
Engaging Muslim Communities in Ending Sexual Exploitation:

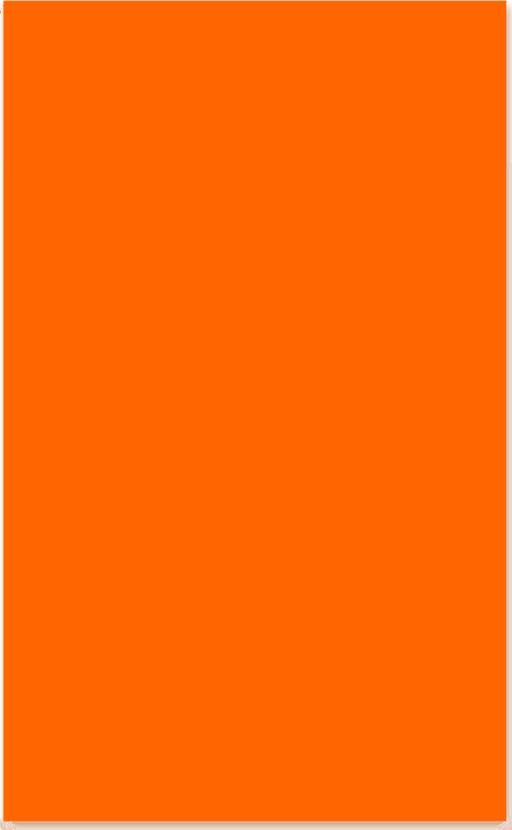
A Toolkit and Resource Guide



Chicago Alliance Against Sexual Exploitation
Karamah: Muslim Women Lawyers for Human Rights
HEART Women and Girls
Rahma Foundation

2011

Introduction



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

This toolkit includes the following resources:

Quranic passages and reflective questions that can help you explore the issues surrounding sexual exploitation in a way that is spiritually relevant to your community;

Practical action steps to eliminate sexual exploitation of all persons including women, men, LGBTQ people and children;

A section describing specific groups that have taken positions against sexual exploitation;

And lists of organizations, both faith-based and secular, that are working to end sexual harm against all persons including women, men, LGBTQ people.

The Chicago Alliance Against Sexual Exploitation

CAASE envisions a community free from all forms of sexual exploitation, including sexual assault and the commercial sex trade. CAASE addresses the culture, institutions, and individuals that perpetrate, profit from, or support sexual exploitation. Its work includes prevention, policy reform, community engagement, and legal services.

Karamah: Muslim Women Lawyers for Human Rights

Karamah is a U.S.-based charitable organization that derives its name from the Arabic term “karamah”, which means dignity. Karamah’s vision and mission are informed by the view that a just society values the informed participation of its members through the pursuit of knowledge, accessibility of opportunity, and equity among all “children of Adam,” regardless of gender or other differences. Through education, legal outreach, and advocacy, Karamah contributes to the understanding and promotion of human rights worldwide, particularly the rights of Muslim women under Islamic and civil law. Karamah empowers Muslim women and the broader community through programs, legal outreach, and dialogue, all emanating from an educational core. Their central mission is to continue to develop thoughtful and comprehensive scholarship in Islamic jurisprudence, through our research and publication functions.

Health Education Advocacy Research Training for Women and Girls

HEART is committed to building self-esteem and leadership through health and wellness programming for faith-based communities. Its vision is to create “leaders of wellness,” who are young girls and women inspired by their faith to be a voice for health and wellness in their communities.

HEART achieves this mission by facilitating healthy conversations, empowering women and girls with critical thinking and decision-making skills about important issues and health needs focusing on the following areas:

- ❖ Reproductive and sexual health
- ❖ Physical activity
- ❖ Healthy eating
- ❖ Self-esteem/body image

Rahma Network

The Rahma Network seeks to provide survivors with resources for healing as well as educate community members about sexual violence and best practices in supporting survivors. The Rahma Network also seeks to provide institutions with practical guidance about their legal responsibilities in responding to allegations and policy recommendations to create safe and healthy environments.

The Rahma Network’s approach in addressing sexual violence is based upon the foundational principles of compassion and justice in Islam and a firm belief that Islam compels us to challenge the barriers that compromise the health and well-being of our communities.

Table of Contents

How Muslim Communities Can Help	6
Activist Spotlight: Sharla Musabih	7
Information on Sexual Exploitation	8
What is Human Trafficking	9
Prostitution vs. Human Trafficking: What's the Difference?	9
Role of Supply & Demand	11
Commercial Sexual Exploitation of Children	11
Sexual Violence in Muslim Communities	13
Sexual Exploitation in Muslim Communities.....	16
Relating Qur'anic Passages to the Issue of Sexual Exploitation	18
Justice	20
Duty to Women and Children.....	21
Gender Equality.....	22
Slavery	23
Commitment to Social Justice.....	24
Religious Statements against Sexual Exploitation	25
Take Action	26
Resources.....	32
Twelve Must-Read Books.....	33
Eleven Must-See Films	35
Faith-Based Programs/Curricula.....	37
International Faith-Based Organizations.....	38
Chicago-Based Organizations: Direct Service/Outreach.....	40
Chicago-Based Organizations: Advocacy.....	43

How Muslim Communities Can Help

With a long history of striving to make the world better for all, Muslim communities can play a key role in the fight to end human trafficking and sexual exploitation. Muslim tradition is rooted in the concepts of justice and commitment to serving others, and these overarching values form the foundation for Muslim leadership roles in social justice efforts throughout the world. Sexual exploitation 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. Muslim communities can be a vehicle both for raising awareness and advocating on behalf of the victims of sexual exploitation.

The invisibility of sexual violence against all people, including women, men, children, and LGBTQ people has been an issue of concern for many community activists. The problem is not specific to one community or culture, but rather is a reality throughout the world. Statistical evidence cannot realistically portray the occurrence of sexual violence, as many victims are silenced by the stigmas associated with sexual abuse¹. This is particularly true in the Muslim community. Research and culturally sensitive resources and services are still relatively limited in the Muslim community, as studies of relevant issues, such as domestic violence have only gained traction in recent years. As a result, the community has been indolent in creating safe spaces that also tend to the unique cultural and religious needs of sexual assault survivors—most mosques, Islamic schools, and community centers do not have professionals and leaders equipped to address and counsel survivors². Moreover, the cultural barriers to addressing these issues for Muslims often prevent Muslim survivors from pursuing or trusting the secular resources and professionals that do exist.

The unfortunate reality is that sexual violence happens much more frequently in the Muslim community than is addressed and has profound implications on one's physical, spiritual, social and mental well-being.

The purpose of this toolkit is to discuss sexual. Additionally, it provides evidence of the importance of discussing culturally sensitive information and offers recommendations on how to begin effectively addressing the topic in this community. 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.

¹ Miller, A. et al. "Stigma-Threat Motivated Nondisclosure of Sexual Assault and Sexual Revictimization: A Prospective Analysis." *Psychology of Women Quarterly*: March 2011 35: 119-128.

² Abugideiri, Salma. "Domestic Violence: Muslim Communities: United States of America." *Encyclopedia of Women & Islamic Cultures*. Brill. May 2011.
<http://www.brillonline.nl/subscriber/entry?entry=ewic_COM-0690>

Activist Spotlight Sharla Musabih



According to *The New York Times*, “For years, Sharla Musabih has fought a lonely battle to protect battered wives and victims of human trafficking [in the United Arab Emirates].” Musabih, 47, was born and raised on Bainbridge Island, Washington. She has lived in the UAE for 24 years, converted to Islam, is an Emirati citizen, wears a veil and has raised six children with her Emirati husband. She founded the United Arab Emirates' first women's shelter.

Musabih has been working as an advocate since 1991, when she started tracking domestic violence cases and offering women shelter in her home in Dubai. In 2001, she rented a two-story house in the Jumeira district and opened a shelter for abused women and their children, naming it *City of Hope*. Musabih's work took on a higher public profile when she joined a crusade against the practice of using children, some as young as 4, as camel jockeys, once common in the Gulf. Her advocacy led to a number of television and newspaper reports about the horrific abuses practiced on young jockeys, and appears to have helped lead to a ban on the practice in the Emirates in 2005.

Musabih's activism was considered inappropriate in the Arab world, angering husbands of abused women who she supported as well as prominent Emirate officials. Eventually, she was forced to leave the Emirates when baseless accusations against her began surfacing in the newspapers.

Information on Sexual Exploitation

What is Human Trafficking?

A particular form of sexual violence is sex trafficking. Victims of human trafficking are people forced, coerced, or deceived into labor or commercial sex. Labor trafficking is widespread in a variety of work situations that include small-scale businesses like restaurants and cleaning services and domestic workers held in homes, as well as large-scale operations such as farms, factories, sweatshops, and the supply chains of major multinational corporations. Sex trafficking occurs in all sectors of the sex industry, including street prostitution, online escort services, strip clubs, pornography, brothels, and the use of children for commercial sex. Some “mail order brides” become victims of both labor and sex trafficking. Under international law, any child involved in commercial sex is considered a trafficking victim.

It's important to remember that:

- Anyone can be a victim of human trafficking, including U.S. citizens, foreign nationals, men, women, transgender, adults, and children.
- Trafficking is not smuggling or forced movement. While transportation or movement may be involved in human trafficking, trafficking is simply forced/coerced labor or sex; it doesn't require transportation or movement across borders.
- Trafficking does not require physical abuse, force, or restraint. Often, traffickers use psychological manipulation/abuse, deception, threats of harm, or debt manipulation to control their victims.

Prostitution vs. Human Trafficking: What's the Difference?

When we think of a woman in prostitution compared to a sex trafficking victim, different images may come to mind. Our society tends to blame women in prostitution for their involvement in the sex trade, while viewing those who are trafficked as victims. So what is the real difference between sex trafficking and prostitution?

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

—Marcie Forman, Director of Investigations for Immigration Customs Enforcement

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

- 1) sex trafficking in which a commercial sex act is induced by force, fraud, or coercion or in which the person induced to perform such an act is under 18, or
- 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.³

³ *William Wilberforce Trafficking Victims Protection Reauthorization Act Of 2008*. Public Law 110-457, 110th Congress. Codified at US Code 18 section 1591.

Sex trafficking is a subcategory of human trafficking. Although prostitution does not always fall under the category of trafficking, it very often leads to it or yields from it. Pimps often use coercion and other dishonest recruitment tactics, restrict the prostituted woman's life options, and abuse her physically and psychologically in order to maintain control over her. It is helpful to think of pimps and traffickers as similar enough—since they both use similar control tactics.

The sexual and physical violence and psychological harm inherent in prostitution erodes 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, research shows 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.⁴

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act toward 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)

The Role of Supply and Demand

⁴ Raphael and Shapiro, *Sisters Speak Out*.

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 immoral. This leads to a criminal justice response that disproportionately targets those selling sex and not the men who are purchasing sex or the pimps and traffickers who are profiting. In 2005, 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.⁵ 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 for the purchase of sex x.** 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, and we've eliminated commercial sexual exploitation.

By shifting the community focus from targeting women in the sex trade to eliminating the demand for paid sex, we will see a real reduction in prostitution, and the harms associated with it, in our communities and in our city. Similarly, coerced sex will not end unless we hold the perpetrators accountable more often and provide victims with information and resources for help.

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.⁶ Incest has long been considered a form of "boot camp" for prostitution because it teaches its victims to expect and accept abuse, even from the people who claim to love and care for them most. It also teaches young people how to dissociate their bodies from their minds, and as many women in the sex trade have expressed, being able to dissociate is necessary to survive the trauma of prostitution.

Domestic sex traffickers, commonly referred to as pimps, target particularly vulnerable youth, such as runaway and homeless adolescents (one out of every three teens on the street will be

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

lured toward prostitution within 48 hours of leaving home⁷), 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, manipulation and verbal abuse.

Nationally, the average age females enter the sex trade is 12-14.⁸ In one Chicago study by the Center for Impact Research, 35 percent of women interviewed entered the sex trade

⁵ Data compiled by the Mayor's Office on Domestic Violence for the *Intersystem Assessment on Prostitution in Chicago*.

⁶ 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.

⁷ National Center for Missing and Exploited Children, www.missingkids.com.

⁸ U.S. Department of Justice. (2007). *Domestic Sex Trafficking of Minors*. Washington, DC.

entered before the age of 15.⁹ The effects are devastating. 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 disconnectedness¹⁰. Additionally, they are often targeted by law enforcement and treated as criminals, even though under both Illinois and federal law, a minor under the age of 18 in the commercial sex trade is a victim of a severe form of trafficking¹¹.

When we compare the life circumstances that precede entry into prostitution and sex

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

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

trafficking and assess the overall devastation of sex trade involvement, the line between prostitution and trafficking becomes blurred. Whether an individual is involved in prostitution as a result of brute force or because of limited life opportunities, the reality is that the sex trade is incredibly harmful. It is important to move past cultural ideas about prostitution to understand that sexual exploitation harms everyone involved.

**“Let there be among you a
community who enjoin good and
forbid evil; it is they that shall be
successful”**

-- [3:104]

⁹ Raphael, J. & Shapiro, D. (2002). *Sisters Speak Out: The Lives and Needs of Prostituted Women in Chicago*. Center for Impact Research.

¹⁰ Chicago Foundation for Women. *Information on human trafficking and the sex trade in Chicago*. Body and Sold. <http://www.cfw.org/page.aspx?pid=892>

¹¹ *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.

Sexual Violence in Muslim Communities

Sexual violence occurs against men, women, LGBTQ people, boys and girls. Perpetrators are usually in a position of power relative to the victim. Sexual violence often begins very subtly and with emotional manipulation. Often, the perpetrator is not a stranger, but rather someone in the family or community, and works in such a way that he or she gains the victim's trust and makes subtle advances at times when the victim is most vulnerable. Coercion techniques may include physical force, but often include subtler techniques such as psychological intimidation, blackmail, guilt-trips, and sometimes even praise, rewards, and gifts.

Frequency of Sexual Violence and its Effects on Survivors

According to the Rape, Abuse, & Incest National Network (RAINN), one in every six American women has been the victim of attempted or completed rape. About 3% of men experience attempted or completed rape. Still more disappointingly, about 15% of victims are under the age of 12, while 29% are ages 12-17 and 44% are under the age of 18. Seven percent of girls in grades 5-8 and 12% of girls in grades 9-12 report having been sexually abused. These numbers do not include the many more who do not report their abuse, or who are unable to determine that they are, in fact, being abused. More than 90% of victims know their attacker, with family members constituting approximately one-third of all attackers.

Survivors of sexual violence can face a multitude of emotional, mental, social, physical, and spiritual after-effects of experiencing sexual violence. Victims are more likely to suffer from depression and post-traumatic stress disorder as compared with those who have not been abused. Specifically, victims of sexual violence are¹²:

- 3 times more likely to suffer from depression
- 6 times more likely to suffer from post-traumatic stress disorder
- 13 times more likely to abuse alcohol
- 26 times more likely to abuse drugs
- 4 times more likely to contemplate suicide.

There are several significant emotional and social results of being a survivor of sexual violence. The responses may be stronger in some survivors than others, depending on the individuals' life experiences. Responses include, but are not limited to: flashbacks, anger, inability to set boundaries, grieving, guilt, shame, blame, low self-esteem, inability to trust others, and difficulty in engaging in sexual activity.

Additionally, survivors of sexual violence often experience other physical effects long after an attack. Many of these are the body's reaction to the experience, while others are a result of the depression and low self-esteem that results from sexual violence. Possible physical conditions include sleeping disorders, eating disorders, post-traumatic stress disorder, self-harm/self-injury, suicide, unwanted pregnancy, sexually transmitted infections, and somatic body memories (headaches, migraines, stomach difficulties, teeth grinding, unexplained pain, dizziness, and hot/cold flashes)¹³.

¹² RAINN. *Who are the Victims? Breakdown by Gender and Age*. 2009. <http://www.rainn.org/get-information/statistics/sexual-assault-victims>

¹³ RAINN. *Adult Survivors of Childhood Sexual Abuse*. 2009. <http://rainn.org/get-info/effects-of-sexual-assault/adult-survivors-of-childhood-sexual-abuse>

Barriers to Addressing Sexual Violence in the Muslim community

In spite of Islam's encouraging trend of creating sexually healthy communities and addressing reproductive and sexual health, numerous cultural barriers and paternalistic attitudes in society remain obstacles to raising awareness and addressing sexual violence effectively.

Perhaps the greatest barrier is an absence of comprehensive sex education and reliable sources of information offered to the Muslim community at large. Because an emphasis is placed on matters of sexual health being private and centered on modesty, many Muslims are uncomfortable speaking about matters of sexuality and, in turn, on healthy relationships. Additionally, many Muslims fear that open discussion on sexuality inevitably leads to promiscuity¹⁴. The lack of open discussion and access to sex education has two serious consequences¹⁵:

1. **Spread of misinformation and unhealthy attitudes toward gender and sex.** The absence of reliable sources of information leads some, especially young people, to search out information in pornographic magazines, Internet sites, and erotic visual programs, or to rely on information picked up on the street, from peers at school or work, or from obscene jokes. This leads to the perpetuation of myths, misinformation, and misunderstandings as well as unhealthy attitudes toward gender and sexuality because of the rampant stereotypes in all these sources.
2. **Lack of understanding of what constitutes a healthy relationship.** Young women, men, and persons who are neither informed about their bodies nor educated about what constitutes a healthy relationship will remain unequipped to identify when they are being abused or who they can turn to for help. A study examining Muslim Iranian women questioned whether increased information about sexuality would have positive effects. Many believed that it would improve "the woman's ability to avoid health compromising situations or behaviors once they were aware of them"¹⁶.

Modesty and belief in privacy

It is important to note that modesty has not been a barrier only for Muslim women. Research shows that modesty and shame has been noted as a cultural attribute and a barrier to accessing essential sexual health services among several other cultures and religious communities¹⁷.

Sex is a taboo topic

While Islamic tradition promotes a healthy attitude toward sex, has clear guidelines for when

¹⁴ Reem, Umm. Why Sex-Ed Should Be Given at home and not in Public Schools. Muslim Matters. <http://muslimmatters.org/2011/06/07/why-sex-ed-should-be-given-at-home-and-not-in-public-schools/>

¹⁵ Mohajir, Nadiyah. *How best to teach American Muslim youths about sexuality*. Altmuslimah. May 2011. <http://www.altmuslimah.com/b/rsa/4302>

¹⁶ Shirpak et. al. *A Qualitative Assessment of the Sex Education Needs of Iranian Married Women*. *Sexuality & Culture* (2008) 12:133–150.

¹⁷ Shirpak et. al. *A Qualitative Assessment of the Sex Education Needs of Iranian Married Women*. *Sexuality & Culture* (2008) 12:133–150.

sexual intimacy is allowed, and encourages healthy relationships and seeking sexual intimacy that is pleasurable for both partners, cultural attitudes toward women's role and sexuality have created an environment where sex has become a taboo topic in the community: "Many books have been written by renowned scholars citing [Muhammed's] healthy attitude towards sexuality, which encouraged foreplay, playfulness and compassion between consenting, married adults¹⁸" Men and women are not encouraged to discuss sex, and many young girls are raised in households that limit access to sex education and furthermore promote an unhealthy attitude toward sex—to be ashamed and embarrassed about one's sexuality: "In many American Muslim families, however, the only lecture given is "Don't do it!". Although "it" is never defined, everyone generally understands "it" as a catch-all-provision for any first-to-fourth base activity with the opposite gender before marriage¹⁹." Sexual and gender identities that differ from the norm are unfortunately can be rejected and condemned by the Muslim community.

Victims are afraid of breaking up their families or destroying reputations.

Victims of sexual violence are often hesitant to report their perpetrator because of the possible implications it would have on the stability of their family or the community. Reporting their assault may result in the dissolution of a marriage, or intense strain on the survivor's relationships with loved ones. In addition, because of the judgment associated with sexual relations outside of marriage, survivors are often concerned of damaging their own reputation when speaking about being sexually assaulted.

Survivors and their families are in denial

Often, many survivors and their families are in denial about the fact that the survivor was sexually assaulted: "families may choose to keep [sexual violence] under wraps with devastating psychological, emotional, physical and educational consequences for the victim involved to be associated with such a crime is considered a source of shame and families cover up the incident to protect themselves"²⁰. In some Muslim cultures family honor is dependent upon female virginity before marriage. Fathers are seen as the head of the households and protectors of their daughters' virginity. This stands in the way of survivors healing²¹.

Islamic tradition encourages Muslims to cover up their own sins as well as others' sins

Many Muslims have a strong reverence to hadith (works ascribed to Muhammad used to understand Islamic law) and strive to conceal others' wrongdoings. A hadith stating: *Allah will cover up on the Day of Resurrection the defects of the one who covers up the faults of others in this world*. However, applying this hadith to sexual violence is inappropriate; many scholars will explain that this tradition does not apply to those acts that harm others.

¹⁸ Ali, W. (2012, April 10). Sex and Islam Do Mix, but not in America. *The Guardian*.

<http://www.guardian.co.uk/commentisfree/cifamerica/2012/apr/10/sex-islam-america>

¹⁹ Ali, W. (2012, April 10). Sex and Islam Do Mix, but not in America. *The Guardian*.

<http://www.guardian.co.uk/commentisfree/cifamerica/2012/apr/10/sex-islam-america>

²⁰ War Against Rape, Lahore; Nasreen Welfare Trust Legal Aid Services; & Equality Now. (2012, January 24). *A Struggle for Justice: Incest Victims in Pakistan*. (Equality Now).

²¹ Women's Islamic Initiative in Spirituality and Equality. (2012). Current Issues: Stigmatization of Rape and Honor Killings. *Women's Islamic Initiative in Spirituality and Equality*.

<http://www.wisemuslimwomen.org/currentissues/stigmatizationofrape/>

Muslims are wary of increasing prejudice about Islam and Muslim culture post-9/11

The discrimination, stereotyping and negative portrayal of Muslims post-9/11 has led to the general public's misunderstanding of Muslims and Islamic teachings. Many Americans harbor fear of and bias against Muslim culture and Islamic religion due to the 9/11 terrorist attacks, and fear that exposing sexual violence in their societies will further reinforce the stereotypes the general American public and media have of Muslims²².

Cultural stigma for victims

This is a common fear for many victims. The emphasis on virginity and chastity is so strong that many victims don't report sexual assault because they fear being stigmatized as "damaged."

Victims are often blamed for being assaulted

Cultural attitudes toward sexual violence and gender stereotypes promote a blameworthy attitude toward victims. Many families and communities attribute being sexually assaulted to something the victim provoked by dressing inappropriately or being overly friendly with her perpetrator. Thus, many victims are uncomfortable with confiding in their families or the community.

Sexual Exploitation in Muslim Communities

Sexual violence and trafficking can happen in every faith community. While sexual exploitation occurring abroad in Muslim nations must be addressed, we do not need to look far beyond our own city of Chicago to see trafficking happening in our neighborhoods. Sexual exploitation is against everything Islam stands for, yet many people turn away from addressing the issue because they are in denial about its existence; they believe it to be too shameful or too hard.

The bottom line is that sexual exploitation happens because community members do not actively work to stop both the demand for sexually exploited individuals and the social attitudes that perpetuate female disempowerment. As Muslims, we cannot be blind to how sexual exploitation can continue to be prevalent in a faith that upholds sexual modesty and respect.

Silence and stigma around the victim

Unfortunately, many people are unwilling to help the victims of sexual exploitation. We allow our thoughts to be guided by social stigma and victim blaming. Even in America, the laws and culture of the countries victims or their parents came from mold the thoughts of many Muslims. The goal of speaking up about the stigma sexual assault victims in the Muslim community experience is not to offend Muslims, but to prove the stigma is an un-Islamic cultural attitude about which the Muslim community should be concerned.

²² ACLU. Discrimination. 2012. <http://www.aclu.org/national-security/discrimination>

Quite contrary to the proper application of Islamic law, laws in most Muslim-majority countries fail to protect victims of trafficking and sexual assault. Instead, these countries will accuse the victims of “zina” (adultery or fornication) and punish them accordingly. This consequence is contrary to Islamic law, which not only requires the government to protect victims, but also requires that accusations of adultery bring four witnesses of the sex act to come forward²³. Somehow, these laws are left out of “Shariah” (moral and religious) laws in Muslim majority countries.

Legal repercussions are only one of the many reasons victims in Muslim communities do not speak up about their attacks. Many victims feel that they cannot speak up because of the lack of resources for them. If they speak up, they might be targeted for honor killings: “Some rape victims are murdered by relatives because the violation of a woman’s chastity is viewed as an attack to their family’s honor²⁴.” In comparison, honor killings are not as prevalent in the United States as they are in Middle-Eastern States²⁵. However, American Muslim victims still face significant social repercussions when they identify themselves as victims of rape, sexual assault, or trafficking.

²³ Karamah: Muslim Women Lawyers for Human Rights. (2011). *Zina, Rape, and Islamic Law: An Islamic Legal Analysis of the Rape Laws in Pakistan*.

http://www.globalwebpost.com/farooqm/study_res/islam/gender/karamah_zina.pdf

²⁴ Women’s Islamic Initiative in Spirituality and Equality. (2012). Current Issues: Stigmatization of Rape and Honor Killings. *Women’s Islamic Initiative in Spirituality and Equality*.

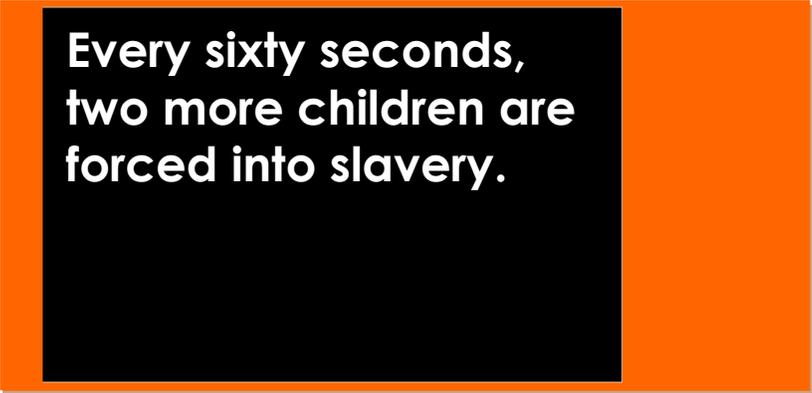
<http://www.wisemuslimwomen.org/currentissues/stigmatizationofrape/>

²⁵ Amnesty International Women’s Rights Group. *The Horror of Honor Killings, Even in the U.S.* April 2012. <http://blog.amnestyusa.org/us/the-horror-of-honor-killings-even-in-us/>

Qur'an Passages relating to the Issue of Sexual Exploitation

Below is a short compilation of Quranic passages²⁶ 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 omitted to focus on ending sexual exploitation by targeting the root cause—the demand.

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



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

27

²⁶ Scripture taken from Qur'an

²⁷ Stop the Traffik, http://www.stopthetraffik.org/downloads/powerpoint_script.pdf.

Justice

16:90 “God commands justice, the doing of good, and kindness to kith and kin, and He forbids all shameful deeds, and abominations and oppression: He instructs you, that ye may remember”

4:135 “O you who believe! Stand out firmly for justice, as witnesses to God, even if it be against yourselves, your parents, and your relatives, or whether it is against the rich or the poor...”

Reflections:

In Islam, the concept of justice is comprehensive and vital. The Qur'an and the Sunnah, which are the primary sources of Islam, put great emphasis on justice. For example, in Islam, one of the titles used to describe God is “The Most Just,” and it is explained that God sent prophets and messengers to end injustice and establish justice throughout world.

The standards of justice in Islam transcend differences in race, religion, gender, and color. Muslims are commanded to establish justice with all people, whether friends or enemies, and even in the face of strong conflicting emotions.

Islam also enjoins Muslim leaders to be just to their followers with encouragements like the statement: “There are seven categories of people whom God will shelter under His shade on the Day when there will be no shade except His. [One is] the just leader.” (*Saheeh Muslim*) Furthermore, an Islamic legal system prevents injustice by insisting that no authorities are above the law. In fact, even the Prophet of Islam, an example for Muslim leaders and non-leaders alike, did not consider himself or his family above the law. Instead, he laid down the rule that even the head of the state may be challenged in both official and private capacities.

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

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

Duty to Women and Children

[4:2] "Hence, render unto the orphans their possessions, and do not substitute bad things [of your own] for the good things [that belong to them], and do not consume their possessions together with your own; this, verily, is a great crime."

[9:100] "As for the early vanguards who immigrated (Muhajerin), and the supporters who gave them refuge (Ansar) and those who followed them in righteousness, GOD is pleased with them, and they are pleased with Him. He has prepared for them gardens with flowing streams, wherein they abide forever. This is the greatest triumph."

Reflections:

In Islam, priority is given to the protection of children, orphans, women, and refugees. Great concern is extended to these groups because Islam views them as being more vulnerable to injustice. The protection is extended on many levels and through many avenues. For example, children have God-given rights which must be observed by parents or, in their absence, society. In addition, children are entitled to a great deal of care and attention, and Islam calls for emotional as well as material justice and fair treatment from parents toward their children. Just treatment is required irrespective of the gender of the child. Therefore, a male child is not to be given special preference over a female child, and vice versa. The Prophet Muhammad said to one of his companions who had given a present to only one of his children: "Did you give all your children like this?" He said: "No." The Prophet said: "Fear God and treat your children with equal justice" (Reported by al-Bukhari and Muslim)

Islam puts great importance on the protection of the rights of women in society. In general, Prophet Muhammad taught kindness, care, and respect toward women. He makes the importance of protecting women's rights especially clear when he says, "Verily I declare the gravity of the rights of the two vulnerable classes of people: orphans and women." [Narrated by al-Tabarani] The Prophet Muhammad further instructed regarding the treatment of women with statements like, "I command you to be kind to women" (al-Bukhari), "Do treat women well and be kind to them, for they are your partners and committed helpers" (31:21), and "The best among you are those who are best to their wives" (at-Tirmidhi).

Gender Equality

4:1 "O People! Be dutiful to your Lord, Who created you from a single Soul, created, of like nature, Its mate, and from them both He created many men and women; Fear God, through whom you demand your mutual (rights), and (do not sever the relations of) the wombs (kinship): For God Ever watches over you."

3:195 "I shall not lose sight of the labor of any of you who labors in My way, be it man or woman; you proceed one from another..."

49:15 "O People! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with God is the most pious. Verily, God is All-Knowing, and is well acquainted (with all things)."

Reflections:

Islam views women and men as equal human beings and partners in life. Women "are the twin halves of men" (Sahih reported by Abu-Dawud) and have been created of the same soul as men. Islam also recognizes that men and women enjoy absolute equality before God, as the Qur'an and Sunnah both unequivocally confirm that one's gender has no bearing on his or her reward or punishment in the next life. In fact, according to Islamic doctrine, the only characteristic which distinguishes humans before God is piety.

Men and women are subject to the same general rules in Islam; both genders are to perform the same acts of worships, exhibit the same Islamic etiquette and manners, and are subject to the same legal penalties. Each gender is also guaranteed a number of rights. Some of the rights enjoyed by women include (1) the right to an education; (2) the right to participate in the economic, political and social spheres of society; (3) the right to financial independence; (4) the right to choose a marriage partner; (5) the right to seek divorce; and (6) the right to keep one's maiden name after marriage, as a mark of one's own identity.

Islam also gives women the right to seek employment and work in professions ranging from various roles in medical care and teaching to others roles in the civil and judicial spheres. In fact, in early Islamic history, there are several examples of accomplished women in Islamic scholarship and education as well as in other spheres. For example, many of us remember that Khadijah, the wife of Prophet Muhammad, was a successful business woman. His later wife A'isha was a major Islamic scholar. Um Salamah, also a woman, provided critical advice in a political matter to the Prophet. Others fought at his side protecting him from harm. Later, a woman was appointed by Omar, the second Khalifah, to oversee and regulate the affairs of the marketplace; and there are many other stories of accomplished Muslim women throughout history, including some queens, leaders, and scientists.

Slavery

24:33 “And if any of your slaves ask for a deed in writing (to enable them to earn their freedom for a certain sum of money), give them such a deed if ye know any good in them: yea, give them something yourselves out of the means which Allah has given to you”

Reflections:

Slavery was present in many historic societies, including the first society in which Islam was established. However, neither the Qur'an nor the Sunnah encourage slavery. Instead, the predominating motif in references to slavery is an encouragement to treat slaves fairly, free them, or allow them to contract for their freedom.

As Islam opened many doors to end slavery, it also strictly limited the ways in which a person could be enslaved. One restriction comes from a verse in the Qur'an which explicitly prohibits Muslims from taking possession of women against their will as part of an inheritance (an old prevalent custom). (4:19). In addition, Allah says that on the Day of Resurrection He will be an adversary to “a man who sold a free man and consumed the price” (Hadith Qudsi). Thus, a free man cannot be sold into slavery without the presence of other conditions, and any man who attempts to sell a free man will have serious consequences.

Note that in Islam, every human being is born free, a fact emphasized by Khalifah 'Umar who asked rhetorically “When did you enslave people whose mothers brought them into the world free?” Through these and other limitations and prohibitions, including rules regarding the treatment and freeing of those who were already enslaved, Islam regulated a repulsive system that was already in existence, while at the same laying firm foundation for its elimination.

**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

Commitment to Social Justice

6:152 "...When you speak, speak with justice, even if it is against someone close to you..."

Reflections:

Many surahs in the Qur'an and hadith discuss the importance of being a just Muslim. Islam was established to worship Allah(s). This religion also created a society dedicated to justice. As Muslims we are taught to treat others with justice, mercy, and compassion in hopes that Allah(s) will do the same for us on the Day of Judgment. Our prophet Muhammad (MPBUH) has always been devoted to social justice. In teaching the ummah about Islam it allowed people to reconnect with their hearts. Prophet Muhammad's teachings commanded the end of many injustices, such as the murdering of infant females. His teachings have allowed people to reconnect with their hearts and spirituality. In reconnecting with our hearts we are inclined to have a commitment to social justice. When trying to establish Islam, Muhammad (MPBUH) faced persecution and injustices. Although our prophet was treated with such cruelty, he had a merciful, loving, and just intention in his behavior. Sometimes we are too busy judging other Muslims that we often forget this. As Muslims we must make sure we are not perpetuating oppression, inequality, hate, ignorance, and intolerance. So when we see brutal injustices like sexual exploitation, we must challenge them.

As Muslims dedicated to social justice, we must educate our communities about sexual exploitation and violence. We must begin researching and understanding this complex issue. We must make it part of our mission as Muslims to end inequalities and oppression that exacerbate sexual violence and exploitation. Fellow Muslims are suffering due to this tragedy—it is our duty to provide them with the resources they need to heal.

Religious Statements against Sexual Exploitation

Council of Islamic Organizations of Greater Chicago:

"Exploitation of all of its forms, especially sexual exploitation, is one of the worst transgressions against human dignity and honor in Islam. There is strong emphasis in the Holy Quran and Prophet Mohammad's tradition to protect the rights of women and the most vulnerable in the society. Activism to prevent or eradicate sexual and other forms of exploitation is our Jihad in the 21st century in order to eliminate this rampant global problem."

Muslim Women Institute for Research and Development:

"Being called to be witnesses to Allah, as we are, each Muslim must stand firmly for justice and to protect rights of each person. With this understanding, that there is no place in Islam or among Muslims for sexual exploitation, a clear, strong, public stand to end the practice among us must be taken by each Muslim."

Turning Point for Women and Families:

"We believe that as Muslims it is our duty to stand up against injustice and oppression even if it requires us to bear witness against our kin or ourselves. So as an organization that addresses domestic violence within the Muslim community, we firmly believe that sexual exploitation is completely unacceptable and must not be tolerated at all. And our entire community needs to take responsibility in putting an end to it."

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 sexual exploitation (prostitution and human trafficking) and sexual violence. 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 sexual exploitation and sexual violence (See list at the end of this toolkit). Expand your personal knowledge about these issues by checking out any of our recommended resources. 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 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 victims of sexual violence and discuss 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 and sexual violence by hosting an “educational hour” and inviting a 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 imam/community members to address the issue in a khutbah, community lecture, or in your Halaqa group– Raise awareness about sexual exploitation and sexual violence in your congregation by asking your imam 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 survivors in their community.

1. Sexual Exploitation: Advocate for action against those causing the harm—pimps, traffickers, and customers—instead of revictimizing prostituted individuals with arrest and incarceration.
2. Sexual Violence: Advocate for the provision of more resources dedicated toward prevention, awareness, intervention strategies, healing, shelters, etc.

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 victims 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. Each US legislator has a DC office and a local office. You can find your local and national representatives at <http://thomas.loc.gov/home/state-legislatures.html>.

Talk with Muslim community members who are government and law enforcement officials – Set up a meeting to discuss the reality of sexual exploitation and sexual violence and the

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

Monitor the Media – If you see something in the media that promotes or glorifies the exploitation of women, write letters to the editor and/or producer. All forms of media (newspapers, magazines, television programs, etc.) have avenues for this. If you see advertising or billboards that are offensive or degrading, contact the company or publisher and inform them of your opinion. Conduct a media literacy training to deconstruct and examine images of women presented in the media to increase awareness of the ways that violent and degrading images help create an atmosphere that accepts and supports sexual victimization of women. 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 counseling available – 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.

1. Create a fund dedicated to assisting individuals who lack the resources to pay for their counseling through a licensed professional.

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 and sexual violence 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 sexual violence. Two occasions that can be connected to the issue are Ramadan and Martin Luther King Jr. Day. Think creatively to make this issue relevant to other holidays.

Ramadan: Ramadan is one of the most well-known Islamic holidays and is rooted in the faith as the month when the first verses of the Qur'an were revealed by God to the Prophet Muhammad (SAW) through the angel Jibreel (Gabriel). Ramadan is observed through a month of fasting from dawn until sunset from food, water, sexual intercourse, and impure thoughts. This ritual is meant to encourage the development of self-control, self-discipline, sacrifice and empathy toward the less fortunate in society. This is accomplished through not only the fast but reflection through prayer and meditation on the Qur'an and communal gatherings around the breaking of the fast and prayer. Use this holiday to explore themes/issues surrounding slavery, exploitation, and sexual violence. As a people with a religious history deeply rooted in social justice and tasked with the responsibility of protecting the most vulnerable, Muslim communities should understand why this is inexcusable.

- Include victims of sexually exploitation and violence in du'ah (supplications) during Taraweeh prayers.
- Hold a special lecture on the topic after an iftar or ask that a Khutbah during the month be dedicated to this subject.
- Hold an iftar for a women's shelter.
- Add to the significance of an iftar by adding something to the 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.
- Plan an activism activity for your participants.

You can also use the following questions to connect the issue of sexual exploitation to Ramadan.

- What is the relationship between gender-based oppression and the trafficking of women and sexual violence?
- Why is trafficking and sexual violence an issue for communities of faith?
- How is sexual exploitation and sexual violence a human rights issue?
- How might communities of faith draw on human rights and religious textual sources to understand and address the issue?

Martin Luther King Day: In celebrating Martin Luther King Day as a congregation, meditate on the methods Martin Luther King implemented in order to raise awareness on institutional discrimination, systematic injustice, and a need for equal rights and opportunity. Recognize the ways these systems persist within the sex trade. You too can raise awareness and enact change. Begin by taking the following steps:

- Invite a survivor of prostitution to speak to your congregation on Martin Luther King Jr. Day.
- Hold discussion groups about the role that modern-day racism and inequality play in perpetuating the sexual exploitation of vulnerable individuals.
- Host a book club on Martin Luther King Jr. Day that connects racism and inequality to the issue of sexual exploitation (see the Resources section at the end of this kit for recommendations).
- Volunteer as a congregation at a social service agency that helps victims of sexual exploitation.

Participate in the National Day of Human Trafficking Awareness – Every year on January 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. Ameen'

Participate in Take Back the Night (also known as Reclaim the Night) – Take Back the Night is an internationally held march and rally intended as a protest and direct action against rape and other forms of sexual violence. Many college campuses and organizations host local events to bring visibility and awareness to sexual violence in their communities through conferences, rallies, vigils protests, and exhibits featuring visual and performed arts. Visit www.takebackthenight.org to find out how to coordinate an event using their resources and guides or join local programs.

Participate in the Clothesline Project: The Clothesline Project is a visual display of shirts with graphic messages and illustrations that have been designed by women survivors of violence or by someone who loves a woman who has been killed. The purpose of the Project is to increase awareness of the impact of violence against women, to celebrate a woman's strength to survive and to provide another avenue for her to courageously break the silence that often surrounds her experience. To learn more about the Clothesline Project or how to participate, visit www.clotheslineproject.org.

Participate in Denim Day: Denim Day is a campaign to raise awareness about rape and sexual assault. Community members, elected officials, businesses and students are asked to make a social statement with their fashion statement and on this day by wearing jeans as a visible means of protest against misconceptions that surround sexual assault.

This movement arose from the outrage that followed an [Italian Supreme Court](#) decision in 1998 to overturn a rape conviction because the victim wore tight jeans. It was argued that it must have been necessary for her to have helped her attacker remove her jeans, thus making the act [consensual](#). This ruling sparked widespread protest. The day after the decision, women in the Italian legislature protested by wearing jeans and holding placards that read "Jeans: An Alibi for Rape." Wearing jeans has become an international symbol of protest against erroneous and destructive attitudes about sexual assault. As of 2011 at least 20 U.S. states officially recognize Denim Day. Denim Day is typically held in April as the entire month is designated as the Sexual Assault Awareness Month (SAAM).

Train your community: Provide a professional to train community center/masjid personnel on how to identify potential cases and how to respond to sexual assault cases. 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. Include trainings for Muslim educators, social workers and health care professionals and trainings for non-Muslim professionals to be able to provide culturally sensitive services to survivors.

Institute policies: Encourage your community center/masjid/Islamic schools to establish a set of policies to guide your institution in responding to sexual assault cases and prevention strategies. Require background checks for all community center/masjid personnel including imams/religious directors, board member, paid staff, and adult youth group leaders.

Encourage your community center/masjid to establish representative boards. Representative boards may not only enhance democracy and active citizenship among your respective community but also may provide an avenue for victims/survivors in your community to feel more comfortable in voicing their needs, interests, and cases of sexual violence/abuse as they arise. Review whether or not your board adequately represents your constituency along the categories of gender, age, ethnicity, theology (shia/sunni/etc). It is highly recommended to also include a mental health professional or licensed therapist on your board. Creating a representative board along these lines should only be considered as one qualification amongst others to avoid the pitfall of creating “token” representatives who lack well-rounded qualifications needed to serve. The responsibility to represent the diverse interests and needs of your entire community should be carried by all board members and not be divided on the board along gender, age, ethnicity, theology, etc (e.g. all board members should be responsible for representing the interests of women in the community not simply female board members).

School-based prevention and education workshops for children and teens: Have a trained professional conduct age appropriate educational workshops for children and teens on healthy relationships, reproductive health, gender interactions, and inappropriate advances (e.g. touching, harassment, etc).

Prevention of sexual abuse starts at home: Good communication between the parent and child is the most important step in protecting a child against sexual abuse. The following link from the New York Office of Children & Family Services provides a resource for parents on how to communicate this sensitive topic www.ocfs.state.ny.us/main/publications/pub1154text.asp. The resource is provided in English, Arabic, Spanish, Chinese, and Russian.

Resources

Twelve Must-Read Books

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

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

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

A Piece of Cake

Author: Cupcake Brown. Crown Publishers, 2006.

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

Bodies and Souls

Author: Isabel Vincent. HarperCollins Publishers, 2005.

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

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 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.

Sold

Author: Patricia McCormick. Hyperion, 2006

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

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.

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.

Sexual Ethics & Islam: Feminist Reflections on Qur'an, Hadith, and Jurisprudence

Author: Kecia Ali. Oneworld Publications. 2006.

Ali gives a feminist perspective of current Islamic sexual discourses surrounding Qur'an and sunnah which does not take ethical issues such as consent into account.

Homosexuality in Islam: Critical Reflections on Gay, Lesbian, and Transgender Muslims

Author: Scott Siraj al-Haqq Kugle. Oneworld Publications. 2010.

Although Muslim scholar Kugle does not address sexual exploitation the argument is thought provoking. At the very least Kugle recognizes these people exist which is a step toward understanding how Muslims can help transgendered or queer sexual assault survivors.

“Whoever works righteousness, man or woman, and has Faith, Verily, to him We will give new Life, and Life that is good and pure, and We will bestow on such their reward according to the best of their actions.”

- From the Quran, Chapter 16, Verse 97

Eleven Must-See Films

Bangkok Girl

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

Call and Response

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

Demand

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

Holly

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

A Jihad for Love

A documentary about gay, lesbian, and transgendered Muslims in Western and Muslim countries. The film discusses the barriers and violence these Muslims have and continue to face. (81 min)

Lilya 4 Ever

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

Not for Sale

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

Svetlana's Journey

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

Trade

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

Turning a Corner

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

Very Young Girls

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

Faith-Based Programs/Curricula

Freedom Begins Here

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

Porn and Pancakes

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

Simply Youth Ministry

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

Wise as Serpents

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

International Faith-Based Organizations

Ansar Burney Trust

Ansar Burney Trust's mission is to fight against all forms of injustices, cruel inhuman and degrading treatment with focus on child abuse.

For additional Information:

contact@ansarburney.org

+ 92 21 262 3382 / 83

Creating Hope International

This Michigan based NGO aims to provide education and health assistance to people in the world with the greatest needs. They have projects in Afghanistan and Nepal.

For additional Information:

www.creatinghope.org

313-278-5806

Developments in Literacy (DIL)

DIL is dedicated to providing quality education to disadvantaged children, especially girls, by establishing and operating schools in the underdeveloped regions of Pakistan, with a strong focus on gender equality and community participation.

For additional Information:

www.dil.org

714-895-5345

Edhi Foundation

Provides many types of welfare projects including a Missing Persons Service.

For additional Information:

www.edhifoundation.org

718-639-5120

GiveLight

A world recognized crisis relief organization that seeks to create durable orphanages in response to natural disasters and extreme condition (poverty and war).

For additional Information:

www.givelight.org

Grameen Bank

Pioneered the concept of micro-finance and caters to the poor and impoverished women and their families in Bangladesh.

For additional Information:

www.grameen-info.org

880-2-8011138

Kashf Foundation

Inspired by the work of Grameen Bank, its mission is to alleviate poverty by providing microfinance services to low income households, in order to enhance their economic role and decision-making capacity. It operates in Pakistan.

For additional Information:

www.kashf.org

+92-42-111-981-981The Naz Foundation (India) Trust

This organization, based in India, services the Indian community as a whole. It offers clinical services for screening of sexually transmitted diseases. It also researches gay, lesbian, and transgendered persons while advocating for their needs.

For Additional Information:

naz@airtelmail.in,

naz@nazindia.org

+91 11 2691 0499

Chicago-Based Organizations: Direct Service/Outreach

Anne's House – Salvation Army's Partnership to Rescue Our Minors from Sexual Exploitation is Illinois' only long-term, trauma-informed, residential program for young women and girls who have been impacted by sex trafficking and commercial sexual exploitation. The program offers comprehensive services including individual and group therapy, life skills training, support with academic and vocational goals, social and recreational activities, and spiritual guidance.

www.sapromise.org/anne.htm

(312) 291-7916

Center on Halsted has a Legal Clinic that provides free and confidential information and referrals from local volunteer attorneys and legal organizations. [The Center has an](#) Education and Victim Advocacy team who works to reduce bias and violence in the lives of LGBT, queer, questioning and HIV-affected people. The Center also has an anti-violence project that offers a 24-hour crisis hotline, counseling, incident reporting assistance, court accompaniment, and victim advocacy to LGBTQ survivors of abuse and violence.

www.centeronhalsted.org/EVA.html

(773) 472-6469

Dreamcatcher Foundation is an agency run by survivors of the sex trade, the Dreamcatcher Foundation provides health services, counseling, referrals to transitional housing and addiction treatment facilities, employment placement, and educational support for young women between the ages of 12-25 who have survived the sex trade.

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

(773) 936-9898

Footprints offers hope and rehabilitative services to girls and women exposed to trauma in the sex trade. It also facilitates prevention for substance abuse and HIV for women arrested for prostitution in Cook County.

www.cchc-online.org

(773) 533-5600

Heartland Alliance, Families Building Communities (FBC) provides supportive services for women and their families, including those impacted by prostitution, in their transition from shelter to permanent housing. FBC uses a strengths-based family case management model, providing intensive, home-based case management services, a rental subsidy for 12 months, and 12 months of follow-up case management. The program also includes additional mentorship and trauma recovery resources for women who have been charged with prostitution.

www.heartlandalliance.org

(773) 624-8148 ext.1955

Heartland Alliance's National Immigrant Justice Center - Counter Trafficking Project provides comprehensive legal services and case management for children and adult survivors of human trafficking. Attorneys and paralegals guide trafficking survivors through the process of obtaining T-visas.

www.immigrantjustice.org

Illinois Coalition Against Sexual Assault (ICASA) is a not-for-profit that oversees and convenes 33 community-based sexual assault crisis centers working together to end sexual violence. Each center provides 24-hour crisis intervention services, counseling and advocacy for victims of sexual assault and their significant others. Each center presents prevention education programs in Illinois communities. ICASA has training and service standards that each center is required to meet, including approved standards for its centers that offer services for prostituted and trafficked people.

www.icasa.org

The Northern Tier Anti-Trafficking Consortium (NTAC) is administered by Heartland Human Care Services and provides comprehensive trauma-informed, client-centered, culturally-competent case management to foreign-born human trafficking survivors throughout 14 states and Puerto Rico as well as trainings, technical assistance and capacity building for organizations.

1-800-837-5345

National Runaway Switchboard helps 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.

www.1800runaway.org

1-800-RUNAWAY

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.

www.immigrantjustice.org

The Night Ministry connects with Chicago's vulnerable youth and adults through street outreach, youth shelter and supportive services, and their mobile health outreach bus. They provide basic resources, free healthcare, housing and supportive services for youth and referrals to other agencies for specific resources.

www.thenightministry.org

(773) 784-9000

Pillars provides comprehensive mental health services, including a 24-hour hotline and crisis intervention for victims of domestic violence and sexual violence. Pillars runs the Constance Morris House, a domestic violence shelter, and offers legal advocacy and counseling for women and children experiencing domestic violence and sexual violence including child sexual assault, incest, rape, and sex trafficking.

www.pillarscommunity.org/services/DomesticandSexualViolenceServices.asp

24 hour Domestic Violence Hotline: (708) 485-5254

24 hour Sexual Violence Hotline: (708) 482-9600

Prologues is an outreach team that travels throughout the city to provide HIV prevention and support services for people involved in the commercial sex trade.

Lucretia Clay-Ward, (773) 317-8711

Salvation Army's STOP-IT builds relationships with suspected trafficked persons through street outreach. They serve both children and adults who are impacted by sex or labor trafficking. STOP-IT offers services referrals and ongoing support to people who are currently being victimized or who have survived trafficking. They also conduct training seminars to raise awareness about the existence of human trafficking and offer practical assistance to community services providers. Contact the STOP-IT's 24-hour hotline, 1-877-606-3158, to report a suspected case of human trafficking including commercial sexual exploitation of children, sex trafficking, and labor trafficking.

(773) 275-6233 X3029

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, street economy, and their allies. They were created by women and girls who believe that any girl can be empowered and that all girls are priceless, creative, and smart and can be leaders in their communities. YWEP offers girls involved in the sex trade and street economy and who are ages 12-24 a place for non-judgmental support, harm-reduction information and resources.

www.youarepriceless.org

Chicago-Based Organizations: Advocacy

Chicago Alliance Against Sexual Exploitation envisions a community free from all forms of sexual exploitation, including sexual assault and the commercial sex trade. CAASE addresses the culture, institutions, and individuals that perpetrate, profit from, or support sexual exploitation. Their work includes prevention, policy reform, community engagement, and legal services. As the lead agency for the End Demand Illinois campaign, CAASE seeks to refocus law enforcement's attention on pimps, johns and traffickers, while proposing a network of support and services for survivors of the sex trade.

www.caase.org and www.enddemandillinois.org
(773) 244-2230

Salvation Army's 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.

www.sapromise.org
(312) 286-2011

Prostitution Alternatives Round Table 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.

www.chicagohomeless.org
(312) 435-4548

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.

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

Traffick Free is 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