on the junk food the mentor had provided as treats.

This experience encouraged the WL staff to contemplate the development of transitional housing for girls who had graduated from the girls’ residential program but lacked the maturity and/or skills to successfully move out on their own. As WL developed, a care gap appeared. The fact that 18 yr. olds have little in common with 32 yr. old women in the Women’s Program, provided the impetus for the formation in 2012

⁴ Mary Frances Bowley, Presentation at White Umbrella Round Table Discussion, Milton, GA, April 19, 2013.

⁵ Wellsprings Living Annual Report, 2012-13. https://wellspringliving.org/wp-content/uploads/2013/11/2012-2013_WellspringLiving_AnnualReport.pdf (July 24, 2014), 7.

⁶ Wellsprings Living Annual Report, 7.

⁷ Wellsprings Living Annual Report, 7.

⁸ Wellsprings Living Annual Report, 7.

⁹ Jen McEwen, “We Must Do Whatever it Takes,” in *The White Umbrella*, Chicago, Moody Publishers, edited by Mary Frances Bowley, 121-131.

of the ELP.¹⁰ These experiences add to the formation of the Empowered Living Program (ELP) which is a residential program for women ages 17-22 for 11-13 months with 11 beds in a secure environment. Additionally, the ELP offers young women the assistance of a social worker in the job search process, a structured environment with life skills classes, therapy (group, three times per week; individual once per week), and encouragement to work towards gradual financial independence without the worry of falling prey again to the vicious cycle of sexual exploitation. Accepting this additional support is a choice. Though some girls are ordered by judges into the girls residential programs, participation in the ELP is fully voluntary. Most women have their own apartments.

Compared to the girls' residential program, the ELP allows more choices such as to pass on some events such as life skills class and group events. Since the women have agreed to live in a more structured environment, both isolation and total non-participation are discouraged. Women set goals in three areas: education, employment, and independent living as they progress through five phases. Phase one, orientation, lasts one week to one month. Phase two is the job exploration and search phase. During this phase cell phones are checked out for occasional usage. Phase three is landing a job. Once the women secure a job cell phones are permitted at all times and the women begin paying rent. Opening bank accounts and purchasing cars occur in phase four. Finally, phase five is the launch phase. To launch, young women are encouraged to save a minimum of three to six months of expenses. Once they demonstrate budgeting skills they are ready to graduate.

The longest a resident has stayed is for six months. The ELP is a voluntary program. Girls may check out at any time and WL always will welcome them back. Upon returning they would need to repeat the phases. On program philosophy, Killingsworth explained, "We don't discipline. We don't punish, rather we find strengths to help them make decisions on their own."¹¹

¹⁰ Jason King, Wellsprings Church Relations Manager, Personal Interview, April 3, 2013.

¹¹ Amy Killingsworth, Empowered Living Program Coordinator, Wellspring Living, interview by author, Atlanta, GA, May 2, 2013.

Appendix F: Passion 2013 Conference Prayer Focus

College students were invited to engage in a prayer journey with nine prayer stations.

Station 1, "Introduction—Kneel: Begin Your Journey": suggests attendees kneel and pray collectively in "faith" (Heb. 11:1, 6), in proxy for others, and to request guidance from the Holy Spirit (Rom. 8:26). **"Father I am here to meet you. Lead me. Use me. Reveal yourself to me. Pray through me. Amen."**¹

Station 2, "Prepare Your Heart": Bowing before God students are to ask God to "search their heart[s] (Ps. 95:6-7; 139:23-24)," to confess and seek forgiveness for sins (James 4:8-10; Ps. 130:3-4; Rom. 8:1), to proclaim that Jesus Christ is Lord and yield to him (Phil. 2:9-11), and to soak in Christ's love (Jn. 15:9). **Father, Search and try me showing any wicked way that's blurring my path. I confess my need for you again and voice gratitude that you have made new. You are my King. You are Lord over all. Amen."**²

Station 3, "For His Glory" our sole purpose is to "magnify" God. Before making requests of God we are to "exalt him for being everything (Isa. 26:8; Ps. 96:2-6; Ps. 100:5; 1 Tim. 1:17)." **"O Lord, Our Lord, How Majestic is your name in all the earth. Amen."**³

Station 4, "Pray for Those in your Sphere of Influence: by praying for family (Jn. 17:21), community (Rom. 5:5), for the church (Mt. 6:10; Eph. 2:19-22), for leaders (1 Tim. 2:1-2); Rom. 13:1). **Lord Shine Your glory on my [sphere of influence] and through the local church. Have mercy on your land through our leadership. Amen."**⁴

Station 5, "Pray for the Nations": Pray for global "people group[s]" to hear the gospel in their native tongues (Ps. 86:9), for "bold, innovative and committed messengers (Mt. 9:37-38; Lk. 10:2), and to energize God's people world-wide to reach those who have not heard the gospel (Mt. 24:14; 2 Chron. 7:14). **"Father Help us, send us out, and use us for your glory. Amen."**⁵

¹ Passion 2013 Conference, "Prayer Journey," Placard 1. Atlanta, Georgia, January 1-4, 2013.

² Passion 2013 Conference, Placard 2.

³ Passion 2013 Conference, Placard 4.

⁴ Passion 2013 Conference Placard 5.

⁵ Passion 2013 Conference, Placard 6.

*Station 6, "Pray for Passion 2013: Pray for each day and for leaders. **Fling us far and wide for a passion for your name. Amen.**"*⁶

*Station 7, "Let Me Be the Answer: Ask God what your role will be in answer to the passions of your heart (Acts 26:6; Eph. 5:15-16; Pet.2:9. **Here I am all of me; take my life, it's all for thee. Father. use me in your eternal story. Amen.**"*⁷

Station 8. "Be Still: Listen for God's lead in the stillness (Ps. 46:10)." ⁸

*Station 9, "Pray for His [Jesus'] light of Freedom to Shine into the darkness: Standing in the gap for his people who had no voice, we're joining in the cry for freedom together we are a force for good, a generation? United in prayer" pray for justice (Jud. 16:28) for deliverance Ps. 23:3), to set the slaves free (Ps. 35), rescue and restore (Ps. 25:20), to release prisoners, bind those broken, heal the wounded and defend the weak (Isa. 61:1; Lk. 4:18-19; Gal. 5:1; 2 Cor. 4:6). **Father, break our hearts for what breaks yours, strengthen the weak and heal the wounded. [Through his wounds on the cross]...Christ has set us free. So now we stand for never again letting the harms of slavery be on anyone and we shine His light into the darkness. Hope, light, love, justice, mercy arise we surrender all to you, Jesus! Amen.**"*⁹

⁶ Passion 2013 Conference, Placard 7.

⁷ Passion 2013 Conference, Placard 8.

⁸ Passion 2013 Conference, Placard 9.

⁹ Passion 2013 Conference, Placard 10.

Appendix G: Additional Sex Trafficking Resources for Churches and FBOs

Primary resources are listed in chapter five, Table 4: Sex Trafficking Resources for Churches and FBO's." In addition to essential primary resources below is a list of other helpful resources. Not all resources listed are faith-based.

Books

Bales, Kevin. *Disposable People: New Slavery in the Global Economy*. Berkeley: University of California Press, 1999.

Bales, Kevin and Kevin Soodalter. *The Slave Next Door*. Berkeley: University of California Press, 2009.

Grant, Beth and David, *Beyond the Soiled Curtain*. Springfield, MO: Onward Books, 2007.

Jewell, Dawn Herzog. *Escaping the Devil's Bedroom: Sex Trafficking, Global Prostitution, and the Gospel's Transforming Power* (U.K. Monarch Books, 2008, republished by Dawn Herzog Jewell, 2011).

Struthers, William M, *Wired for Intimacy. How Pornography Hijacks the Male Brain*. Downer's Grove, IL: InterVarsity Press, 2009.

Articles

Grant, A. Elizabeth. "Sex Trafficking in a City near You." *Assemblies of God Enrichment Journal*, http://enrichmentjournal.ag.org/201201/201201_088_sextrafficking.cfm.

Websites

Coalition Against Trafficking in Women, feminist, international NGO.
<http://www.catwinternational.org/BestPractices>.

Refuge for Women, faith-based shelters, <http://www.refugeforwomen.org/>

PureHope Coalition, raising kids in a sexualized society <http://purehope.net/who-we-are/>

The Salvation Army <http://www.salvationarmy.org/ihq/antitrafficking>

Training

Child Sex Trafficking Webinar Series, Children's Health Care of Atlanta, <http://www.choa.org/csecwebinars> Professionals (educators, medical care, counseling) learn from human trafficking experts. Sample webinars: "Using a Victim-/Survivor-Centered Approach When Working with Trafficked Youth, Introduction to Child Sex Trafficking for Healthcare Professionals, Human Trafficking and Sexual Exploitation: A Global Perspective, and...Boys are Victims Too, Special Topics on Child Sex Trafficking: Victims, Pornography and the Legal Response, The Demand Side: Traffickers, Buyers & Gangs, and Child Sex Trafficking and Commercial Sexual Exploitation: The Medical Evaluation of Victims."

GEMS (Girls Educational and Mentoring Services) Commercial Sexual Exploitation (CSE) and domestic trafficking in New York City, bi-annual, 2 day training; Webinars: Victim Survivor Leader: Program Model of Empowerment--Four Part Webinar Series, Survivor Leadership Institute, all options cost. <http://www.gems-girls.org/get-trained/upcoming-training-events-2>

Moody Bible Institute--Ministry to Victims of Sexual Exploitation Major <http://www.moody.edu/ministry-victims-exploitation/>

Toolkits:

Most of the toolkits are free of charge and are available on-line

Anglican Women's Empowerment, "Human Trafficking Freeing Children, Women and Men"
http://anglicanwomensempowerment.org/wp-content/uploads/2011/03/Human_Trafficking_Toolkit1.pdf.

Chicago Alliance Against Sexual Exploitation (CAASE)
(community and individual, end demand, media, college, multiple faiths, high school coaches, massage therapists, men, parents/guardians, teachers, writers, and mental health professionals; under faiths there are: Catholic, Jewish, Muslim, Christian and Orthodox Christian toolkits)
Caase.org.

Engage Together, Alliance for Freedom, Restoration and Justice,
<http://engagetgether.com/>.

Faith Alliance Against Slavery and Trafficking (FAAST)
(International, Communities, Schools, Churches; recommended by the Salvation Army)
<http://faastinternational.org/>.

Free the Slaves, Faith in Action (Judaism, Christianity, Islam, Hinduism, Buddhism) Students Ending Slavery, <http://www.freetheslaves.net/>

International Justice Mission, For Churches, and For College Students, ijm.org.

Presbyterian Church USA, “A Toolkit for Action”
http://www.pcusa.org/site_media/media/uploads/humantrafficking/pdfs/human-trafficking-toolkit.pdf.

Unicef, www.unicefusa.org/sites/default/files/assets/pdf/Toolkit_End-Trafficking_Oct_2012.pdf.

United Church of Christ, “Human Trafficking,” http://www.ucc.org/justice_womens-issues_human-trafficking.

Vera Institute for Justice, (Designed for social service survivor care givers only to identity trafficking victims), “Screening for Human Trafficking,”
<http://www.vera.org/sites/default/files/resources/downloads/human-trafficking-identification-tool-and-user-guidelines.pdf>.

Youthspark (there is a charge for this toolkit), <http://www.youth-spark.org/act/toolkit-action-guide/>.

Appendix H:

Table 6: Interview Responses to the Raising of Children to Minimize HST

“How do you recommend that we raise boys and girls to minimize the development of HST? How can we protect our children?”

Response	Source
<p>“Frank conversations with young men. You are raised in a pornified culture...conversations at home and in schools. Confronting young women on what they are taught about their identity. [This will make them] less vulnerable to be pimped out.”</p>	<p>Rachel Durschlag, Executive Director of CAASE (Chicago Alliance against Sexual Exploitation), Chicago, IL.</p>
<p>“Dismantle the industry...put together curriculum, but strong cultural message are going to make it very difficult [for HST to continue]. I wouldn’t put much into this effort. We need to put our resources into the adults to stop the buying. We live in a celebrity culture...every girl thinks she can be a model, regardless of their economic status.”</p>	<p>Jody Raphael, J.D., Senior Research Fellow Schiller, DuCanto, & Fleck Family Law Center, DePaul University, Chicago, IL</p>
<p>“Being created in the image of God is a foundational piece, not only they are created in the image of God despite their sinfulness...deep sense of appreciation...male and female in his image. Talking/communication about biblical principles on sexuality. Then also discussing how our culture perverts sexuality.”</p>	<p>Dawn Herzog Jewell, author and Director of Human Trafficking, Church of the Resurrection, Wheaton, IL.</p>
<p>Stringent child protection policy for children’s ministry—“avoiding the millstone...Matthew 18”; preach and teach on human sexuality; Use Stan and Brenna Jones <i>How to Teach Healthy Sexuality</i>...we don’t have a set ministry...it is more of our culture...it is run periodically.”</p>	<p>Rev. Gregory Whitaker, Church of the Resurrection, Wheaton, IL.</p>
<p>“This loaded question depends on where you are located. It is your [the church’s] job to make people thirsty to inspire kids with a Christ-centered life [and] to show them a good, right way [to live], and to educate kids about risky and marginal behaviors. We have frank conversations about sex and address things like pornography, and risky and marginal behaviors. We preach on this too. The church has to engage the pressing agenda of the culture.”</p>	<p>Rev. Jerry Schaffer, Come to the Well Community Church, Geneva, IL.</p>
<p>“The world defines women by their sexuality and the church defines them [by] their anti-sexuality. So the church is still defining the woman by her sexuality this is not true sexuality...[women are] created...in the image of God, being a sacred sex...the church</p>	<p>Anny Donewald, Eve’s Angels, Willow Creek Chicago, IL</p>

<p>needs to raise their standards for men...[who] look at these women in lust and we need to raise the standards for who Christ called men to be. Lust is the man's problem not the woman's problem, they [men] are lost."</p>	
<p>"Teach children about red flags to see in the community, for example, massage parlors, body language how dressed, carry "Stop-It" cards (Salvation Army contact info for getting out of HST), Care Center—serve 500-600 families a month [Willow's Care Center opened in 2012], report about foster children prepared for prostitution, raise awareness."</p>	<p>Anne Rand, Willow Creek Community Church, Program Manager Justice and Compassion Ministries, South Barrington, IL.</p>
<p>"Education. Raising awareness, by labeling and recognizing that stripping and streetwalking are issues of human trafficking, through demand reduction to encourage persons not to "buy" sex."</p>	<p>Pilar Dunning, Salvation Army "Stop-It" Program, Chicago, IL.</p>
<p>"Parents, teachers, community around kids need to set a tangible example of respect, we are in an overly sexualized culture. It is never too early to talk to your kids about sex. Dropping that fear of talking to kids about it being too early."</p>	<p>Laura Ng, Traffick-Free, Chicago, IL.</p>
<p>"Protecting kids on-line is essential...for some reason kids assume an almost "cartoon-like" persona. Perpetrators recruit on-line via social media (Facebook)."</p>	<p>Caleb Probst, CAASE, Educator</p>
<p>Partnership with Moody [Bible Institute]; Raise awareness through <i>The White Umbrella</i> Book tour and White Umbrella Campaign; Training for companies (hotels, Ryder, Truckers against Trafficking); Reduce demand for HST, for example, provide role models for young men and "live a life of integrity and be aware of pornography and how pornography impacts girls being trafficked. Getting men to be countercultural. Mentor young men, not just passively say, "I don't like that [but rather] take a stand, this is a moral and a societal issues, it causes problems systemically."; Reduce poverty; Deal with the fatherless problem</p>	<p>Jason King, Wellspring Living Church Relations Manager, Atlanta, GA.</p>
<p>Curb sexual abuse; Teach kids to watch out for dangers such as pimps who targeting parties to recruit girls, know their rights and what to do in case of abuse or when they spot danger; Better training for LE and school officials to identify HST; Cultural shift—as long as it is OK to purchase to sex it will</p>	<p>Amy Killingsworth, Program Coordinator, Wellspring Living Empowered Living Program, Atlanta, GA</p>

<p>always be a problem. There needs to be shame for purchasing sex; the church needs to talk about sex at an early age... such as middle school.”</p>	
<p>“Look culturally at how we are raising our boys where they believe it is O.K. to buy [sex]...nobody can say having sex with kids is O.K...unless there is no prostitution then kids will always get caught in it.” Curb poverty. Provide hope.”</p>	<p>Kaffie McCullough, youthSpark, Atlanta, GA Contracted counselor</p>
<p>“This is simple the wrong question. Girls are vulnerable in society. The problem is that men can buy sex. Boys are raised to believe they can [buy sex]. This is not about girls’ vulnerability. They’ve been poor and have been sexually abused. Prevention is not about doing anything with girls! [We need to] educate boys to see that this is not what a real man does. I come at this from a feminist point of view. Don’t go to the girls and the women to be the problem. Boys and men are then the problem!!!”</p>	<p>Stephanie Davis, Executive Director, Georgia Women for a Change</p>
<p>“Properly educate children—supervise children’s social media (Facebook) and block unknown e-mail addresses. “We need to talk about this but there is an aversion to talk about things that are sexual, and rarely do we speak about it head on. Education is the key. The church can and will step up.”</p>	<p>Cynthia Myers, World Changers Church International, College Park, GA.</p>
<p>“Love kids well and teach others how to do the same.”</p>	<p>Mary Frances Bowley, former CEO of Wellspring Living</p>
<p>“The kids that come to church here are at minimal risk for it [HST because] the demographic is...white suburban men... buying poor children of color for sex.” We need to: 1) talk about “human sexuality,” 2) educate parents of middle schoolers about warning signs of HST, 3) educate men “about the problems [of HST] because these men are worshipping in our pews, and 4) show compassion toward the men who are the buyers.”</p>	<p>Rev. Liz Schellingerhoudt, St. Luke’s Episcopal Church, Atlanta, GA. Atlanta Episcopal Diocese Co-director of human trafficking</p>

Appendix I:

Social Principles of the United Methodist Church 2009-2012 (Those Relevant to HST)

“The Social Principles, while not to be considered church law, are a prayerful and thoughtful effort on the part of the General Conference to speak to the human issues in the contemporary world from a sound biblical and theological foundation as historically demonstrated in United Methodist traditions. They are a call to faithfulness and are intended to be instructive and persuasive in the best of the prophetic spirit. The Social Principles are a call to all members of The United Methodist Church to a prayerful, studied dialogue of faith and practice.”¹

Abolition of Slavery

“The United Methodist Church has a long history of concern for social justice. Its members have often taken forthright positions on controversial issues involving Christian principles. Early Methodists expressed their opposition to the slave trade, to smuggling, and to the cruel treatment of prisoners.”²

“The Church regards the institution of slavery, the practice and commission of genocide, war crimes, crimes against humanity, and aggression as infamous and atrocious evils. Such evils are destructive of humanity, promote impunity, and therefore must be unconditionally prohibited by all governments and shall never be tolerated by the Church.”³

Affirmation of Sex within marriage

“We affirm with Scripture the common humanity of male and female, both having equal worth in the eyes of God. We reject the erroneous notion that one gender is superior to another, that one gender must strive against another, and that members of one gender may receive love, power, and esteem only at the expense of another. We especially reject the idea that God made individuals as incomplete fragments, made whole only in union with another. We call upon women and men alike to share power and control, to learn to give freely and to receive freely, to be complete and to respect the wholeness of others. We seek for every individual opportunities and freedom to love and be loved, to seek and receive justice, and to practice ethical self-determination. We understand our gender diversity to be a gift from God, intended to add to the rich variety of human experience and perspective;

¹ Social Principles of the United Methodist Church. “Preface” <http://www.umcsc.org/PDF/SocialPrinciples.pdf> (accessed November 5, 2012), 1.

² Social Principles of the United Methodist Church, 1.

³ Social Principles of the United Methodist Church, ¶ 164 V, “The Political Community,” A. Basic Freedom and Human Rights, 15.

and we guard against attitudes and traditions that would use this good gift to leave members of one sex more vulnerable in relationships than members of another.”⁴

“We affirm that sexuality is God’s good gift to all persons. We call everyone to responsible stewardship of this sacred gift.”⁵

Against Trafficking (prostitution)

“We deplore all forms of the commercialization, abuse, and exploitation of sex. We call for strict global enforcement of laws prohibiting the sexual exploitation of children and for adequate protection, guidance, and counseling for abused children. All persons, regardless of age, gender, marital status, or sexual orientation, are entitled to have their human and civil rights ensured and to be protected against violence. The Church should support the family in providing age-appropriate education regarding sexuality to children, youth, and adults.”⁶

Imago Dei

“We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need the ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self.”⁷

“The community provides the potential for nurturing human beings into the fullness of their humanity. We believe we have a responsibility to innovate, sponsor, and evaluate new forms of community that will encourage development of the fullest potential in individuals. Primary for us is the gospel understanding that all persons are important—because they are human beings created by God and loved through and by Jesus Christ and not because they have merited significance.”⁸

⁴ Social Principles of the United Methodist Church. ¶ 161.II, “The Nurturing Community,” E. Women and Men, 4.

⁵ Social Principles of the United Methodist Church. ¶ 161.II, “The Nurturing Community,” F. Human Sexuality, <http://www.umcsc.org/PDF/SocialPrinciples.pdf>, (accessed November 5, 2012), 4.

⁶ Social Principles of the United Methodist Church. ¶ 161.II, “The Nurturing Community,” F. Human Sexuality, 4.

⁷ Social Principles of the United Methodist Church. ¶ 161.II, “The Nurturing Community,” F. Human Sexuality, 4.

⁸ Social Principles of the United Methodist Church. ¶ 161.II, “The Nurturing Community,” F. Human Sexuality, 3.

Appendix J:
Table 7 Comparative Data of Pseudonymous Sexually Trafficked Survivors

	Sofia	Gigi	Trish
History of abuse	Raped by traffickers	Domestic abuse	Molested at 4, raped at 17 and 19
Entry into HST	Runaway, recruited by girlfriend	Prostituted by husband	Chose to prostitute herself
Drug Use/Abuse	Drugged by traffickers for control	Drugs came 1 st . Incarcerated on Class II drug charge (& solicitation)—dropped with alternative to prison option	Embroiled in drug habit
Faith journey	Began as an atheist. Disagrees with church definition of women as “anti-sexual,” now has strong faith, Jesus is constant companion	Saved at 17, saw a harsh God, felt “dirty and ugly,” faith community rallied around her while she was in prison where she attended Bible study.	church women warned that she would go to hell. She told them, “I am in hell.”
Experience in HST	Chained to bed in closet, imprisoned for two years, cannot identify location, beaten frequently, tried to fight off every john, but was drugged to comply.	Husband recruited and scheduled johns. This occurred for two years. He was drugged and physically violent	Began stripping, hooker in Las Vegas, found experience “demonic,” then changed to work in escort services
Trafficked by	Two African-American men	Drug addicted husband	Had no pimp.
Exit from HST	Crafted own escape, traffickers wanted white prostitute on the outside, helped monetarily by kind stranger	Judge offered alternative to drug charges and social services for restoration	“Sovereign will of God...I said I can’t make it. My mom said, ‘Oh yes you will!’ ”
Impact/Response of family	Initially mother would not let her back into the house, gave her money told her to come back after she got cleaned up	Mother supportive and rallied others to help including an aunt and a pastor	Parents were supportive in her leaving, believing she could break away from it
Leadership Role as HST Survivor	Healed and working with HST survivors in rescue and aftercare. beacon of hope for them	Healed and works with incarcerated women in aftercare	Healed and offers Bible studies for women in the sex trade, invites them out of “the life”

Appendix K: *Insomnia* Script: A Prophetic Voice Addressing HST Identity Issues

Introduction:

Insomnia is a script for stage or television in which fallible people whose life experiences have caused them to struggle with insomnia encounter the living Christ who sees them as they are, challenges wrongdoing, and re-affirms their identities as persons of dignity and worth.

The seeds of this creative endeavor germinated from: a lecture by Gregg Okesson, Walter Brueggeman's "re-imagining" and challenging the "dominant narrative" in *Prophetic Imagination*, George Hunter's revelation of St. Patrick's impact in *The Celtic Way of Evangelism*, and the need for identity clarification and relational reparation due to my HST research findings. Seeds sown into *Insomnia* result in an open-ended dialogue via the arts. Jesus' parabolic paradigm is an effective technique for today's visual and experiential audience.

In his lecture on "Peace, Justice, and Reconciliation" Okesson urged believers who acknowledge "that God's nature is greater than the most virulent sin and pain in the world...[that it is imperative to]...move theology from its comfortable, rational, and sometimes wooden categories to inform all of aspects of life: where theology laughs, sings, prays, emotes, heals, and dances with others."¹ Okesson suggests that this can be done by:

Creating new stories...by living together under the grand canopy of God's redemptive work, we have the resources by which to refashion the mythic imagination, to place Christ at the center of this new story; look at "others" as central to our own identity; create new memories of us together; and to envision a future where we are yoked together for all of eternity.²

This theological foundation is the basis for taking vulnerable persons into a new identity through the *Insomnia* story.

Hunter brought to my attention the importance of art, music, and folklore in communicating the gospel message through St. Patrick's work with the Irish. Immersed in Irish culture, Patrick knew the Irish responded well to stories, images, poetry and music.³ Resonant, contextualized messages reach specific communities.

Brueggeman contends that "dominant imaginations" never change without recognizing, acknowledging and addressing horrific realities. Before significant change is possible, communities must lament losses, prior to re-imagining another alternative often

¹ Gregg Okesson, lecture "Peace, Justice, and Reconciliation," Asbury Theological Seminary, December 6, 2012.

² Okesson, lecture.

³ George C. Hunter, III. *The Celtic Way of Evangelism*, rev. ed. (Nashville: Abingdon, 2010), 1-70.

made possible by a prophet who critiques, challenges and offers hope.⁴ Suffering communities laboring through tragic situations may be unable to handle them.⁵ The prophet's task is "to offer symbols...to bring public expression...to speak metaphorically but concretely about...that [which] hovers over...and gnaws within...and to speak neither in rage nor with cheap grace."⁶ The prophetic voice leads the community in a grieving process that acknowledges and addresses pain publicly, and situates this pain within meaningful, contextualized, culturally relevant stories, poetry, and/or plays.

My "better future" or "alternative" is a world without HST. Brueggeman suggests: "The time may be ripe in the church for serious consideration of prophecy as a crucial element in ministry."⁷ I believe this can occur by recognizing the pain HST causes survivors and perpetrators and by addressing behaviors which directly and indirectly promote HST.⁸ *Insomnia* is in part an acknowledgement and lament of these problems in society. Through stage or film, experiential revelatory stories challenge both individual behavior and the dominant narrative.

The stage set of *Insomnia* is always an opulent and spacious, but empty hall, either in a grand building such as the U.S. Capitol Rotunda, a palace, performing arts hall, or museum. The maximum number of actors on stage is two, with an invisible narrator. In short, the plot is an insomniac who seeks the incarnational Christ figure for relief. The Christ figure is portrayed as a fashionably dressed Latino man sporting dreadlocks whose name is Je-sus' (using the Spanish pronunciation, "Hey'-sōs"). "Je-sus" is tech savvy. Persons bring their autobiographical flash or zip drive to aid Je-sus' to discern how to help each insomniac. Images of their life experiences are randomly projected on a wall in the hall where they meet. Je-sus is pastoral and does three things. He restores relational brokenness, affirms *imago Dei*, that persons have dignity and worth, and responds in grace through love and holding persons accountable.

Provided here are two *Insomnia* scripts. The first is with a formerly sex-trafficked women. The second involves a perpetrator (pimp) of sex trafficking. This work applies the findings from chapter four's discussion of re-humanization and specifically applies the restorative measures of addressing voice, naming, and anonymity.

⁴ Walter Brueggemann, *The Prophetic Imagination*, 2nd ed. (Minneapolis: Fortress Press, 2001), 37-45.

⁵ Brueggeman, *The Prophetic Imagination*, 43.

⁶ Walter Brueggemann, *The Prophetic Imagination*, 2001), 45.

⁷ Walter Brueggemann, *The Prophetic Imagination*, 2001), 9.

⁸ Examples of direct or indirect behaviors leading to HST are: glamorizing pimps, stripping, pornography, assessing women as eye candy, labeling (i.e. "sluts," "whores"), and women's fashions that are pornographic in nature. These behaviors impact the sorry dominant narrative emanating in advertising and Hollywood and cast North Americans in an unsavory, inaccurate light.

Skit #1--Insomnia: “Precious”—Sexually Enslaved

By Dawn Beamish, March, 2013

Cast:

Jesus: (pronounced “hey’-sōōs”) A trim, athletic, Latino, man dressed in snappy up-scale clothing crowned with dreadlocks.

Precious: An exhausted, scantily clad, 25 yr. old Caucasian woman, in high heels, with a tattoo just over her collar, that reads... “Lover Boy” along with a barcode—

Narrator: Heard but invisible.

Narrator: Born by another name, and robbed of her identity, her dispatcher, a.k.a. “Lover Boy,” a man she abhors and whose image makes her cringe, had re-named her *Precious*.

The good news is that Precious has been freed from sexual slavery. The bad news is that she is having a hard time sleeping because of the brokenness in her life. She is meeting Jesus [hey’-sōōs] due to chronic insomnia. Putting herself through the University of _____ by working at an escort service seemed harmless enough. She rationalized that it would not be forever, and it was lucrative, until “Lover Boy” skimmed more and more until he was gleaming 90% of her earnings.

Precious enters the enormous building. Her heels resonate with the clickity clack, clickity clack, clickity clack of her high heels on the marble flooring as she steps into an enormous, elegant room. Her footsteps reverberate off the walls. Though huge, the room is barren except for an impressive, massive desk behind which Jesus is working at a computer.

Jesus: Good evening, you must be Precious.

Precious: Yes, but, I don’t claim that name—it’s a god-forsaken name!

Jesus: Oh, God forsakes none of his kids and has no orphans!

Precious: I don’t know a God who cares for anyone, let alone everyone.

Jesus: What’s going on? Why is it you are having trouble sleeping? Start from the beginning.

Precious: I entered college and hit hard financial times. Rather than drop out of school I answered an ad to work with an escort service as a companion for wealthy gentlemen...it was supposed to involve just dinner and dancing.... Before I knew it I was under the thumb of a horrific thug, who controlled and prostituted me...my life was not my own...I could not come and go as I pleased, after the beatings and the rapes, I caved in and [*Precious begins to sob*]...

Jesus: I see...have you brought your autobiographical flash drive?

Narrator: The autobiographical flash drive contains every episode of one's life. Precious handed the flash drive to Jesus.

Jesus: Perfect! This way I can review your life expediently without reliving everything.

Narrator: Jesus walks into an adjoining room with Precious following close behind. This room too is empty except for a computer. Jesus inserts the flash drive into the USB port and begins to project the life of Precious simultaneously on all four walls. The chapters fall out one after another and Jesus is able to move them around, flailing his arms as though he is orchestrating her life. Her story is projected onto a huge storyboard, the walls, as Jesus manipulates size, imagery and chapters. He spends about 15 minutes reviewing the various files. As each is projected, the scenario replays in real time. Precious observes as her eyes fill with tears. Finally, Jesus says...

Jesus: One eventful life! I have some questions...what is happening here? Who is the dude wearing the fedora?

Precious: That's "Lover Boy." He was my dispatcher at the Escort Service. He's the one who brainwashed, prostituted and branded me...I presume you saw the tattoo above my collar. He told me if I ever ran he would hunt me down, kill me and cut the tattoo off my body.

Jesus: Sounds like wicked company...stealing your identity by renaming you and then branding you with a bar code like a commodity to be sold...not God's intended plan for his people.

Precious: [*Angrily...with rising volume*] If I ever get my hands on him I will strangle him!!

Jesus: Strangling folks ain't God's plan either. Being angry can be the catalyst for solutions, but don't let the sun go down on your anger, it may cause you to make unwise decisions. Soooo tell me about this episode...who is the blonde in the pajamas...what is your relationship with her?

Precious: [*softening*] that's my mom...I haven't seen her in so long...I disappointed her by working in the escort service she said if I found my way in, then I could find my way out.

Jesus: What about this...who are these folks sitting in the pews? Where are you in this picture?

Precious: That's my hometown church. That's Joe, and there's my cousin Curtice. I can't go back there...I'm not going anywhere near that church! Why would I go to a place that re-victimizes the victim? [*Impersonating others in dripping sarcasm*] "Say Precious...if you weren't dressed like that this would have never happened to you...Say Precious once a whore, always a whore, you made your bed, now lie in it! Say Precious...God doesn't like those who thumb their noses at him in disobedience...your kind are not welcome in our church."

Jesus: Hmm...two things here. First...God has a plan for all people. Even if they mess up royally in life they can be made whole again and approach him...that's called his grace. Of course there is more to God's redemptive plan. Second, this sounds like a bad case of relational brokenness. There are four major relationships that help you through life. In your case each has been severed. I am talking about your relationship with God, your relationship with others, your relationship with creation and your relationship with yourself. [*Reflectively*] The answer to these issues is truth and love.

Precious: Truth? Whose truth? Love, huh? Isn't that the whole premise of the escort service?

Jesus: The truth is the truth found in Christ. Precious, just facing what has happened to you...facing this reality and giving you voice to tell your story helps to get closer to the truth. Insomnia will ease when your heart is no longer at war. Telling your story can be healing. [*emphatically*] God is both truth and love. The unraveling of these struggles and the restoration of healthy relationships is possible through him. God desires to adopt you as His very own. [*softly*] Names given to people can be meaningful. What name were you given at birth?

Precious: My given name is Lola...which I recently learned is Spanish for Sorrow.⁹

Jesus: You were created in God's image...who you are is important. Those who are well-loved often have many names or nicknames. I would like to re-name you and call you by the name, "Nan" which means "Grace or favored by God."¹⁰

Narrator: Jesus removes the thumb drive and hands it to Precious, or Nan...and says...

Jesus: [*smiling warmly*] Nan, Take this flash drive. Keep it and review it from time to time. Your past is part of who you are. It is part of your history. This is part of your story. It is healthy to integrate who you were with who you are and who you will become. Go with God!

⁹ <http://www.momswhothink.com/baby-girl-names/baby-girl-names-l.html>, accessed March 5, 2013.

¹⁰ <http://www.momswhothink.com/baby-girl-names/baby-girl-names-n.html>, accessed March 5, 2013.

Skit #2--Insomnia: “From the Eyes of the Sex Trafficker”

By Dawn Beamish. March, 2013

Cast:

Jesus: (*pronounced “hey’-sōōs”*) *A trim, athletic, Latino, man dressed in snappy up-scale clothing crowned with dreadlocks.*

Daddy-O: *A handsome, 28 yr. old African American man dressed in stylish bright colors, large gold rings, gold adorning his neck and dental art with dark circles under his eyes.*

Narrator: *Heard but invisible.*

Narrator: Daddy-O manages a sex trafficking ring flying girls and women in the U.S. on the Atlanta, New York, Washington, D.C. and L.A. circuit. His partner, Jerome, was recently arrested in Atlanta. Hiding in Washington, D.C. Daddy-O fears Jerome is talking to federal agents and that he will be arrested next. Unable to sleep, he has contacted Je-sus [hey’sōōs].

At 4:00 A.M. Daddy-O enters the Holocaust Museum in Washington, D.C.—the museum with the “What you do matters” by-line. He slips the night guard \$500 to gain access and is told Je-sus is waiting for him in the chapel-like memorial room where patrons spill out after ribboning through the looonnnnggg chronological tragic history of the Nazi regime before re-entering life on the streets of Washington, D.C.

Daddy-O’s staccato beat of his shiny black boots completes the quarter mile trek through the bowels of the building. He enters a spacious elegant, but simple room. As his boots clip along, the reverberating cadence of his footsteps bounce off marble flooring and walls. There is nothing here but memories, thoughts and the punctuation of forward motion.

Jesus is sitting at a grand desk, dwarfed by the enormity of the space. Jesus does not immediately look up. While waiting Daddy-O allows fixates on the sole script on the wall in bold letters proclaiming “You are my witnesses...” Isaiah 43:10.

Jesus: Just a minute...I need to finish sending this urgent message. [*after a pregnant pause*] They tell me your name is Daddy-O? What is the meaning behind your name...names intrigue me; they help form identity. Daddy-O sounds like a street name.

Daddy-O: [*proudly*] Anonymous! That’s how we do business. No self-respecting entrepreneur in my trade...no handler operates any other way.

Jesus: Handler? Is it your business that keeps you from sleeping? What business would that be?

Daddy-O: [*Sassily*] Retail, I work in retail. We have “hot goods” and men who swarm with the “hots-for-the-goods.” Me? It’s all about money and driving swanky cars. Of course they are necessary accessories in the entertainment business!

Jesus: Entertainment business? I thought you said you worked in retail. Who is the “we” in your business? With business being so rosy, I would presume you were regularly sleeping like a baby.

Narrator: Daddy-O relates his tale of woe about the feds hunting down his partner, Jerome, and the unfortunate loss of 250 women in the latest sting in Atlanta and his fear of getting caught.

Jesus: [*Angrily*] It appears your legitimate business is illegitimate... it’s no surprise that you are suffering from insomnia! Did you bring your autobiographical flash drive?

Daddy-O: [*dismissingly*] Calm down, dude. My business is legit. If my line of business is not, then how do you explain the “Pimp Conference” held last year in Atlantic City?

Narrator: Daddy-O tosses his flash drive to Jesus who briskly strolls to an adjoining projection room to view Daddy-O’s life stories. Jesus sorts through 28 years of Daddy-O chapters in a matter of minutes. Multiple images are projected simultaneously on four walls and Jesus takes them all in. For clarification, he turns to Daddy-O...

Jesus: Help me interpret this scenario. Who is the guy in the purple suit with the red shoes?

Daddy-O: That’s my partner, Jerome, when he was getting arrested.

Jesus: It looks like every division of the federal government is represented here. These guys look like FBI agents, these over here look like the ICE SWAT team, and these folks could be Homeland Security. What’s going on here? If this is your story, where are you in this picture?

Daddy-O: I was booking out the back door...it ain’t smart business to linger while the operation collapses in a sting. With Jerome’s arrest, I’m afraid he’s going to sing.

Jesus: Let me get this straight...250 women have been sexually trafficked. You are responsible. Sing, huh? Now what tune would that be? One of those Hip Hop songs which highlights pimping? Is that the tune Jerome would be singing? At least you are no longer remaining anonymous in this crime.

Daddy-O: Are you messin’ with me? I thought you were supposed to be helping me get over my insomnia! I mean sing! [*Sarcastically*] You know...to sing as in to “rat” or “betray.”

Jesus: [*incredulously, with pointed emphasis*] That’s exactly what we are doing here. I am helping you to overcome your insomnia! Let me see if I understand this. While 250 women are suffering the abuse of being sexually enslaved you are concerned not for them, or for your responsibility in this scheme, but are worried about your own skin? Correct me if I am wrong...I hear you saying that you are worried that Jerome might “sing”...in your words that he might “betray” you? We are at opposite ends of reality

here my friend. If Jerome tells the feds what has come down doesn't that mean to **confess** or **embrace truth**?

Daddy-O: [*Loudly*] What abuse? I feed, clothe and employ these women. They make good money! They clamor to wear the fancy clothes I buy them and ride in my sweet car. They fight over the privilege to do so and are willing participants working coveted jobs!

Jesus: [*shocked...with emphasis*] Oh? Willing participants you say? Look at this episode it is so bad I cannot watch anymore of it! Look at how you are slapping these women around and worse...I'd call that torture...and in this scene over here...this girl, who appears to be about 16 and she thinks you are her boyfriend...you are promising her marriage and kids. How can you live with yourself? The federal trafficking laws would define this as human trafficking due to force, coercion and fraud...not to mention what the moral police would be saying!

The root cause of your insomnia is brokenness. Every relationship you have...with God, others, creation and community has been distorted. Your world is upside-down. What is wrong you have rationalized as right. The women in your employ are abused in sexual slavery, not happily employed. Sadly, you claim to be content to live this lie. Living lies absent of truth and love takes you down an unfortunate road which will not promote health and a good night's rest.

Daddy-O: You're making me out to be bad. I am not bad I am good, in fact I am good with God.

Jesus: [*shaking his head in disbelief*] Really? Please tell me more.

Daddy-O: [*Loudly*] I am good with God, with my baptism I am going to heaven no matter what!

Jesus: Baptized? Daddy-O, you can't just aim to "look good, you also have to "be good." Is the cross around your neck just a fashion statement? When did you turn your back on God?

Daddy-O: [*Loud with anger*] Are you deaf? I have been baptized. I have NOT walked away!! Me? Walk away? No way! Perhaps God is the one who booked.

Jesus: [*Firmly, with compassion*] Baptism is a sacrament with a profession of faith that requires daily re-commitment to those vows. God's holy waters wash away sin, but they do not guarantee a free ride to heaven. God, however, is generous and provides the power through his grace to navigate the evils of this world-- including every single thing you've come up against. [*after a pause*] One more question...Daddy-O, who's the man holding the gun to his head in your story?

Daddy-O: [*Shaking and nervous*] You have no right to go poking around my private affairs. If you have to know that's my daddy...he committed suicide when I was 13.

Jesus: [*soaking in the significance of the moment with compassion*] Wow, I'm sorry about your dad. That must have been a tough time. [*after a lengthy pause*] Peace of mind

leads to peaceful sleeping...there is peace in knowing that God desires to adopt all as his own...no matter what chapters your life stories contain. May I ask, what name were you given at birth?

Daddy-O: [with sadness] My father named me Damon. It was a name that I hated because the kids in the neighborhood said that meant I was from the devil.

Jesus: God made you and called you good. Names are key to your identity and who you are. Damon is a name that means “to tame or subdue.”¹¹ Persons who are well-loved are often given many names. If it’s O.K. I would like to give you another name...I would call you **DeShawn** which means “God is gracious.”¹²

Earthly dads mean well and sometimes mess up, moms too for that matter. You have a God in heaven who is the ultimate father-figure. He accepts and works with you where you are. Your memories of having lost your daddy are fresh and painful unfinished business. Hmm....he died some 15 years ago. My, that’s a long time to be in this kind of emotional pain.

Daddy-O: [Angrily] I never said I was in pain!!! Where are you getting this nonsense? I approach you about a sorry turn in my business and you want to talk about that bum of a dad I had! You are a sorry excuse--thinking you can cure insomnia. [*Daddy-O turns to leave*]

Jesus: [*Quietly views conflicts between DeShawn and his dad. Compassionately says:*] When you leave reflect on your dad...think about his good qualities and “growing edges”. Contemplate that conversation you longed to have with him. Then, DeShawn, find a way to have that conversation. He may be dead but you can still voice your concerns in words or a letter.

Narrator: Jesus removes the flash-drive from the computer and hands it back to DeShawn who quietly shuffles off pondering these things in his heart and mind. On the way out he stops to read the words on the wall: “You are my Witnesses...” Isaiah 43:10.

Jesus: [*loudly*] I’d be interested in hearing what you think makes a good dad and how you can impact persons in your sphere of influence with those gifts! If you want to talk, you where to find me.

¹¹ <http://www.ourbabynamer.com/meaning-of-Damon.html> accessed on-line March 12, 2013.

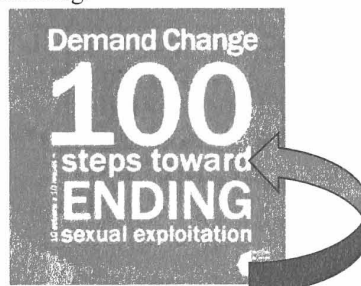
¹² <http://www.ourbabynamer.com/meaning-of-DeShawn.html> accessed on-line March, 12, 2013.

Appendix L: Suggestions for Churches to Help Deter Human Sexual Trafficking

- Minister to sex industry workers. Stripping is a gateway activity to trafficking.
- Encourage parents to supervise youth in malls. Pimps pick up and prostitute middle class girls who remain silent fearful of threats.
- Raise awareness in the local churches, schools or agencies about trafficking.
- Curb use and production of pornography, sometimes produced in homes.
- Provide pornography addiction support groups.
- Do not work as prostitutes or use prostitutes.
- Be observant. Nearly 1/3 of freed slaves were released due observant persons.
- Minister to runaways, prime targets for trafficking.
- Train children and youth to be suspicious of strangers who are unlikely buddies.
- Develop a positional statement on human trafficking.
- Pass out soap embossed with the human trafficking hotline number and pass out to hotels prior to large events (i.e. Super Bowl, Olympics, Kentucky Derby, etc.).
- Locate a local NGO or FBO with expertise in caring for survivors of human trafficking and volunteer at shelters (mentor, fundraising, teaching life skills).
- Provide meaningful employment to reduce the vulnerabilities of poverty
- Open a thrift shop and donate the proceeds to NGOs and FBOs fighting HST.
- Teach and preach about healthy sexuality within relationships

Recommended Resources for Ideas on Human Trafficking Ministries:

- **The Salvation Army** <http://www.salvationarmy.org/ihq/antitrafficking> provides resources such as: The Salvation Army's Positional Statement on Human Trafficking, Bible studies, posters, sermon outlines, information on day of prayer for victims of human trafficking, toolkits for stopping human trafficking, and information on reporting human trafficking.



- **Chicago Alliance Against Sexual Exploitation (CAASE)** website at caase.org. Under "toolkits" locate their brochure entitled: "Demand Change: 100 Steps toward ENDING Sexual Exploitation." Each step could become a strategy to stop human trafficking.

Appendix M:

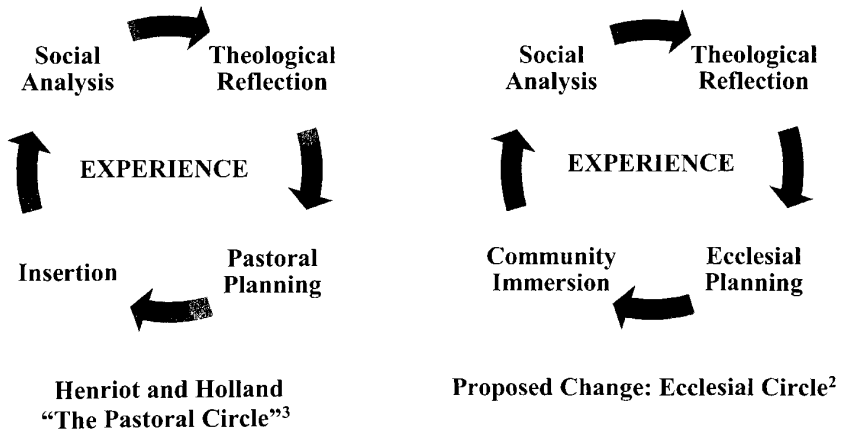
Diagram 6: Healthy and Unhealthy Sexuality in Relation to the Sexual Exploitation of Human Sexual Trafficking¹ (Adapted work of Struthers/Maltz and Maltz)

Godly/Healthy Sexuality	Exploitive/Unhealthy Sexuality
Caring	Using
Sharing with someone	“Doing to”
Honoring	Shameful
Authentic	Deceitful
Enhances our identity	Compromises your identity
Emotional bonding	Emotional separateness
Spiritual unity	Spiritual Separateness
Morally saturated	Free of moral convention
Communication is essential, free-flowing	Communication is optional or forbidden
Other-directed	Selfish, self-directed
Biblical boundaries	Has no limits
Involves all of the person	Is visual and genital
Naturally drives toward sanctification	Unnaturally drives toward depravity
Matures into responsible habits	Escalates toward irresponsible risks
Nurtures the spouse	Hurts the partner
Is an expression of love	Is an expression of usefulness, dominance, violence
Humanizes	Objectifies
Honors the image/imaging of God in you	Dishonors the image/imaging of God in you
Honors the image/imaging of God in spouse	Dishonors the image/imaging of God in another
Provides emotional, moral, psychological and relational clarity	Produces emotional, moral, psychological and relational confusion
Accountability	Anonymity, secretive, hidden

¹ William M. Struthers, *Wired for Intimacy. How pornography hijacks the male brain.* (Downer's Grove, IL: InterVarsity Press, 2009), 49. Adapted Struthers Table 2.1 Healthy Sexuality vs. Unhealthy Sexuality. Struthers modified the work of Maltz & Maltz, 2008, p. 182.

Appendix N:
Diagram 7: Adapting Henriot and Holland’s Pastoral Circle to an Ecclesial Circle for Faith-based Social Analysis of HST

Exercising prophetic imagination through the prophetic voice of the church requires social analysis and theological reflection, particularly being rooted in God’s narrative.¹ Building upon the work of Henriot and Holland in *Social Analysis: Linking Faith and Justice* I encourage the prophetic voice of the church to continually strive toward the stopping of HST through collaborative social and theological analysis. No pastor can or should do it alone, rather this should be ecclesial planning. Henriot and Holland use “The Pastoral Circle” of “Insertion, Social Analysis, Theological Reflection



¹ Brueggemann, *The Prophetic Imagination*, 99. “Without the cross, prophetic imagination will likely be as strident and as destructive as that which it criticizes. The cross is the assurance that effective prophetic criticism is done not by an outsider but always by one who must embrace the grief, enter into death, and know the pain of the criticized one.”

² Adapted from Holland and Henriot, *Social Analysis*, “The Pastoral Circle,” Diagram 1, 8.

³ Holland and Henriot, “The Pastoral Circle,” *Social Analysis*, Diagram 1, 8.

and Pastoral Planning” to analyze social problems and strategize a plan to shift cultural norms. Above, on the left is Henriot and Holland’s “The Pastoral Circle.” On the right, is my recommended changes to examine HST, renamed “The Ecclesial Circle.” For social analysis of HST which includes planning by the church, I recommend using an ecclesial rather than clerical examination. Changes recommended in this analytical model are: first to change this social analysis which links examination from “pastoral” to “ecclesial”; second, rather than “insertion” use an ethnographic “immersion in community”; and third, change the last step from “pastoral” to “ecclesial” planning.

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