
Engaging Jewish Communities in Ending Sexual Exploitation:

A Toolkit and Resource Guide



Chicago Alliance Against Sexual Exploitation

2010



Introduction

Chicago Alliance Against Sexual Exploitation

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

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

Engaging Jewish Communities in Ending Sexual Exploitation is a resource created by the Chicago Alliance Against Sexual Exploitation (CAASE) for groups within faith communities (i.e. women's groups, study groups, social groups, etc.) and any other individuals of faith who are passionate about ending sexual exploitation. The toolkit provides background information on issues surrounding prostitution and other forms of sexual exploitation both generally and affecting Chicago specifically, including pathways to entry, barriers to exiting, and the role that customers and pimps play in maintaining and profiting from the sex trade. This kit can be used to raise awareness *and* mobilize your community join the fight to end sexual exploitation.

This toolkit includes the following resources:

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

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How Jewish Communities Can Help

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

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

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

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



Activist Spotlight: Bertha Pappenheim

In the early 1900s dozens of women from Jewish feminist organizations volunteered to take action against human trafficking by searching European and American seaports and train stations for young women traveling alone. They offered the girls assistance with finding jobs and housing in hopes of preventing the young women from being manipulated into prostitution. They also passed out fliers warning the girls of the possible dangers that awaited them at their destinations and who they could contact if they ever felt they were at risk.

Bertha Pappenheim was one of the leaders of the movement. She decided at a young age to dedicate her life to helping women and children in the Jewish community. Her work included rescuing 120 Jewish children from Russian pogroms, setting up an orphanage in Frankfurt, and founding the Judischer Frauenbund, a Jewish organization that raised awareness about white slavery. Bertha toured Eastern Europe and the Middle East to learn about the conditions in which poor small-town Jewish girls lived and why they were so easily tricked by traffickers. She met with many Jewish leaders on her journey, and worked to get them involved in the struggle to end human trafficking.

Through her work Bertha became the most influential advocate on behalf of trafficked Jewish women and girls of her time. Though she met a great deal of opposition from people who did not want to acknowledge that human trafficking was occurring in their communities, she never let other's resistance prevent her from devoting her life to activism.

Information on Prostitution

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

—Inspector General Joseph E. Schmitz,
Department of Defense

The Role of Supply and Demand

Solving the issue of prostitution is complicated. Individuals involved in the sex trade need a variety of social services and other resources to exit the sex trade safely. Unfortunately, instead of viewing these individuals as victims in need of assistance, society tends to label them as criminals. This leads to a criminal justice response that disproportionately targets those selling sex and not the men who are purchasing or the pimps and traffickers who are profiting.

Newspaper ads from modeling and employment agencies promise exciting jobs, but the women are duped. They must submit, or they are raped, beaten and tortured. It is a human rights issue the Jewish community knows about. They have a voice and they must use it.

—Victor Malarek, interview with Jewish Tribune, March 2006

In 2008, nearly two-thirds of prostitution-related arrests in Chicago were of the women who were prostituting, while one-third were of customers, and only about 1 percent were pimps.¹ Although ample research informs us that the customers (or "johns"), pimps, and traffickers are fueling the sex trade and abusing the women and girls in prostitution, the criminal justice and legal systems continue to target and punish the victims. **This one-sided focus fails to address the root cause of prostitution: the demand to purchase sex.** As long as this demand exists, more vulnerable women and children will be forced, coerced, and manipulated to meet the demand. The equation is simple: eliminate demand, eliminate commercial sexual exploitation.

In Illinois, incarceration rates for felony prostitution (again, just the selling side of the transaction) have increased by nearly 1000 percent since 1995, causing women in prostitution to face further barriers towards rehabilitation since an arrest record makes it more difficult to secure a job or home. The Johns, on the other hand, receive lesser punishments such as car impoundment, fines, and municipal violations, resulting in very little deterrence. Clearly, this \$9-million-a-year² strategy is not working.

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

Prostitution in Chicago

Between 16,000 and 24,000 women and girls are impacted by the sex trade in Chicago every day.³

Research conducted both in Chicago and nationwide reveals that a substantial percentage of women in prostitution are homeless, and/or survivors of domestic violence and sexual

¹ Data compiled by the Mayor's Office on Domestic Violence for the *Innersystems Assessment* and obtained through the Chicago Police Department.

² City of Chicago's estimated cost of arresting, prosecuting and detaining people for prostitution offenses (Sentencing Project 2002), www.sentencingproject.org.

³ C. O'Leary and O. Howard, *The Prostitution of Women and Girls in Metropolitan Chicago: A Preliminary Prevalence Report* (Center for Impact Research, 2001).

assault, and often start selling sex at a very young age. Many also experience mental health and substance abuse issues that go untreated.

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

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

The Commercial Sexual Exploitation of Children

The overwhelming majority of individuals engaged in prostitution have a history of physical and/or sexual abuse, with estimates ranging from 65 to 90 percent.⁴ Incest has long been considered a form of “boot camp” for prostitution because it teaches its victims to expect and accept abuse, even from the people who claim to love and care for them most. It also teaches young people how to disassociate their bodies from their minds, and as many women in the sex trade have expressed, being able to disassociate is necessary to survive the trauma of prostitution.

Domestic sex traffickers, commonly referred to as pimps, target particularly vulnerable youth, such as runaway and homeless adolescents (one out of every three teens on the street will be lured toward prostitution within 48 hours of leaving home⁵), and are constantly searching for younger victims. Pimps understand the circumstances and tactics necessary to compel an individual into the sex trade and look for the most vulnerable women and girls to physically coerce or emotionally manipulate through false promises and verbal abuse.

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He promised me everything and better. Clothes, cars, house, himself. I was just looking for someone to love and love me.
—prostitution survivor

⁴ M. Farley et al., “Prostitution and Trafficking in Nine Countries: An Update on Violence and Posttraumatic Stress Disorder” in M. Farley, ed., *Prostitution, Trafficking, and Traumatic Stress* (New York: Haworth, 2003), 33-74.

⁵ National Center for Missing and Exploited Children, www.missingkids.com.

⁶ J. Raphael and J. Ashley, *Domestic Sex Trafficking of Chicago Women and Girls* (Illinois Criminal Justice Information Authority, DePaul University College of Law, 2003).

Trafficking is one of the most egregious violations of human rights facing the United Nations.

—Kofi Annan

Nationally, the average age females entering the sex trade is 12-14.⁷ In Chicago, according to the Center for Impact Research, 35 percent of all women in the sex trade entered before the age of 15.⁸ The effects are devastating for these children. Youth in prostitution are seriously affected developmentally, suffering from lack of sleep, loss of appetite and concentration, addiction to drugs, and a feeling of intense isolation and disconnectedness. Additionally, they are often targeted by law enforcement and treated as criminals, even though federal law states that any child under the age of 18 who has been forced to perform a commercial sex act is a victim of a severe form of trafficking.⁹

Prostitution vs. Human Trafficking: Similarities and Difference

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

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

- 1) sex trafficking in which a commercial sex act is induced by force, fraud, or coercion or in which the person induced to perform such an act is under 18, or
- 2) the recruitment, harboring, transportation, provision, or obtaining of a person for labor or services, through the use of force, fraud or coercion for the purpose of subjection to involuntary servitude, peonage, debt bondage, or slavery.¹⁰

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

⁷ U.S. Department of Justice. (2007). *Domestic Sex Trafficking of Minors*. Washington, DC.

⁸ Raphael, J. & Shapiro, D. (2002). *Sisters Speak Out: The Lives and Needs of Prostituted Women in Chicago*. Center for Impact Research.

⁹ *William Wilberforce Trafficking Victims Protection Reauthorization Act of 2008*, Public Law 110-457, 110th Cong. (December 23, 2008), codified at US Code 18 section 1591.

¹⁰ *Ibid.*

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

The sexual and physical violence and psychological harm inherent in prostitution erode an individual's human dignity and even basic health because prostitution inhibits the individual's ability to live a life free from violence and harm. For example, a study by the Center for Impact Research confirmed that prostituted women in Chicago face a wide array of violence, including physical and sexual assault, as well as high rates of psychological trauma, homelessness, drug addiction, and chronic health problems.¹¹

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

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

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

¹¹ Raphael and Shapiro, *Sisters Speak Out*.

Relating Biblical Passages to the Issue of Sexual Exploitation

Below is a short compilation of biblical passages¹² that can be used for study groups. The passages focus on the inherent dignity and worth of all people, the state of oppression and slavery that exists even today, and our role and responsibility as defenders of human rights to work for justice and freedom. Biblical passages that explicitly prohibit prostitution have been intentionally omitted to help shift the focus away from the condemnation of individuals in the sex trade toward a more proactive approach: ending sexual exploitation by targeting the root cause—the demand.

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

Human trafficking is a 'Jewish' issue because it resonates within the Jewish community, linking us to our own long history of enslavement and oppression, of being forced to act in accord with the wishes and intentions of persons with greater power.

—Sh'ma Newsletter, 2008

¹² Scripture taken from the HOLY BIBLE, NEW INTERNATIONAL VERSION®. Copyright © 1973, 1978, 1984 Biblica. Used by permission of Zondervan. All rights reserved. The "NIV" and "New International Version" trademarks are registered in the United States Patent and Trademark Office by Biblica. Use of either trademark requires the permission of Biblica.

Slavery

Ecclesiastes 4:1

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

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

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

Prayer Pointer—Pray that G-d opens our eyes to see the oppression that takes place around us.

Aggadic texts

For in-depth analysis of Aggadic text on coerced prostitution and its victims, visit <http://tfht.org/media/Aggadic%20Resource.pdf>

Mercy and Justice

Isaiah 53:5-9

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

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

⁷ Is it not to share your food with the
hungry
and to provide the poor wanderer

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

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

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

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

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

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

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

Call to Action

Isaiah 61:1-3

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

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

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

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

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

Jewish Teachings on the Crime of Human Trafficking

Today's slavery flourishes precisely because slaves are kept invisible, without the ability to make their voices heard. As the voices of the Israelites were heard by a compassionate God insisting on justice and human dignity in the world, so must we hear and take action.

—Rabbis for Human Rights

Teachings
Prepared by Temple Emanu-El-Beth Sholom
Temple Committee Against Human Trafficking

1. Gender inequality

Human beings are created B'tselem Elohim, in the image of God, who "created them male and female." (Gen. 1:27) At the outset, in the first creation story, men and women are created equally and are blessed.

In *parshat Nitsavim* (Deut. 29:9), Torah clearly establishes the covenant equally among men and women. While the working out of that equality in Jewish life is a continuing process, there is no doubt that the vision of the covenant includes all Jewish persons equally. We have the religious foundation stones upon which to build an edifice of gender equality.

So long as there will be prostitution, gender equality cannot be said to exist, for prostituted individuals – the vast majority of whom are women and children – are not perceived as human beings made in the Divine image and worthy of respect. Those who hold them in thrall and those who pay for sex perceive them as mere objects to be used for the fulfillment of their needs or desires.

2. Prostitution is a human rights abuse and constitutes violence against women and girls

In Genesis 34, Dinah is raped by Hamor. He then falls in love with her and wants to marry her, but our ancestors, Dinah's brothers, say, "Should he have treated our sister like a prostitute?" From the most ancient of days, every man knows that a prostitute lives in danger of physical harm and that treating someone "like a prostitute" means to show no respect for their physical person. Human rights begin when we acknowledge that everyone has a right to the physical safety of their person.

In Biblical days, desperate families sold children or adult daughters into sexual slavery. How sad that this practice continues in our day. The effect of such violence is what Torah views as the degradation of society: "Do not degrade your daughter by making her a prostitute, or the land will turn to prostitution and be filled with wickedness." (Lev. 19:29)

3. Victims are deceived, lured and/or kidnapped

Kidnapping is condemned from the earliest days of Jewish life. Joseph was kidnapped by his own brothers and sold into Egyptian slavery, where the mistress of the house thought she had a right to do with him anything she wanted, even sexually. Joseph fled and ended up in the dungeon. The Ten Commandments' prohibition "You shall not steal" is interpreted to refer to the stealing of persons because stealing material goods is proscribed in Lev. 19:11, and because the command lies next to two offenses against the human person: murder and adultery.

The Torah prohibits putting a stumbling block before the blind, which is interpreted to mean that deceiving and luring anyone with false advertising or false claims violates the commandment. Those who offer a modeling career, only to kidnap and force people into prostitution, put a stumbling block before the blind. Cases exist in Jewish history of procurers marrying impoverished women to enslave them as prostitutes. Well-documented violations of this Torah law – and of the law of all civilized lands – have occurred time and again, as desperate, naïvely trusting youth are promised acting, modeling, and other lucrative careers, only to have their passports seized once they put themselves in the hands of the enslavers. They are then shipped abroad and forced into prostitution.

4. Sexual slaves are unable to free themselves

Consider Rahab, the prostitute of Jericho (Joshua 2:1). She gave aid to Israelite spies, and when Joshua led the Israelites into the Land, she was spared. Jewish tradition then credits her with walking away from her past to become a religious Jew.

Why did Rahab the prostitute hide the Israelite spies? Could it have been because she realized the hopelessness of her situation? Unless there was a veritable social revolution, she had no way out of her predicament. As her exit strategy, she backed the newcomers in the hope that when at last they rose to power, she would arise out of her sexual enslavement.

In our time, too, most of those enslaved as prostituted women see no way out of their situation. They are often drugged, under surveillance, and deprived of sleep, held against their will. They may be young Canadian runaways picked up at a bus station, sheltered, and later intimidated into submission. Or they may be illegal immigrants who fear deportation to an equally degraded life or reprisals against their loved ones at home by the gang that kidnapped them. Today's trafficked women need a virtual revolution in law and public values to free them.

The Exodus from Egypt (Mitzrayim) was also an exodus from *mei tzarim*- a place of narrow straits. The Israelites leave for wide open expanses of physical and spiritual liberation. Rahab's name comes from a Hebrew root meaning wide. The bondage in Mitzrayim is fully ended by the liberating and open expanses of redemption in Canaan, which occurs thanks to Rahab's trust in the Israelites and their destiny.

What does our freedom as a people mean if we do not release others from the straits of slavery to expansive liberty?

5. No one chooses prostitution/Choice of no choice

History shows that prostitution is, in the vast majority of cases, the last resort of impoverished women. Human trafficking is the enslavement of women, usually by deceit, for the use of men who treat women as objects, not human beings. Trafficking often is simply the violence of kidnapping.

On March 30, 2008, An Israeli Knesset committee was shocked by testimonies of prostituted women who chose to share their life stories publicly. One said, "I sat there with my head hung low and a client came and picked me. That was the moment when I broke and became a different person. A person who works as a prostitute is trying to overcome the shame. They are lying to themselves in an effort to repress it, to say you can get used to this, but you can't."

Their harsh experiences convinced parliament members to withdraw a proposal to legalize prostitution, realizing that women do not choose to be prostituted.

6. Prostituted women and girls are victims

Beruria, the scholarly wife of Rabbi Meir, was the daughter of Rabbi Hanina ben Teradyon. When the Roman authorities slew Hanina for teaching Torah, his persecutors captured another daughter of Hanina who supported her father in his cause. They forced her into the life of a slave in a brothel. Beruria said to her husband, 'I am ashamed to have my sister placed in a brothel.' So Meir took a double measure of denarii and succeeded in releasing his sister-in-law.

He fulfilled the mitzvah of *pidyon shevuyim*, redeeming the captive, but he had to flee the country for a time.

Is there much difference between what the Roman Empire did to Beruria's sister and what today's traffickers do to lonely young women from rural areas who arrive in the city looking for a new life, bewildered at what to do next? These women are readily identified,

offered housing or a party to attend, become shot up with drugs and held in poverty and addiction to do the will of their captors.

The john, too, victimizes the prostituted woman, for men are almost always stronger than women and can force their way upon them. Sex happens alone, often in a place where the woman has no connection to help, and she may be coerced to act against her will on pain of physical harm. In short, she is victimized time and again.

7. In the transaction of buying and selling sex, men who buy sex, human traffickers, and pimps are criminals

Initially, Torah prohibits women from becoming prostitutes: "There shall be no harlot among the daughters of Israel" (Deut. 23:18). At the end of the Middle Ages it was decided that a married man who frequented prostituted women was obliged to give his wife a divorce. This law pinpoints the man, the john, as the central problem in the equation, though leaving his wife in straits.

By the 16th century, Jewish communities began to impose heavy fines on landlords who rented their houses for the purpose of prostitution. Anybody who knew of such a case was obliged to report it, and the bawdy house would be closed. Thus, those who profited from prostitution even tangentially were held responsible to cease and desist.

Recently, a law was proposed to Knesset to hold the john responsible for solicitation of paid sex and fining that individual. As of 2008, the law has not passed, but its proposal and serious debate demonstrate Israel's awareness that men, the users, are at the centre of the transgression.

8. Demand for paid sex fuels human trafficking for prostitution

Everyone knows that it is a sin, a crime against religious ethics and law, to steal. But not everyone knows that in the matter of theft, Judaism also holds the receiver responsible. If no one were willing to receive stolen goods, crimes of theft would drop markedly. It's a function of the free market.

Comparably, if no one bought sex, virtually no sex would need to be for sale. Human trafficking for prostitution would come to a near standstill. Those who buy sex must reckon with the fact that their presence in that "market" gives unscrupulous and violent men cause to dominate, enslave, and abuse women and children, moving the enslaved across the country or across borders in order to profit from willing buyers of sex.

Take Action

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

—Martin Luther King Jr.

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

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

Slavery is happening in our communities, but often we do not see it. Simply by becoming aware of the possibility of slavery in our neighborhoods and learning to recognize signs of slavery, we can begin to end this shameful modern institution.

—Rabbis for Human Rights

working on the issue. Connect them with ways to get involved in the work of these organizations.

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

Passover (Pesach): Passover, or Pesach, is one of the most well-known Jewish holidays and is rooted in the history of the Jewish transition from enslavement in Egypt to

freedom. Approximately 3,000 years ago in Egypt, G-d had mercy on the Jews who were being oppressed by Pharaoh and led them out of slavery and oppression. Passover is celebrated once a year as a means of passing on to the next generation a crucial piece of Jewish history, an understanding of the horrors of exploitation and slavery, and of the human right to freedom. Use this holiday to explore themes/issues surrounding slavery and exploitation: As a people with a history of slavery, there should be an understanding of why this is inexcusable.

- Use each of the 4 glasses of wine to raise awareness about 4 different victims/types of exploitation (forced prostitution, forced labor, domestic servitude, organ trade, child soldiers, mail order brides, etc.)
- Continue to add to the significance of the Seder plate by adding something to plate to commemorate victims/survivors of exploitation, such as a food made with slave-free labor (find ideas at www.slavefree.com).
- Include a table card designed to peak curiosity and interest of participants and encourage them to ask questions about human trafficking. Your text could note "We were slaves in Egypt. They are slaves in the US." An example is located at <http://tfht.org/media/passoverpacketeng-final.pdf>.
- For a D'var Torah or a testimony reading to include in your Seder, go to <http://tfht.org/media/passoverpacketeng-final.pdf>.
- Plan an *Activism Activity* for your participants. For ideas contact CAASE.

You can also use the following questions to connect the issue of sexual exploitation to the Passover holiday. Add one question to each of the traditional "Four Questions" asked at every Passover table. These questions are based off of questions from the Jewish publication *Sh'ma*:

- What is the relationship between gender-based oppression, which as religious people we identify as a societal problem, and the trafficking of women?
- Why is trafficking an issue for communities of faith?
- How is sexual exploitation a human rights issue?
- How might communities of faith draw on human rights and religious textual sources to understand and address the issue?

Every Passover, we speak of how in each generation there are those who try to enslave and destroy us and how in every generation we are obligated to see ourselves as having left Egypt. From this story, the Torah teaches us, from both lofty ideals and practical steps, to combat brutal slavery.

—Rabbis for Human Rights

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

- Invite a survivor of prostitution to speak to your congregation on Martin Luther King Jr. Day.
- Hold discussion groups about the role that modern-day racism and inequality play in perpetuating the sexual exploitation of vulnerable individuals.

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

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

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

Resources

Ten Must-Read Books

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

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

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

A Piece of Cake

Author: Cupcake Brown. Crown Publishers, 2006.

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

The Passionate Torah: Sex and Judaism

Author: Danya Rutenberg. New York University Press, 2009.

A compilation of writings by Jewish rabbis, scholars, and others providing discussion on a wide variety of aspects of sexuality in Jewish tradition and today's culture. Chapter 2 addressed prostitution.

Bodies and Souls

Author: Isabel Vincent. HarperCollins Publishers, 2005.

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

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

Author: Victor Malarek. Arcade Press, 2009.

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

Listening to Olivia

Author: Jody Raphael. Northeastern University Press, 2004.

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

The Macho Paradox

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

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

The Natashas

Author: Victor Malarek. Arcade Publishing, 2004.

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

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

Author: David Batstone. HarperCollins Publishers, 2007.

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

Prostitution, Trafficking, and Traumatic Stress

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

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

Ten Must-See Films

Bangkok Girl

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

Call and Response

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

Cargo: Innocence Lost

A compelling documentary, this film includes interviews from both the nation's leading authorities on trafficking and from victims of modern day slavery themselves. (75 min)

Demand

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

Holly

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

Lilya 4 Ever

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

Not for Sale

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

Svetlana's Journey

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

Turning a Corner

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

Very Young Girls

This film follows 13- and 14-year-old girls in New York and addresses the mistreatment and abuse that they endure as prostituted young women. Rachel Lloyd, a survivor herself, runs GEMs, a recovery center dedicated to supporting young girls as they exit the sex trade. (84 min)

International Faith-Based Organizations

Project Keshet:

Project Keshet is an advocacy and human rights organizations in the countries of the former Soviet Union, with a grassroots movement of 160 Jewish women's groups and more than 88 multi-ethnic, multi-faith coalitions of women. Their programs give CIS Jews the opportunity to reclaim their heritage and to discover the power of community activism. Their social activist programming addresses: domestic violence; human trafficking; women's health issues; anti-semitism and other forms of religious and ethnic intolerance.

For additional information:

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

ATZUM/Justice Works:

ATZUM/Justice Works is dedicated to assisting severely disadvantaged populations by empowering social justice projects. Resources on their website include information about trafficking in Israel, Aggadic text analysis relating to prostitution, and resources on connecting the issue to Passover.

For more information:

<http://atzum.org>

The Hotline for Migrant Workers (HMW):

HMW is a non-partisan, not for profit organization dedicated to promoting the rights of undocumented migrant workers and refugees and eliminating trafficking in persons in Israel. They aim to build a more just, equitable and democratic society where the human rights of all people are paramount civic and political values.

For more information:

<http://www.hotline.org.il>

Task Force on Human Trafficking:

The Task Force on Human Trafficking is a joint project of ATZUM, Justice Works and the Kabiri-Nevo-Keidar law firm. Their mission is to help Israel put an end to human trafficking within its borders through: encouraging stronger government measures to stop traffickers, securing better rights and services for victims, and promoting public awareness about trafficking in Israel.

For more information:

<http://www.tfht.org>

Temple Committee Against Human Trafficking:

The Temple Committee Against Human Trafficking (TCAHT) is a committee founded by the Temple Emanu-El-Beth Sholom in Montreal, Canada. If you choose to add the issue of human trafficking to your congregation's social justice agenda, please request a Social Action Guide from TCAHT. The committee is available for consultation, resources, and any additional help your congregation may need.

For more information contact: human@templemontreal.ca

<http://www.templemontreal.ca/>

Rabbis for Human Rights – North America:

The Rabbis for Human Rights – North America (RHR-NA) is a collection of rabbis, communities, and individuals dedicated to the human rights of all, and is a part of K'vod Habriot. The name K'vod Habriot comes from the rabbinic concept of respect for the dignity of all people. It is through K'vod Habriot that RHR-NA plans to mobilize communities and activists around key human rights concerns including the Campaign Against Slavery. Their website includes great resources regarding modern day slavery and human rights.

For more information:

<http://www.rhr-na.org/info/resources>

Chicago-Based Organizations: Direct Service/Outreach

Dream Catcher Foundation:

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

For additional information:

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

773-936-9898

Footprints:

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

For additional information:

www.cchc-online.org

773-533-5600

Illinois Department of Human Services-Illinois Rescue and Restore Campaign:

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

For additional information:

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

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

National Immigrant Justice Center

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

For additional information:

<http://www.immigrantjustice.org>

National Runaway Switchboard

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

For additional information:

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

1-800-RUNAWAY

Night Ministry:

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

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

For additional information:

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

773-784-9000

STOP IT:

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

For additional information:

773-275-6233 X3029

Young Women's Empowerment Project:

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

For additional information:

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

Chicago-Based Organizations: Advocacy

Chicago Alliance Against Sexual Exploitation:

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

For additional information:

www.caase.org

773-244-2230

Partnership to Rescue Our Minors from Sexual Exploitation

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

For additional information:

www.sapromise.org

312.286.2011

Prostitution Alternatives Round Table

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

For additional information:

www.chicagohomeless.org

312-435-4548

Soroptimist:

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

For additional information:

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

Traffick Free:

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

For additional information:

www.traffickfree.org