

TRAINING FOR THOSE WORKING WITH VICTIMS OF THE SEX INDUSTRY Part 1

Introduction—A True Story of One

Why is abuse so damaging?

How God created us to be

“And God said, Let us make man in our image, after our likeness:

and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.

So God created man in His own image, in the image of God created he him;

male and female created He them.

And God blessed them, and God said unto them, ‘Be fruitful, and multiply, and replenish the earth, and subdue it;

and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth’...

And God saw every thing that He had made, and behold, it was very good...” (Genesis 1:26-28,31)

“And the Lord God said, ‘It is not good that the man should be alone; I will make him an help meet for him.’”....

And the Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh instead thereof;

And the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man.

And Adam said, ‘This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.

Therefore shall a man leave his father and His mother, and shall cleave unto his wife; and they shall be one flesh.” (Genesis 2:18, 21-24).

The image of God—all that we are as humans

- Relational beings, created for intimacy with God
- Sexual beings, male & female, both good, created for procreation
- One man & one woman created for sexual intimacy with one another
- Beings of two complementary genders equal in value but different in profound ways
- Beings with three parts, body soul & spirit
- Created to rule or to exercise dominion
- Created to have a voice to speak out into the worldⁱ
- Created to have decision-making power (free will) which significantly alters events & outcomes
- Higher & different from all the animal kinds
- Very good, virtuous
- We were created whole, with all our parts working together in harmony.

How abuse perverts God’s creation & intention for us

- “Sexual abuse takes the image of God in a human being and smashes it.”ⁱⁱ
- Relations of trust or affection are destroyed
- Intimacy is mocked—sexual act with no bonding or intimacy
- Breaks God’s plan for marriage of one man & one woman
- Improper use of authority & power to dominate in hurtful ways
- Confusion & shame about what it means to be a man or a woman
- Tears & destroys the soul & sometimes the body (in STD’s)
- Reduces the victim to the status of an animal to be used or dominated
- Perverts what God intended for God to become evil

Why abuse is so common

Fact: Abuse is rampant even amongst Christians

Reason: Human depravity

Reason: Neglect of Biblical standards, Confusion

Reason: The work of our enemy, Satan

“The evil one” (Matt. 6:13, Jn. 17:15, I John 2:13-14, 5:18-19) in Greek

“the one intrinsically wicked who is not content to be corrupt in himself but must seek to corrupt others”

Satan’s work is abusively evil

The Destroyer—the one who seeks to destroy & corrupt with his evil influence all that God made good.

Why abuse is cyclic

- Victims are taught by their abusers to believe that they are evil.
- Victims are often sexualized at early ages, which often results in sexual addictions and many similar problems.
- Normal boundaries and attachments have been destroyed or severely distorted for victims.
- Victims are totally absorbed with personal survival. Without healing, they cannot be productive and have nothing good to pass on to the next generation.
- Victims can only pass on what they have experienced.

Why & how do girls (& boys) get into prostitution & other aspects of the sex industry?

- Marjorie McDermid, a children’s worker with WEC International in Equatorial Guinea, West Africa, characterizes entry into the sex industry as either preferential (involving some form of personal choice) or situational (forced on the individual from the outside.)ⁱⁱⁱ
- Even preferential entry may involve a number of stressors that greatly influence the decision. In Africa, one of the primary stressors is family poverty. In fact, McDermid calls family poverty “the pimp.” In many cases, stressors can be so great that the distinction between preferential entry and situational entry becomes extremely blurred.

Try to determine—which are preferential & which are situational:

- Forced out of the home by parents.
- Ran away from home.
- Sold by family.
- Pimped out by family.
- Trafficked into prostitution when the family was deceived.
- Seeking excitement.
- Following the lure of the city.
- Recruited by a pimp.
- Born into the sex industry or the drug culture.
- Abducted.
- Desperate for a way to make money for food or education.

Who are sex abusers? Who are pimps and madams?

- They can be found anywhere.
- They often look just like other people.
- They deny responsibility for their actions. If we are not careful, we can get into blaming the victims & not the perpetrators.
 - Example—One man was on trial for sexually abusing children. He insisted that the children held him down and forced him to have sex with them. However, they were only five & seven years old, and he was a grown man weighing over 300 lbs.!
 - Very common excuses for CSEC: 1. The child consented, 2. His wife wouldn't give him sex so he had to get it somehow, 3. He was drunk, 4. The child asked for it.
- Bold liars using very deceitful actions.

- Harshly judgmental, accusing others of what they do themselves.
- Intimidating to victims.
 - Strategize how to keep victims silent.
 - Find pleasure in intimidating victims.
 - Serious calculate & play upon the victim's weaknesses & greatest fears
- May or may not have been sexually abused themselves as children, but almost always come from dysfunctional families and have been neglected or abused verbally, emotionally, or physically
- Their fathers were usually cold, distant, and aggressive.
- Because their families were emotionally hurtful, they tend not to trust adults but look to children to meet their emotional & sexual needs.
- There are various kinds of abusers. Some are general child molesters. Often they know their victims and have large numbers of victims. Stepparents are 10 times more like to abuse their children than natural parents. Drinking is often involved.
- Others are pedophiles with serious fixations on children, most often boys, of a particular age range. The most common age range of victims is 11-14. They often believe they are expressing love to their victims. They may patiently "groom" a potential victim in preparation. They control their victims through treats & psychological manipulation.
- Female molesters are less common. They come in three main groups: Mothers who molest and sadistically hurt their own young children, teachers or "lovers" who use positions of authority to build romantic sexual relationships with teens, and women who were initially forced into sex with children by a male partner, but may go on to continue it on their own.
- Adolescents commit about half of all child sexual abuse, usually on younger children. Some got into it by going along with the group, some by simply experimenting. Some lack social skills & enhance their self importance through abusing children. Some were abused or sexualized at

early ages by exposure to sex at inappropriate ages. They molest for sexual pleasure. Some are imitating their aggressive home settings and enjoy the power of dominating and humiliating others.

What kinds of abuse are involved in the sex industry?

- Deceit & manipulation in the recruitment process & from beginning to end
- Slavery & slave-like conditions
- Emotional & psychological manipulation
- Physical harm
- Physical neglect & endangerment
 - Lack of proper care & medical attention
 - Exposure to risk of AIDS & other STD's
- Sexual violation
- Social debasement & ostracism
- Threats to the victim & to her family, friends, anyone dear to her

What are the effects of these abuses?

SHAME

- Two definitions from Steven R. Tracy's book:
His definition—"Shame is a deep, painful sense of inadequacy and personal failure based on the inability to live up to a standard of conduct—one's own or one imposed by others."^{iv}

Definition quoted from Lewis Smedes, a longtime professor at Fuller Theological Seminary:

"Shame is a very heavy feeling. It is a feeling that we do not measure up and maybe never will measure up to the sorts of persons we are meant to be. The feeling, when we are conscious of it, gives us a vague disgust with ourselves, which in turn feels like a hunk of lead

on our hearts...Shame is an invisible load that weighs our spirits down and crushes out our joy. It is a lingering sorrow.”^v

- Proper shame is a gift from God to warn us when we have done wrong & lead us to repentance & restoration. False shame comes from Satan & is based on distortions & lies accusing us of thing we did not choose. Tracy calls it “unhealthy or toxic shame.”^{vi}
- Feelings that they are to blame, that they are totally evil, that they deserve to suffer
- Feelings of shame totally fill them, overwhelm them, control them
- Feelings of shame drown out all other voices, both internal & external
- Makes them unable to rejoice in accomplishments or hear compliments (Illustrate this in a skit.)
- Abusers deliberately use shame to manipulate & control their victims.
- Children are most vulnerable to being manipulated through shame, because “A child is emotionally unable to refuse, modify or detoxify” an abuser’s projections of shame.^{vii}
- Abuse itself is debasing in nature, contributing to & causing shame in & of itself.
- The shame of abuse often causes victims to feel they have been permanently damaged and corrupted and that they cannot be fixed or redeemed.
- Shame-filled people need love, acceptance, & hope. When the teaching they get focuses only or mainly on their sinfulness, it can cause them to become even more convinced that they cannot be redeemed. Therefore they become even more hardened in their sin.
- Jesus did not obscure the sin of the woman at the well, but he did not totally focus on it. He rather appealed to her inner longings for

redemption by offering her living water. (John 4)

- Satan realizes how damaging shame is and seeks to enhance & promote it. He causes abusers to minimize or deny their real guilt so that they do not feel appropriate shame that could bring them to repentance. On the other hand, he causes victims to take the shame for their abuser's guilt on themselves. When one does come to repentance & receives forgiveness, Satan works to cause that one to take the guilt back on himself or herself. He also causes victims to define themselves on the basis of others' low view of them rather than on God's view of them.^{viii}

FEELINGS OF POWERLESSNESS & DEADNESS

- Sexually abused people are “the walking dead.” They may look OK, but this is simply external appearance. Inner reality is something altogether different.
- When a child is sexually abused within the family or with the knowledge of a family who refuses to intervene, “the child is an accepted member of the family system only as long as she allows herself to be abused by one (parent or family member) and pretends nothing is wrong for another.”^{ix}
- Extreme traumas can cause actual physiological responses that can shut down normal body functions.
- Small things like a sound, a smell, a color, a word, a place can trigger flashbacks, nightmares, and other intrusions of the past trauma into the present.
- The victim may use unacceptable methods to try to regain control of the situation. Sexual promiscuity may be such a response.
- The victim may pull away from his feelings, creating numbness to avoid the pain, or may seek artificial numbness in alcohol and drugs.

- The victim may even “dissociate”, pulling away from him or her self, in a sense, losing or fracturing his soul.
- The victim may experience amnesia, totally blocking the painful memories.
- Children are more damaged because they are more powerless.
- Psychological fear is as damaging as actual physical abuse.
- Deadness and lack of emotion comes from Satan because God created us for life and joy (John 10:10, Psalm 34:8).

ISOLATION

- Abuse produces “profound long-term relational impairment.”^x
- Victims view the world & everyone in it as untrustworthy & dangerous.
- Victims unable to trust even a loving spouse later on because they have felt so betrayed in the past.
- Victim’s marriages often crumble because they cannot communicate & cannot enjoy sexual intimacy.
- Seriously undermines faith in God. (Where was He when....?)
- Males often respond with a desire to hurt others and become very aggressive. Females often respond with a desire to hurt themselves.

SEXUAL CONFUSION

- Victims are often confused about their sexual identity^{xi}. For instance, a girl may hate or fear all men because of abuse by her father.
- Sexual pleasure (after all, sex is a powerful form of touch) may have been mixed with feelings of shame and revulsion. That

mixture can be very confusing.

- Sexual abuse implies that the thing others find of value in a girl is her body. Eventually a girl may begin to accept that idea as true and act upon it in volitional ways.

ALL EFFECTS MULTIPLIED THROUGH ABUSE IN CHILDHOOD

- All abuse is traumatic and is destructive to the person, but “the same experience in childhood has the power to shape in sad and twisted ways the developing potential of the child. Because of the abusive nature of the environment, the child is forced to adapt in ways that are often maladaptive in the larger world.^{xii}”
- “Chronic (repeated or habitual) abuse in the life of a developing child has consequences that are even more profound because the experience of abuse is woven throughout the development of the self.^{xiii}”

How can we confront & win those in the sex industry?

Ways to make contact

- Gift baskets
- Visiting clubs, paying for time
- Distribution of literature offering a better life, posters inviting them to contact us
 - One church ministry mentions tracts specifically geared to pimps.
- Hotline

Addressing felt needs as an introduction to the Gospel

- Ask the girl’s name. Ask if you can pray for her, & how.
- Offer to buy a girl breakfast.
- Show respect. Always ask permission before touching a victim.

Helping victims get out

Rescue involving legal authorities

Welcoming escapees

Arranging escapes

How can we work with Jesus to heal these abuses & break the cycle?

- Crisis intervention may be necessary before healing can begin. The victim needs to be in a safe place for therapy to be effective.^{xiv}
- Healing takes place in relationship with the other person. Langberg points out that the therapeutic relationship is about “knowing and loving one another in truth”^{xv}. She says, “Within the therapeutic relationship, she (the victim) can speak the whole truth about herself and still find love and acceptance.”^{xvi}
- Safety is the first thing that needs to be established. To do this, consider:
 - Private, safe settings for counseling. When working with younger children, a blanket on the ground may provide such a place.
 - Absolute observance of confidentiality. No information should be released to others without consent of the person involved.
 - Let the victim know that you will always tell him the truth, and always do so scrupulously. (This does not mean you need to answer every question.)
 - Do not make unrealistic claims or give unrealistic “assurances”. You cannot guarantee she will never be hurt again, and you cannot guarantee that you will protect her from all harm, so don’t say you will.
 - The younger the victim, the shorter should be each counseling session. Children are able to handle intense emotion only for a short time.^{xvii}
- The integrity of the therapist is of paramount importance. Healing comes through demonstrating, not from telling only.
- Healing consists of the gradual restoration of those aspects of God’s image that were stolen or distorted in the person. “The central experiences of childhood trauma are silence, isolation, and helplessness. Healing, then, must involve a restoration of voice, safe connection, and rightful power.”^{xviii}
- We can sometimes find where a person is emotionally by asking them to draw a self-portrait showing how they see themselves. Then, if

necessary, ask questions about the drawing.

- Help victims face their abuse, which is the first step to healing. We can't forget the past until we first recognize the past. The choice to face abuse memories is the choice to stop believing Satan's lies.
(When the Apostle Paul urged believers to forget the past, he had just spent several verses outlining the sins of his own past. Philippians 3:1-7).
- Victims find it hard to admit abuse. Therefore, don't ask, "Were you ever abused as a child?" Rather, ask something like, "Did anyone ever do anything to you or touch you in a way that made you feel uncomfortable? Did anyone ever ask you to do something sexual, like...put a man's penis in your mouth, or touch or rub his penis, or... (name any other act that may be common in your area)?"
- We do not hypnotize victims. They retain control at all times. Simply ask them to relax, close their eyes if they want to, and imagine being in the place where the abuse occurred. Ask them to follow your voice.
 - It can help to ask them sensory questions like:
 - What colors do you see?
 - What do you smell?
 - What do you hear?
 - Who is there?
 - What are they saying?
 - What are you feeling?
- Don't let them get lost in the memory. Ask them to follow your voice out of the memory.
- Realize that having a vivid memory or intense emotions surrounding that memory is no guarantee the memory is completely accurate* see next point.. Neither does that fact that a memory has been suppressed for a long time mean it is not true. Continually ask God to guide you and to bring out the truth.
 - This is because during trauma, the brain sedates itself, which may cause memories of trauma to be stored differently from other

memories.^{xix}

- It is sometimes helpful to physically, if possible, return to the scene where the memory took place. This should not be done alone, but with a safe, caring friend.^{xx}
- Reaffirm what the victim tells you in other words, in paraphrase.
- Allow victims to tell their own story freely and to relate the emotions they felt. Some victims may like to write poetry, compose songs, or draw pictures to express these emotions.
- Young victims may use dolls or simple hand puppets to tell their story. The “distance” between them and the doll helps them feel safer as they relate the story.^{xxi} It may also help them express things for which they have no vocabulary. In addition, puppets can “ask” questions you cannot.
- In extreme cases where a victim is very tense and will not talk, the counselor may be drawing, not looking at the victim but talking to “himself”. Gradually the victim may join in and may be encouraged to draw as well.
- Allow victims to proceed at their own pace. You validate a victim when you show interest in whatever is of concern to the person at the moment. This shows the victim that she is important.
- Repeat truths learned patiently and without condemnation as many times as it takes. God is very patient with us. He knows we do not learn instantaneously.^{xxii} Langberg says, “The stories will be, indeed must be, repeated over and over. That is how we all grieve. We talk about our loss, we take out our memories and turn them over many times until somehow we find a way to wear the unwearable.”^{xxiii}
- Help victims overcome destructive shame by clarifying who owned the specific acts & events of their lives. In other words, who made the decisions? One way to do this is to for the victim to write out or to dictate or to draw a “Shame History or Abuse History”. In this project, they prayerfully construct a detailed personal history of all the times in

their lives when they felt great shame and the events that brought about or surrounded that shame. They may also draw it like a timeline. Then, they think about each event, asking three questions: 1. Which events do I need to own? In other words, for which was I responsible or in which did I make the wrong decision? 2. What do I need to confess to God? 3. What do I need to make right?

In confessing to God, it is important that the victim realize that confession of sin does not maintain one's salvation, but it does strengthen one's walk with God and help one sense God's forgiveness.

In a similar way, making restitution where possible does not give points with God, but it does help the victim to recognize where his or her decisions have caused harm to others, and relief is often found in doing something to make those things right.^{xxiv}

- It can also be helpful to read or hear the Scripture, stories of suffering, wholeness and brokenness, and healing, imagining themselves living out the experience of the character in the story.^{xxv}
- A defining moment is when the victim can realize that she did not cause the abuse.
- When abuse occurred early in childhood and the victim is now older, Langberg often encourages victims to watch children of the age she was when the abuse took place and the difference in age, size and power between them and their adult caregivers. This helps victims to realize that they could not have prevented the abuse.
- Encourage the victim to let God, not the abuser, define his or her worth. God always views His children with delight (Zephaniah 3:17). Even when we sin, He disciplines us in love; He does not punish us or turn away from us in disgust (Hebrews 12:6-11).
- Hand shame back to the abuser. Pray that the abuser may be shamed so that he or she will come to repentance, and if not that God would punish them appropriately (Romans 12:9).
- Choose to deliberately reject illegitimate shame others may try to place on us. One way to do this is to journal or draw pictures of each message

received from others either stated or implied. Then think about how each message is false, based on Scripture. Memorize Bible verses that state the truth about who we are in Christ and affirm those truths out loud over and over.

- Encourage the victim to find a place of Christian community where the victim can know & be known, receive teaching, counsel and encouragement, and where his or her journey can also help others.
- Healthy relationships have great power “to nurture the soul and heal the wounds of abuse.”^{xxvi}
- When someone reveals that they have been abused or reveals another level or aspect of that abuse, a supportive, believing, sympathetic response can do much to help heal the damage done. A disbelieving or light response will do even more damage.
- As victims reveal facts about their feelings and reactions, it is often very helpful to simply acknowledge them as normal symptoms of the traumas they have endured.
- Use stories of “another little girl,” encourage them to read stories of other survivors, or participate in survivor’s recovery support group.*See guidelines for such groups in appendix.
- Help victims begin to work at rebuilding their broken image of God. Though not easy, a good place to begin is to encourage victims to express their feelings & doubts to God honestly, and ask Him to show Himself to them.
- Encourage the victim to list or draw and think about the negative things their abusers taught them about fatherhood, authority, and relationships.
- Encourage the victim to differentiate between her abuser and God our loving heavenly Father.
- Clarify & teach from the Bible how God shows Himself as a tender, loving Father:

- He feeds & cares for the birds, & much more for His children (Matthew 6:26).
- He delights in giving good gifts to His children far more than earthly fathers do (Matthew 7:11).
- He knows when a tiny sparrow falls from the sky. He knows & cares when His children suffer (Matthew 10:29).
- He so actively & passionately loves His children that no detail of their lives is overlooked or ignored. He even keeps track of the number of hairs on their heads (Matthew 10:30).
- He tenderly loves the powerless & vulnerable. He delights in hiding truth from arrogant power brokers & graciously reveals it to those who resemble little children (Matthew 11:25-26).
- He specifically delights in being a Father to the fatherless and an advocate for vulnerable single mothers (Psalm 68:5).^{xxvii}
- Encourage victims to think about the character of Jesus, for Jesus reveals the Father.
- Encourage victims to think about the crucifixion of Jesus, where God showed His compassion for our sufferings by taking our sins on Himself.
- Not too soon and certainly not lightly, encourage victims to extend forgiveness to their victims in the sense of letting go of hatred and a desire for personal revenge, leaving vengeance in God's just hands.
- If a victim requests forgiveness from a victim, encourage the victim to ask the offender to clarify what s/he is seeking forgiveness for, and what damages s/he believes he has caused the victim. The victim should encourage the offender to seek forgiveness from God, because only God can truly forgive sins.
- Encourage victims to see their offender as a fellow human being who has other qualities in addition to the sinful ones expressed in the abuse, and as one for whom Jesus died.
- Encourage victims to pray that God will bring an appropriate sense of shame on the offender so that s/he will repent and find God's

forgiveness.

- Don't assume physical symptoms are related to the abuse without investigation. A thorough medical exam is needed. There may be other problems that need to be addressed. Many survivors are terrified of seeing a doctor, so help her make an appointment and arrange for a safe person to accompany her.
- If a victim is depressed or suicidal, try to find out how she tries to cope with attacks or feelings of depression and how she has considered committing suicide. Then help her find ways to cope with depression in nondestructive ways.
- Victims have lost control over their own bodies. Find constructive ways to begin to rebuild that control—for instance, by participating in a regular program of exercise.
- As therapy proceeds, a gradual shift must take place from retrieving and dealing with memories and thus seeing herself as a child victim, and moving on to see herself as a responsible adult.

Other Specific Ideas for Counseling Activities^{xxviii}:

- Ask the victim to close her eyes and ask God to give her a picture of what she will be like when she is healed. Ask her to describe or to draw what she sees. Goal of this activity: To cause the victim to begin to see healing as a real possibility for herself.
- Ask the victim to draw a picture of herself before she was abused. Then point out aspects of the drawing that show God's special design for her. Goal of this activity: To cause the victim to remember that she was once whole, thus giving hope that she may be that way again, and to help find positive signs of God's pleasure in her.
- Ask the victim to draw a picture showing how the abuse made her feel. Ask her to explain the picture, and point out your own observations. Purpose of this activity: To pinpoint how the abuse has negatively affected her so that you can work on building up those points.

- Ask the victim to draw someone who tried to help her or protect her. Let her talk about the picture. Purpose of this activity: To enable her to remember some good points in her life, some people who were caring and trustworthy.
- Ask the victim to draw pictures showing times she becomes angry. Let her tell you the story of each picture. Purpose of this activity: To understand the sources of her anger better
- Talk about what love is and how it is expressed and sometimes distorted. Ask the victim to draw two pictures—one showing ways love was distorted in her experience and another showing ways it was shown in a good and healthy manner. Purposes of this activity: To help the victim differentiate between distorted love or manipulation and healthy love. To cause her to begin to balance bad memories with other good ones if possible.
- In a group, show a circle divided into pie-like slices. Calling it the circle of abuse, label one or two of the slices as examples. Then ask them to name other forms of abuse they have experienced or seen. Write in each pie piece one of the abuses they name. Together discuss how to illustrate it and draw a simple drawing showing it, or let them do it as a group project. Let them think about the various forms of abuse. When you meet again, ask each of them to name at least one abuse they experienced and by whom. Goals of this activity: To help them understand the many ways abuse is shown, to recognize things that happened to them as abuse, and to realize that they are not alone, but other members of the group have also experienced similar things.

Physical abuse checklist:

Prepare this checklist for each person's file. As evidence of each kind of abuse emerges, check it off: Try to deal with each abuse adequately in the counseling/healing program. As a group activity you may demonstrate or explain each one and find out who has experienced it.

- Attempted to kill victim
- Beaten
- Belittling names
- Bitten
- Blamed for making the abuse do it

- ___ Blindfolded
- ___ Body part slammed in a door or with a weight
- ___ Burned
- ___ Caged
- ___ Choked
- ___ Curse
- ___ Cut with a razor, sharp glass, etc.
- ___ Denial of affection
- ___ Denial of communication
- ___ Drowning attempt
- ___ Drugged
- ___ Emotional abuse
- ___ Eyes gouged
- ___ Financial control
- ___ Forced to commit atrocities
- ___ Forced to eat urine or feces
- ___ Forced to maintain uncomfortable positions
- ___ Gagged
- ___ Grabbed forcefully
- ___ Gun pointed at you
- ___ Hair pulled out
- ___ Hair forcibly shaved
- ___ Humiliated
- ___ Hunger, starvation
- ___ Intimidated
- ___ Isolated
- ___ Kicked
- ___ Locked in a room or car
- ___ Nakedness, forced
- ___ Names that belittle
- ___ Pinched
- ___ Poisoned
- ___ Property destroyed
- ___ Punched
- ___ Ridiculed
- ___ Scratched on purpose
- ___ Shaken with force
- ___ Shoved
- ___ Shoved out of a moving vehicle
- ___ Slapped on the face

- ___ Sleep deprivation
- ___ Smothering
- ___ Sneers & disapproving looks
- ___ Sprayed with a hurtful substance
- ___ Stabbed with a knife or scissors
- ___ Stalked
- ___ Stepped on, stomped on
- ___ Stuck with pins
- ___ Suffocated
- ___ Taking money the victim earns
- ___ Thirst, deprived of water
- ___ Threatened verbally
- ___ Threatened at knifepoint or gunpoint
- ___ Threats to family
- ___ Threat of a curse
- ___ Thrown against a wall
- ___ Tied up or taped up
- ___ Tripping
- ___ Urinated on victim
- ___ Verbal put-downs & abuse
- ___ Violence to property
- ___ Voodoo rituals
- ___ Withheld medical treatment

Sexual Abuse Checklist^{xxix}:

- ___ Kinky Sex (tied up, sex with punishment, group sex, etc.)
- ___ Sex with animals
- ___ Sex with the dead
- ___ Anal sex
- ___ Commercial sex (prostitution)
- ___ Sex with voodoo rituals
- ___ Intercourse
- ___ Attempted intercourse
- ___ Oral sex
- ___ Genital contact
- ___ Insertion of objects into vagina or anus
- ___ Bare breast – mouth contact
- ___ Bare breast – hand contact
- ___ Intentional sexual touching of buttocks or thighs
- ___ Simulated intercourse in action or in dancing

- ___ Touching clothed breasts
- ___ Sexualized relationship
- ___ Sexual kissing
- ___ Exposure to pornography
- ___ Deliberate exposure to sexual activity
- ___ Exhibitionism, showing his genitals
- ___ Forcing her to be naked
- ___ Sexual conversation with a minor
- ___ Sexual nickname

A summary list of do's & don'ts (from a Rapha booklet, quoted in Healing the Children of War):^{xxx}

THE DON'TS

Don't say to the victim:

1. I don't believe you were ever abused.
2. Why can't you just forget it?
3. That's in the past. Why keep bringing it up?
4. Can't you just let it go?
5. Why are you making such a big deal? You were only three.
6. Just pray about it. Give it to God.
7. You are the problem, not what happened to you.
8. Why didn't you stop it?
9. Stop thinking about it. It's a sin. The Bible says to think on things that are good.
10. What did you do to cause it to happen?
11. Why can't you hurry up and get over it?
12. Paul said to forget the past and move on toward the future.
13. You're not forgiving. You have to forgive or God won't help you.
14. I am so sick of this. What about me?
15. You have got to quit feeling sorry for yourself.

THE DO'S:

Do stand ready:

1. To give support.
2. To give acceptance.
3. To give love.
4. To give time.

5. To give understanding.
6. To give interest.
7. To give forgiveness.
8. To give help.
9. To give belief.
10. To give prayer.
11. To give encouragement.
12. To give hope.
13. To give honor.
14. To give trust.
15. To give validation.

Conversations starters for therapy:^{xxxii}

- Who is your best friend? (Or, draw a picture of your best friend.) What do you like to do together? What do you like about your friend?
- If you could change something about yourself, what would it be?
- Do you get angry with yourself? About what?
- What kinds of things are you afraid of?
- Can you tell me a good night dream you had? Can you tell me a scary one?

*** Guidelines for a Victim's Recovery Group:**^{xxxii}

1. All guidelines are intended to help victims feel safe to open up & share honestly.
2. Unless a member is sick, she should attend each session.
3. If a member will be unable to attend, she should contact the group leader in advance.
4. Members may not repeat what they heard in the group with outsiders.
5. Each meeting will begin and end with prayer. Members are encouraged but not required to participate in prayer.
6. Every member needs to share openly and honestly about her own experiences & feelings.

7. Every member needs to respect others by listening and not talking or making noise while others are speaking.
8. No interrupting. If necessary, the group leader will do this, but not the members.
9. No comparing yourself with others. Your story is your own.
10. No touching others without asking & receiving their permission first.
11. No giving advice.
12. No holding back on feelings. Let it flow and let others express their feelings as well.
13. No questioning the reality of what others express.
14. We will encourage, support, and as we are able, pray for one another.

How can we keep our youth from falling victim to the sex industry in the first place?

Understand demand for the products of the sex industry
 Understand recruiting methods & help our children understand them
 Understand the underlying vulnerabilities that make them easy targets
 Understand Christian sex education & God's intended gender roles

Bibliography:

This training draws heavily on the ideas in the following works, and I wish to thank the authors for their contributions toward the restoration of broken lives in the sex industry:

Mending the Soul-Understanding and Healing Abuse, by Steven R. Tracy, Zondervan: Grand Rapids, MI, 2005. And Mending the Soul Workbook by Celestia R. Tracy, Global Hope Resources, c. 2009, (Primary Resources, Highly Recommended)

Children in Crisis: A New Commitment, Phyllis Kilbourne, Editor, MARC: Monrovia, CA, c. 1996.

Counseling Survivors of Sexual Abuse, by Diane Mandt Langberg, Ph.D. (A Christian counselor in private practice with 25 years experience dealing with survivors of sexual abuse), Xulon Press, c. 2003.

Healing the Children of War, Phyllis Kilbourne, Ph.D., Ed., MARC: Monrovia, CA, 1995.

ⁱ I had seriously considered the meaning of being made in God's image for some time, but had never thought of this aspect of it. Thanks to Diane Landberg (Counseling Survivors of Sexual Abuse, p. 466-47) for bringing it to my attention.

ⁱⁱ Langberg, Counseling Survivors of Sexual Abuse, p. 61.

ⁱⁱⁱ McDermid, "Sexually Exploited Children," Children in Crisis, p. 34-35.

^{iv} Tracy, Mending the Soul, p. 74.

^v Quoted in Tracy, Mending the Soul, p. 75.

^{vi} Tracy, Mending the Soul, p. 75.

^{vii} Richard T. Frazier, pastoral counselor, quoted in Tracy, Mending the Soul, p. 77.

^{viii} Summarized from Tracy, Mending the Soul, p. 84-87.

^{ix} Langberg, Counseling Survivors of Sexual Abuse, p. 61.

^x Tracy, Mending the Soul, p. 111.

^{xi} Langberg, Counseling Survivors of Sexual Abuse, p. 91.

^{xii} Langberg, Counseling Survivors of Sexual Abuse, p. 60.

^{xiii} Langberg, Counseling Survivors of Sexual Abuse, p. 69.

^{xiv} Langberg, Counseling Survivors of Sexual Abuse, p. 109.

^{xv} Langberg, Counseling Survivors of Sexual Abuse, p. 53.

^{xvi} Langberg, Counseling Survivors of Sexual Abuse, p. 128.

^{xvii} Cynthia Blomquist, clinical psychologist with experience with MEDAIR in Liberia, "Comfort for the Grieving Child," Healing the Children of War, Phyllis Kilbourne, Ed., MARC: Monrovia, CA, c. 1995, p. 56.

^{xviii} Langberg, Counseling Survivors of Sexual Abuse, p. 79.

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- ^{xix} Langberg, Counseling Survivors of Sexual Abuse, p. 120.
- ^{xx} Langberg, Counseling Survivors of Sexual Abuse, p. 122.
- ^{xxi} Blomquist, "Comfort for the Grieving Child," Healing the Children of War, Kilbourne Ed., p. 57.
- ^{xxii} Langberg, Counseling Survivors of Sexual Abuse, p. 106.
- ^{xxiii} Langberg, Counseling Survivors of Sexual Abuse, p. 165.
- ^{xxiv} Summarized from Tracy, Mending the Soul, p. 87-88.
- ^{xxv} Kilbourne, Healing the Children of War, p. 144.
- ^{xxvi} Tracy, Mending the Soul, p. 125.
- ^{xxvii} This list from Tracy, Mending the Soul, p. 168.
- ^{xxviii} Ideas adapted from Celestia G. Tracy, Mending the Soul Workbook, p. 56.
- ^{xxix} Idea from Celestia G. Tracy, Mending the Soul Workbook, p. 58. Enlarged & adapted for use in Africa.
- ^{xxx} Kilbourne, Ed., Healing the Children of War, p. 128.
- ^{xxxi} Kilbourne, Ed., Healing the Children of War, p. 187.
- ^{xxxii} Ideas adapted from Celestia G. Tracy, Mending the Soul Workbook, p. 16.