

Human Trafficking Through Film  
International Scholars Final Project

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Human Trafficking is an industry that creates more than 7 billion dollars in revenue to the international organized crime market, annually (*The Day My God Died*). The most common and publicized form of the industry is seen in the untruthful luring, transporting, and exploitation of women through prostitution. Women and children are forced into labor against their will, which ultimately results in a form of modern slavery. Currently, one of the biggest catalysts of human trafficking is the international economic crisis. As countries that were once able to support third world countries economically are now faltering. Third world countries are, therefore, pressured into creating illegal employment opportunities along the human trafficking circuit. The poverty in third world countries perpetuates the industry, and unfortunately provides two-thirds of the employment opportunities available for women in the South East Asian region (*The Day My God Died*). In this paper human trafficking as a form of slavery, prostitution, organized crime, an issue in migration, and a violation of human rights will be explored. South East Asian countries, to include India, Nepal, Cambodia, and Thailand, will be the main countries of focus. Women from these countries are trafficked both domestically and internationally. Personal narratives of human trafficking victims, as shared in documentaries will serve as an important resources to illustrating the damaging social, criminal, and political implications of human trafficking.

In order to better understand the issue and implications of human trafficking, the definition of the actual issue must first be clear. Seeing that human trafficking is an illegal form of revenue it has many layers that tap into multiple

international fields such as immigration, prostitution, and monetary exchange. These challenging elements have caused the definition of human trafficking to slowly form, and become more concrete. Today, human trafficking is seen as an international crisis because “almost every country in the world is involved in human trafficking either as a source, host, or transit country” (Lee, 119). Still, the true horror of this international crisis is that some countries function in all the aforementioned categories at the same time (Lee, 119).

As an international organization the United Nations has spent years negotiating a definition of human trafficking among its member states. In 2000 the United Nations developed the below definition for human trafficking in their Protocol to Prevent, Suppress, and Punish Trafficking in Persons, Especially Women and Children:

The recruitment, transportation, transfer, harboring or receipt of Persons, by means of threat or use of force or other forms of coercion, of abduction, of fraud, deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation of forced labor or services, slavery or practices similar to slavery, servitude or the removal of organs. (UN Protocol, Article 3 [a], Lee 9)

Along with the definition developed by the United Nations, scholars on the issue have also developed definitions that focus on specific facets of the crisis.

In her book, *Human Trafficking*, Maggy Lee, elaborates on the dimensions of human trafficking as a conceptualized form of slavery, prostitution, organized crime, an issue in migration, and a violation of human rights. In describing human trafficking as a conceptualized form of slavery Lee illuminates the idea that human trafficking targets people that are vulnerable and desperate. Lee pinpoints

this desperation and vulnerability as one of the causes of people being treated as slaves. Slaves in the sense that they are seen as commodities and “marked by the temporary ownership of one human being over another”.

Each of the elements that is described in both the United Nations definition of human trafficking and Maggy Lee’s definition are illustrated in the film, *Something Between her Hands*. The film details the story of a young woman’s journey through the world of human trafficking. Her name is Phonom Pehn, a young girl that grew up in Cambodia. At the age of thirteen she ran away from home, frustrated with the life of poverty. She knew that there was no way for her to survive on the streets without money and quickly accepted a job offer, where she believed she would wash dishes for 20,000 riel a month, which translates into less than five dollars a month. To Phonom this was an offer that provided her a future, since the employment opportunities for women in Cambodia are nearly nonexistent.

Due to the severe lack of emphasis on the education of women Cambodian women usually fall into one of three fields of employment. The first is garment work. About twenty percent of women in Cambodia work in the clothing industry, working in large factories, which transform nimble fingers into numbs after years of service. (*Something Between Her Hands*). Another option for women is to work in agriculture. To help their families many women stay close to home or work the land of their husbands, yet this is only an option if they own land of their own. Still, there is the ten percent, ten percent of women’s only option for a way to survive is through the sex trade. Ten percent of women roughly translates into

100,000 women in the industry and 100,000 lives shattered (*Something Between Her Hands*).

Besides the lack of education of women there is also a severe lack of education to the larger population. Family members have a large role in influencing female victims into accepting employment offers that are truly a luring mechanism into trafficking. Usually, the family only knows the disparity of their financial situation, and do not know this stage of interaction as the first step in human trafficking (*Something Between Her Hands*).

Unaware that she would soon be one in ten that make up the sex industry Phonom journeyed from Cambodia to Kamathipura, the red light district of Bombay, India. To arrive at her destination Phonom was illegally made a one way passport out of Cambodia into India. "I didn't know anything" is the only thing that Phonom can mutter when asked by interviewers how she came to work in the brothels (*Something Between Her Hands*). Her words are the truest reflection of what a possible outcome, when the miseducation of women is involved. Once in Kamathipura Phonom's life would never be the same.

When she eventually arrives at her destination the true nature of her employment or enslavement was revealed. Like so many other victims Phonom met her captors with resistance once she realized that she had been forced into prostitution. Yet, she was eventually forced into service through, violence, which ultimately resulted in her rape. It was quickly made clear to Phonom that she would receive no compensation for her work in the brothels until she had raised the money it cost to transport, feed, and shelter her through her services to the

brothels clients. Phonom was told that once she had paid the debt she will be free to leave, however, her debt proved to be indefinite.

Her days and nights were often blurred as she recalled only quick moments of sleep. She was constantly denied meals until she had serviced a certain amount of clients, usually between five and seven. These men picked her out from a line of ten to fifteen women, and many were attracted to her youth. Once she had served a certain amount of clients her compensation was a little food, given once a day, and drugs being pumped through her veins. Once she had taken that in, she was sent back to the lines and put on the selling blocks for yet another round of sexual encounters. With every customer she was forced to drink alcohol, as a sedative to the pain she was forced to feel. The typical work day for her spanned 12 to 14 hours. She often suffered from dehydration and illness, due to the sexually transmitted disease she suffered from.

This cycle continued day in and out until she no longer had a sense of time or location. Her only salvation came through the rescue efforts of a Mr. Chet who made sure that she was transported to a safe house where she could learn to read, write, and the skill of how to make garments. Yet, her road to this safe house was not easy since she did not have the documents required to allow her back into Cambodia.

Phonom was stopped along the way by police that are bribed by the brothel owners not to say anything, some of whom would visit the brothels themselves. Yet by overcoming the literal and metaphoric roadblocks Phonom learned the skill of garment making. Still being accepted into society after having a reputation

of prostitution made her reinstatement into society very difficult. Now she must deal with the physical and mental scars of the experience while finding her way back into a society that wants to have no part in her experience. Many people believe that she sought out work in the brothels, and these deep seated thoughts that are difficult to undo.

Phonom's personal experience reveals some of the nature behind human trafficking. Human trafficking which lends itself to the following pattern. Recruiters lure women with the ideal a better life than they currently have in South East Asia (Asian Development Bank, 23). Recruiters usually say that they can arrange work for the women in restaurants or in domestic atmospheres, usually, in another country. This is a conversation that they will usually have in person with the soon to be victimized woman or a male member of her family. The opportunity of a job in such a poor economy combined with the option to seek opportunity in another country is more than appealing. In order to make the offer more legitimate the recruiter will often say that they have a female family member seeking similar employment. Once the young woman and her family are persuaded the soon to be victim is taken into the "ownership" of the traffickers, unbeknownst to her. This exchange ultimately results in the contemporary slavery, where the woman is seen only as property (Lee, 77). As *The Day My God Died* described, the day that the women are sold into sexual slavery is the day that they believe to be the day that their god dies. Since their lives are forever changed. This aspect of the pattern is what Lee describes as conceptualized slavery.

The slavery is a term whose definition has changed and evolved constantly over time. However, the most recent changes, in relation to this subject, were made in the Rome Act in 1998 (Bales, 51). This current definition of slavery includes human trafficking to define slavery as, “the exercise of any or all the powers attaching to the right of ownership over a person and includes the exercise of such power during trafficking in persons, in particular women and children” (Bales, 51). Instead of the job description that the women are told, the work that they are forced to do lies within the sex industry. Once they have begun been brought to the brothels the young women are enslaved, because they are held under the ownership of the brothel owners. In many cases under the logic that they owe the owners money for transportation, shelter, and food (*Women on the Frontline: Nepal*). As an added layer of the slavery is the concept of the robbery of women’s sexuality. The victims of human trafficking in the South Asian region are typically young women and often times girls that still possess their virginity. Knowing that losing this quality will forever change their status in society, and therefore productivity within it, they often resist (*Something Between Her Hands*). However, those in charge of the brothels make sure that their resistance is met with punishment. Women that have seen the cycle of the trafficking operate under the motto, “Just do it, or you will be beaten to death” (*The Day My Father Died*). Still, young girls resist, desperately trying to hold onto their innocence.

In order to counteract their resistance the brothel owners know that they need to break their new property and beat the women to unconsciousness, burn

them with cigarettes or acid, stabbings, and if all else fails they threaten the safety of the women's families. After days of such treatment, almost all women give in. Once their spirits have been broken they must begin to perform. The initiation usually takes place as a rape, where six or so men have sex with the victims. From this first night women are expected to serve anywhere between ten to twenty men in one evening.

According to Lee the second component of trafficking is prostitution. Upon arriving at the brothels the service that women are expected to provide men is one of continued sexual intercourse. Men come into the red light districts of South East Asian countries like Kamathipura and pay between one to three thousand riles, which converts to less than a dollar, for the service. For the money women are expected to engage in sexual intercourse with the customers (*Trafficked*).

Due to the continued engagement in sexual activities the women are exposed to many sexual transmitted diseases and encounter multiple pregnancies. Eighty percent of the women in the brothels suffer from HIV (*The Day My God Died*). The lack of education in terms of sexually transmitted diseases keeps the women from using protection when having to engage in sexual activity. Many clients will further abuse the women if asked to use protection. The danger that so many of the clients do not see is that in going to the brothels they expose themselves to these diseases. Perhaps unknowingly, these clients often pass these diseases onto their wives, due to their obligations as husbands, thus beginning a sexual transmitted disease epidemic. In the

densely populated South East Asian region, the likelihood of such an occurrence is likely (*The Day My God Died*). Bombay serves as direct proof to this fact, because every hour there are 90 new cases of HIV reported in Bombay, and these are only the reported cases (*The Day My God Died*).

Young girls are usually the largest group to be the victims of sexually transmitted disease, because of myths surrounding sexual intercourse with younger girls. It is widely thought that to having sexual intercourse with a young girl will serve as a relief, even if only temporary, to ailments. Virgins are especially targeted because it is believed that having intercourse with a virgin can take away ailments and disease. Miseducation results in increasingly women being victims of sexually transmitted disease (*The Day My God Died*).

Similarly, pregnancies, in the brothels are common. During their time in the brothels women have between 12-14 abortions (*Trafficked, The Day My God Died*). These abortions are done under unsanitary conditions resulting in infections, scars, and unfathomable pain. Still, these women are only seen as property, and therefore, expected to perform. Women are not given the proper length of healing time after abortions. It is routine to see a woman have an abortion in the morning and be expected to service clients that afternoon, with only hours to heal (*The Day My God Died*). Between the actual action of sexual intercourse and the sexually transmitted diseases and pregnancies, the human trafficking of women results in an enslavement through the cycle of prostitution.

The next component of human trafficking is the fact that it is illegal, and a manifestation of organized crime. Human trafficking has the added characteristic

of being transnational. Interestingly however, “many people who engage in human trafficking are small specialized groups who move relatively small number of victims” (Lee 118). To these smaller groups there is a huge business opportunity in the human trafficking industry. This form of crime has the added advantage of a low level of risk, because those that engage in human trafficking cases often slips through the cracks and its organizers are rarely prosecuted (*Women on the Frontline: Nepal*). Yet, if someone in law enforcement is alerted to their illegal doings they are usually neutralized because of the corruption within the law that allows bribery and intimidation to sneak in.

The face of this organized crime is not always similar. Instead those that participate in the business of human trafficking range from diplomats and employees of multinational organizations to small family operations (Lee, 120). Women are included in the family and corporate operations and are very prominent in the human trafficking hierarchy. Research shows that some women are in charge of entire smuggling organizations. Sister Ping lead a such an operation in China while other women serve the hierarchy work as recruiters, entrepreneurs, and managers. Some are also present on the lower levels and they run brothels, recruit a few girls for a trafficking network or be bookkeepers of an organization. Some may agree to these terms because they previously worked as prostitutes and see this as a legitimate form of work and are in need of employment (Asian Development Bank, 20; *The Day My God Died*).

The hierarchy within a human trafficking organization is fairly simple, and can be adjusted to fit both corporate and smaller organizations. From the bottom

up there is a recruiter that personally interacts with the victim and sometimes her family. The recruiter is usually someone from the victims community. Recruiters seek this method because women are more likely to trust someone that is a part of their own race. However, because human trafficking is an international industry. The nationalities and ethnicities of those in charge of the victims, usually changes beyond this stage. The recruitment frequently happens through a personal encounter. In South East Asia most of the victims knew her trafficking recruiter before she was trafficked. Unfortunately some women are followed for years and sold into slavery by friends, boyfriends, and family members (*Trafficked, Something Between Her Hands*).

The second role within the hierarchy are the people that are responsible for the transportation of the women. Women are frequently in the role of transporters because when the victims travel with older women it gives the appearance of a familial unit, to suspicious eyes. Once the victims have arrived at their destination they are taken into the ownership of the brothel owners (*Trafficked*).

A simple model must be applied when discussing human trafficking transnationally. In each country the operation of human trafficking is different because of the cultural and political contexts. Therefore, the roles of the recruiter, transporter, and owner are roles that are present in all human trafficking operations. The largest difference, however, are the connections that the operators have to the authorities, and how many women fall under their ownership (*Bought and Sold*).

The fourth aspect of human trafficking as described by Lee is migration.

The migration of the female victims, is the link that takes these cases out of the realm of domestic prostitution and sends them into the world of international crime. We studying human trafficking the issue of migration involves multiple fields “sociologists, criminologists and political scientists all see patterns of forced migratory movements in various regions” (Lee, 7).

Women are moved across the borders usually through vans and sometimes airplanes. The traffickers usually do not take the most direct route to the destination, instead they take the routes that will have the least amount of police guarding it. The traffickers interact with border control rarely, but if a confrontation must occur than the victims are either issued false, one way passports, or the transporters pay off the border controller with bribes (*Trafficked*).

It is during this stage the women are robbed of their identity. The women are transported to places where they cannot speak the language, thus silencing their voices and cries for help. Additionally, their phony passports are taken away without these documents the victims have no legal status. Without documentation of their travel the victims cannot solicit the help of their home country, because they have no proof of citizenship and they cannot seek help from the receiving country because they are there illegally (*Women on the Frontline: Nepal*).

The migration stage of human trafficking also breaks up family structure. Despite the woman’s role in her family, when she is taken away from her family she can no longer serve that purpose. Many of the women profiled in the films

were mothers. In the case of an unnamed woman from Nepal her husband disowned his wife once after she had been away from home for two weeks. He abandoned their two young children and left them with her mother. Upon returning to their small home in Nepal, she was greeted with the social stigmatism of leaving her husband to become a prostitute. Migration away from their native counties creates the largest sociological disturbances.

Finally, the violation of human rights is the last aspect of human trafficking that Lee highlights in her definition. The components of prostitution, slavery, organized crime, and illegal migration all go against The Universal Declaration of Human Rights that were developed in 1948 by the United Nations (Bales, 72). Through the viewing of *Trafficked, The Day my God Died, and Something between Her Hands*, it becomes very clear that the business and operation of human trafficking is constantly violating the declaration and destroying the lives of its female victims.

To begin the first article of the declaration states the following, "All human beings are born free and equal in dignity and rights." This first principle in some way captures all the others that follow. Human trafficking capitalizes on the fact that in South East Asian countries inequality towards women is a norm. The women that are the victims in the films are women that have not had the opportunity to take advantage of secondary or higher education, while being thrown into an employment setting that does not have opportunities for women. The third article in the declaration states, "Everyone has the right to life, liberty, and security of person" while the fifth states that torture is inhumane. When

women are being raped, beaten, and drugged without any regard to their lives, liberty and security clearly both articles are being violated. Article four states that it is inhumane for people to engage in slavery of any form, and as established human trafficking is slavery (“The Universal Declaration of Human Rights”).

When victims of human trafficking are stripped of their identities their legal rights are stripped from them. Articles six through eleven outline the legal rights that all human beings are entitled too (“The Universal Declaration of Human Rights”). Yet, when women are seen as property and not people these rights are not validated. Article fifteen states that “all have the right to a nationality, again, when stripped of their identities the victims of human trafficking are denied this right as well, taking them away from their families and who they are (“The Universal Declaration of Human Rights”). Most of the time these women’s stories are not heard in front a judges, only if they are lucky are they heard in front of video cameras. Instead of justice, women are condemned to a social prison and viewed as ruined women by those in society, making it impossible for them to heal the scars of the brothels.

The reason that so many of these women are wounded because of their drive and desire to work and be employed, as article twenty-three states as a right of humanity (“The Universal Declaration of Human Rights”). This is yet another right that is violated through human trafficking, a violation that leaves so many lives shattered. While under the servitude of the brothels the women are denied yet another right as outline in article twenty-four, the right to rest and leisure, while also being denied the right to “ an adequate standard of health and

living” as dictated in article twenty-five. In some way or another each of the articles of the declaration are violated by the practices of human trafficking, making it not only an organizational crime, but also a crime against humanity.

It may seem that an industry built on so much corruption is one that will quickly be wiped out by humanitarian organizations. However, like so many international humanitarian organization, theory is often too weak to combat the revenue generated by an industry like human trafficking. When looking at human trafficking it is important to realize that there is a real demand for it (*Bought and Sold*). Unfortunately, there is a demand for the products of human trafficking, women. Women in this equation are seen as the commodity. According to the laws of supply and demand, where there is more of a product the lower the price of the good (*Bought and Sold*). In order for the market of human trafficking to be welcoming to men in South East Asia the prices need to be low, which mean more women need to be provided as goods, resulting in steadily growing number of 2.2 million victims of human trafficking (“Women on the Frontline”). The industry of human trafficking produces \$7 billion internally, annually (“Women on the Frontline:Nepal”).

Seven billion dollars is a colossal sum of money in any economy, but even larger in a global climate like the one of the past five years. Third world countries, like those present in South East Asia are the ones that are hit with the most by financial difficulties felt by the world, because there are no consumers for their products, and no thriving economies to assist their failing ones (*Born into Brothels*). The money making abilities of human trafficking therefore attracts

people from all walk so life and financial backgrounds to make money in this thriving market, including the victims themselves (Batstone, 94).

In addition to local interest in the sex industry South East Asia also has another layer to their sex industry that attracts tourists. According to Ben Svasti, the program coordinator of Anti-Trafficking, Operation Northern Thailand, the most visible form of sex trafficking to foreigners is sex tourism which is seen in Go-Go bars and massage parlors. These attractions mainly serve tourists who participate in sex industry on this level, while the minority of the sex industry is taking place in places that tourists would never venture (*Trading Women*).

In the film *Trading Women* the tourist perspective of the sex industry is explored. Women in South East Asia are seen by many westerners as “the object of western fantasy” (*Trading Women*). Today’s women have to combat decades worth of propaganda, through popular films that portray Asian women as objects of sex and entertainment. However, in doing so women walk away from work on the top level of the South Asian sex trade market.

Women that work on the sex tourism level of the sex industry are given more human conditions than the large majority of the sex industry in South East Asia. Unlike, their more impoverished counterparts the women that work in sex tourism are able to keep fifty percent of what they make per customer. The price for sexual intercourse is the same, at 100 baht (or \$2.20) (*Trading Women*). Still, the money that they do “make” is only enough to live on day to day. Similarly, these women are also enslaved in the cycle of poverty, but are distracted by the constant promise of international guests to notice.

Another difference between the sex tourism workers and the majority of the victims in the sex industry is that they are not labeled as prostitutes. Women in sex tourism are labeled as “masseuses”. Instead of the women lining up in a small room among ten to fifteen other women, they typically selected from a glass room where all the women are wearing numbers, and selected based off of their numbers (*Trading Women*).

However, there is a regional divide among women that are a part of sex tourism and the greater population. Women that are in sex tourism come from the North. Women from the North tend to be fairer skinned and are more popular with Western clientele than women from the region (*Trading Women*). Still, a similar system is put in place to recruit women into the industry, with the addition of a more sympathetic approach. Women that are in the business are the main recruiters. When they are able, the women send money back home to their families and encourage other female members of their families to come and work in the industry. Women are lured with the promise of free apartments and the equal division of their wages, giving fifty percent to the owner of the parlor. Unknowingly, these women sign up for a life where saving money is only possible if they starve themselves. Leaving them as enslaved victims of human trafficking (Aronowitz, 85).

Dr. Saisuree Chutikul of the Thai National Committee in Combatting Trafficking in Children and Women, became most outraged when she discovered that children were also participating in this form of the sex industry in Thailand (*Trading Women*). She saw that children were also seated in the glass rooms

wearing numbers. To any bystander the children appear like caged animals, which is how they are treated in the sex industry.

Despite the horrors that are associated with the trafficking of women there is also another society that has grown out of this industry, and it is one that is effecting children. Because of the practices of the sex trade in South East Asia, children are bound to the industry. In the film *Born into Brothels* the children are given voices. The children featured in the film are sons and daughters of prostitutes. Since their parents engage in illegal activities as a source of income and shelter, society shuns them. This social isolation is detrimental to their education. Private schools will not accept them because of their parents work while there are no means to public schools in the crowded streets of Calcutta. Within the brothels the children are exposed to sex and disease, which robs them of their innocence. They are treated as the final punching bag for the victims of the sex industry, are cursed at, and given no future.

The children have no outlet and are forced to become another link on the chain of the sex industry in the region. The first of the children to be profiled was a seven year old girl named Kochi. Every morning she arose at 4 a.m. in order to assist her grandmother make preparations for the female workers in the brothels. Over the course of the day she is required to wash dishes, in conditions where there is no running water, do the laundry of the women, cook, and run errands. If the women need something as late as 11 p.m. Kochi must run the errand. This atmosphere makes it impossible for Kochi to learn, and many of the women tell her that it is only a matter of years before she is a prostitute too.

Another child featured in the film was Acujiti. His family operates a liquor store for customers to drink in before they engage in sexual activities with the women. His job is to serve the customers with their order, sometimes as early as 8 am. When someone does not pay for their alcohol he is one that must take to the streets and run after them. He must also watch his father die a slow death because of his addiction to hash, as he remembers the great man that his father used to be. Unfortunately, this work and these responsibilities are keeping him from reaching his full potential as an artist. He is unlikely to have greater opportunities because of the way that his family heavily relies on him to make money.

The largest problem for these children is that they have no opportunity to gain an education. In *Born Into Brothels*, the children's photography teacher was on a mission to make sure that the children were educated. Her goal was to enroll the students into boarding schools so that they could gain an education while getting them out of the brothels. The important link to the story was that the children were taught photography to expose the world of the sex industry, while getting an outlet to their pain. Their pictures that they shot were put on auction and the proceeds went to their education.

Cambodia seems to be the intersection of the human trafficking industry that combines the most horrifying components of human trafficking. In Cambodia women are sold into slavery by family members and at terrifyingly young ages. *Sex Trafficking in Cambodia* profiled Chantha who was forced into prostitution at the age of thirteen. Her mother died at an early age and to escape her violent

home because of her step mother she took to the streets. Needing money she quickly accepted the offer a woman gave her to do domestic work, the domestic work quickly became prostitution. She was forced to work in this small brothel for two years until she persuaded the woman to let her go, but once she was free her father and step mother disowned her after learning what she had become. Because she was forced onto the streets the only revenue she could make was from selling her body. She eventually earned enough money for a bus ticket, but quickly ended up in another city as a prostitute again.

The film also chronicles the experiences of Thida who was sold into slavery by her husband and the story of Chariya who was sold into prostitution at age seven with her four year old sister, by their stepmother. Due to the disparity of these stories organizations like the World Hope Organization are implementing plans to help women out of this cycle.

According to the World Hope Organization there are four obstacles that must be overcome in order for human trafficking to end in this region. The first obstacle is for illiteracy to be combated. In Cambodia eighty percent of women are illiterate (*Sex Trafficking in Cambodia*). Majority of the women in Cambodia do not make it past the third grade, while the others barely make it past grade five. Only five percent of women finish school in Cambodia. It is difficult for girls to gain an education when school are so far away from their homes, making them inaccessible to children, especially in the rainy season. The World Hope Organization is offsetting some of this difficulty by building schools. They are teaching young women to read and write giving them the tool of literacy women

will have a skill that makes them less susceptible to the luring nature of human traffickers.

The second issue that the organization is trying to overcome is the what happens to women after they are rescued from the brothels. In the South East Asian Region society has created the sex industry, but does not accept its aftershocks into society. As a way to offset this trend the World Hope Organization attempts to provide counseling to the victims. As the victims learn to read and write they are also encouraged to use art as therapy to express their experience, with other victims (*Sex Trafficking in Cambodia*).

The third obstacle is the fact that women, often do not have a skill set. Although the sex industry, does take up ten percent of the employment opportunity for women, organizations are teaching women other skills like garmency and food processing (*Sex Trafficking in Cambodia*). The aim with outreach is that women will receive life skills, that will also help to increase their self esteem. As a partner of this initiative, the families of victims need a steady source of income, so that they are not dependent on sending their daughters, sisters, and spouses into the sex trade. Families can now seek the help of the World Hope Organization so that they can make a sustainable income (*Sex Trafficking in Cambodia*). The most effective way to do this is to give families a goat so that they can sell the milk and milk products of the goat. Goats are ideal for this purpose because only need a small plot of land and are not prone to disease.

Through the above films it has become ever so clear that human trafficking

is a problem that effects all countries and all reaches of life. The lives that have been effected and touched by human trafficking will never be the same. To read words on a page concerning human trafficking is not half as effective as seeing the faces and eyes of the victims. Through film victims were able to lift their voices so that others would finally hear them. Still, people are ignoring the problem hoping that it will go away on its own, this can never be the case, and the above obstacles must be overcome in order for justice to be served so that all can have their undeniable human rights.

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