



**Discussion Guide:
Protect Our Children**

For Youth Groups

Prepared by Hawaii Youth Services Network
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Acknowledgments

Hawaii Youth Services Network (HYSN) has developed this sexual exploitation education kit with the help of staff and volunteers from government, non-profit, and faith-based organizations concerned about commercial sexual exploitation of our youth.

To find out what people know and believe about commercial sexual exploitation (also known as CES), HYSN conducted eight focus groups with street youth, intermediate and high school students, parents, gays and lesbians, social work students, former sex industry workers, and service providers. Mahalo to those who hosted and participated in these discussions

Waikiki Health Center
Sisters Offering Support
Church of the Living God
Gay and Lesbian Community Center
Hale Kipa
Castle High School
Ilima Intermediate School
Moanalua High School
University of Hawaii Social Work students
Hawaii Youth Services Network members

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This guide and all of the materials in the kit have been developed by the HYSN. The HYSN, incorporated in 1980, is a coalition of more than 45 organizations serving youth statewide. Members include emergency shelters and foster homes, therapeutic group homes and transitional living services, street outreach, substance abuse prevention and treatment, education and vocational training, domestic violence prevention and counseling, recreational activities, family therapy and counseling, referrals, HIV and other health-related services, mental health counseling, and gay, lesbian and transgender youth services.

The video, *Protect Our Children*, has been produced in two versions. The longer one runs about twenty minutes in length, while the abbreviated version is nine minutes. The shorter version is faster moving and may be more appropriate to maintain interest among young audiences. Depending upon the length of the presentation, the facilitator may prefer one version over the other.

Produced and taped on Oahu, the video includes interviews with local youth, former sex industry workers, family members, law enforcement personnel, and service providers. Its purpose is mainly *prevention—stopping kids from entering into commercial sexual exploitation*.

The subject of commercial sexual exploitation of children and youth is a complex and sensitive one. There are many forms of commercial sexual exploitation--prostitution, exotic dancing, pornography, erotic/nude massage, phone sex, Internet exploitation, and trafficking for sexual purposes. It is impossible to address every type of commercial sexual exploitation, in depth, given the limited time and budget for this project.

Protect Our Children focuses primarily on one form of commercial sexual exploitation, prostitution, and features several female survivors of CSE and a former pimp (or promoter of prostitution). Please be aware that people involved in CSE include males and females, and persons of all ages, cultures, ethnic groups, and sexual orientations. We have included fact sheets on related topics (such as HIV/AIDS) and a list of additional resources that may be helpful to you in discussing commercial sexual exploitation with others.

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Purpose

This guide is to be used by a group facilitator along with the video *Protect Our Children*. The purpose of this guide is to help create thoughtful discussions about commercial sexual exploitation (CSE) with youth who are in grades nine through twelve. The following definition of CSE will be used:

- *Commercial sexual exploitation is the exchange of sexual services for something of value and includes prostitution, exotic dancing, pornography, erotic/nude massage, phone sex, Internet exploitation, and trafficking for sexual purposes.*

Although there are many forms of CSE, the focus of this video and guide will be on female adolescent prostitution, managed by pimps. Also known as panderers, pimps solicit for prostitutes or brothels. With your guidance, we hope to:

- increase awareness about child sexual exploitation with teenagers and young adults
- teach teens how to identify the warning signs of CSE
- give teens ideas on how to avoid entering the sex industry
- give teenagers ideas on how to help their friends get out of CSE
- help groups discuss how they can address CSE in their communities.

Formats Available

A copy of this manual has been included on diskette, in Microsoft Word 2000. You can also download printed materials from our website at www.hysn.org. This CSE Education Kit also includes Guides for youth and service provider audiences. Please give Hawaii Youth Services Network credit for any materials you duplicate or distribute.

To facilitate use of these materials by persons with disabilities, we have included large print copies of the Resource Guide and the Reference Guide of print and internet resources. The video is closed captioned for persons with hearing disabilities. You are hereby given permission to make copies of these materials on diskette for persons who are blind. Braille copies of print materials will be made available upon request.

Preparing for the Discussion

Time Allotted:

The video takes about 20 minutes to view. Depending upon the length that your group meets, you will want to pace the discussion, allowing at least 45 minutes. We estimate that a full discussion will take at least 45 minutes, but the amount of time will vary from group to group.

Materials Needed:

You will need a VCR, pens, handouts from your kit (enough copies for all group members), and either a black board or flip chart.

Materials Available as Handouts:

In your Kit, you will find various materials that you may want to use as handouts during the discussion:

- Reference Guide (bibliography)
- Resource Guide (lists organizations that can help)
- Warning Signs of CSE
- Who's At Risk of CSE
- Fast Cash (about recruitment)

Basic Facilitation Skills

This section highlights how to be an effective facilitator. It is important to read it before you lead the discussion.

Do's and Don'ts

Do:	Don't:
<ul style="list-style-type: none">• Manage time• Facilitate information exchange among participants• Help ensure equal participation• Help group members see commonalities• Help group members deal with differences• Deal with conflicts/situations that interfere with group functioning	<ul style="list-style-type: none">• Analyze personal problems• Interpret if you can paraphrase• Focus on your own personal issues• Give advice, beyond referrals or providing information• Push a group member to disclose anything he or she is uncomfortable with• Allow a group member to be abused or neglected– verbally or physically

Qualities of an Effective Facilitator

Be . . .

- non-judgmental
- a skilled communicator
- charismatic/charming
- sense of humor
- organized and punctual
- knowledgeable
- a good listener
- observant
- perceptive
- empathetic
- flexible
- fair and objective
- clear headed and focused
- open and honest
- trustworthy
- patient

Ground Rules

- (1) Confidentiality: Never talk about what goes on in the group in a way that might reveal the identity of a group member.
 - (A) To develop trust and openness, we need to respect what people say about their personal lives. Personal information stays in the room
 - (B) It is alright to share educational information and your own reactions with others.
 - (C) If you ever happen to see someone from the group in public, be discrete.
- (2) Participate and disclose at your own pace.
 - (A) People are encouraged to speak freely and openly.
 - (B) At the same time, respect your own and others' right to participate through listening. People are not obliged to talk.
 - (C) If an exercise or question makes you feel uncomfortable, simply tell the facilitator.
- (3) When speaking, try doing so from your own personal perspective.
 - (A) Try using, "I feel . . ." or "My experience has been . . ."

- (B) This keeps you from generalizing your experiences to others
- (4) Speak one at a time
 - (A) Allow each person to complete their thoughts.
 - (B) Avoid side conversations.
- (5) No judgments.
 - (A) When we're talking about feelings, there isn't a right or wrong answer.
 - (B) Don't condemn anyone for the ideas, beliefs and especially feelings he or she may hold. We are not here to make everyone think or act in one particular way.
- (6) No physical violence or verbal abuse between group members.
 - (A) People may feel anger and other negative emotions. That is understandable. People are bound to disagree. However, it is important to respect each other's differences and our differing points of view.
 - (B) Look to the facilitators to mediate disagreements and to encourage constructive resolutions.

Conflict Resolution

Differences of opinion will come up between group members and that should be allowed. Arguments, however, can disrupt group interaction or threaten the feeling of safety. To resolve conflicts:

(1) Reiterate the ground rules. Speak from the first person. Not here to judge. No right or wrong feelings. Respect differences of opinion

(2) If the conflict persists, insist that each person be allowed to speak uninterrupted.

Allow time for each person to be heard fairly. Explain that understanding is not the same as agreeing.

(3) If the conflict persists, call “time out” – set the issue aside for now and move on. If you have time later, you can come back to it.

“I feel like this is getting out of hand right now. I think it would be better to set this issue aside for now and move on. If we have time we can come back to it later.”

Suggestions for Preparing Your Audience

Ground Rules:

Prostitution and other forms of commercial sexual exploitation can be embarrassing to talk about in a group. It is very important that you establish ground rules first. It is important that everyone in the group *agrees* to the ground rules. These ground rules will help participants to feel safe. Make sure the ground rules are posted where everyone can see them. You may have to go back to the ground rules during your discussion to remind participants about using “I statements” or not being judgmental.

Being Non-Judgmental:

The purpose of this group is not to demonize the evils of prostitution. The purpose is to increase awareness about the topic, to give youth enough information so that they will not be tempted to get involved in commercial sexual exploitation, and to encourage children to openly communicate with their parents about the subject. Remember, we are talking about *commercialized* sex, not just sexuality. Your job is to start this process using the video and facts about commercial sexual exploitation.

Audience Participation:

It is important to give audience members a chance to share their feelings about CSE. If your audience is large, you may want to break them into small groups of three or four, with a discussion facilitator and recorder assigned to each group (so they can report back to the entire class at the end of the discussion period). If time permits, each group can report briefly to the larger group about the important issues they discussed.

If you are concerned that everyone get a chance to share, you may want to ask them to arrange their chairs in a circle. Then call on them in turn to respond to your questions. If you find that a few people have not participated, you can say something like, “I’d like to hear from some of the people who haven’t said much yet.”

To keep your audience engaged, you may want to include opportunities for your audience to create skits or improvisational role playing. You may want to create a true/false “test” to distribute to the audience before and after they see the video. Or, after the video is over, have each member of the audience write an anonymous question that they will put in the “question bag” for discussion with the entire group.

Video Discussion Questions

General:

- What most *impacted you* about this video? What did you *see or hear* that stood out the most for you?
- How did it make you *feel*?
- What is your *overall impression* of the documentary?
- Has it *changed your view of prostitution* or other forms of commercial sexual exploitation? If so, in what ways?

Relating to the law and societal views:

- Are young people who engage in CSE *criminals, victims*, or both?
- *What words are used to describe people who engage in CSE?*
Such as slut, hooker
- Does *calling someone a “victim” or “sexually exploited” versus a “hooker” or “prostitute” make any difference to you?*
In the video Kelly Hill stated that every time someone made a judgment statement about her, it was like she was “hit with a baseball bat.”
- *What is the difference between “being a prostitute” and “engaging in prostitution?”*
Guide the discussion to note that what you do is not who you are. That is, each of us is unique as a person. Our actions do not define our being.
- *Should prostitution, strip clubs and other forms of CSE be a crime or not?*
Guide the discussion to note that “decriminalization” means repealing criminal sanctions whereas “legalization” means to organize and regulate CSE.
- Some people believe that *arresting a minor for CSE* is necessary because it stops her or him from that behavior (at least temporarily) and it allows professionals to help with counseling or other services. Some people think that if young people know that they could be arrested or have committed illegal activity, they may not seek help. What do you think?
- If anyone should be arrested, who should that be?
 - People under age 18 who engage in prostitution? stripping? pornography?
 - Pimps?
 - People who hire prostitutes?
 - People who recruit others into CSE?

- A crime is punishable under the law. What, if any, are appropriate *punishments* for engaging in CSE?

Such as jail, juvenile detention, residential treatment, counseling.

The Facts:

- *What kind of youth get involved in CSE?*

In the video Frank Chong says these kids are usually running away from abusive homes, where the street may actually be safer than staying at home. Ken Miller said that often gay/lesbian/bisexual/transgendered/questioning/intersex (referred to as GLBTQI) kids are thrown out of their homes. Other people say any young person from most any background may get involved in CSE. All answers are correct. However, children who are already in need of trusting adult relationships, or who have low self-esteem, or who are neglected or abused are more likely to turn to commercial sexual exploitation, substance abuse, and gang membership.

- *Why would a child from a “good” family get involved in CSE?*

Brain storm ideas including the reasons mentioned above. Recognize that even “good” families still have their problems.

- *Why would a teenager be interested in CSE?*

Some might answer: money, attention, glamour, rebellion, supporting a drug or alcohol habit, peer pressure/others doing it, or curiosity.

The child’s reason may also be that an adult, even though it may be a pimp, “accepts” them, “loves” them, and will “take care/protect” them. Children need loving parents whom they can trust. In the absence of these adults, they may turn to others, even pimps.

- *If someone approached you at a mall, on the Internet (chat-line), or in the park, what would you do?*

Remind students that this person may be personable and attractive, offering nothing more than friendship at first.

On a personal level:

- Do you think that any students at your school are involved in some kind of commercial sexual exploitation? Why or why not?
- Has *anyone you know been involved in CSE*? If yes, how did you feel when you found out? What did you do?

Young people may be reluctant to disclose information about friends or acquaintances who are or have been involved in CSE. Inform audience members that, during the group discussion, they should not provide the names of people they know who are involved in CSE to protect their privacy. If they wish, they can meet with you privately at another time to talk about a friend's or their own personal concerns.

- Has anyone you know *ever tried to recruit you or one of your friends*? What happened? How did it make you feel?

As speakers in the video stated, kids do not necessarily recognize that they are being recruited. In fact, they are being actively recruited, “not just falling through the cracks.” One speaker said that you “can’t tell he was a pimp. . . he was like my uncle.” Another speaker talked about “the way it is done on the street . . . you wouldn’t know you are being manipulated.” The pimp in the video said “you play with their mind . . . show them love . . . make them earn it.” Another speaker talked about how it starts off with a hostess job, then a stripper, and then it snowballs from there. Sometimes, a pimp tells his prostitutes to encourage their friends. In fact, in the video one of the speakers who had formerly been involved in CSE was recruited this way, “My best friend gave a pimp my number.”

- *Have you ever talked about any kind of sex work* with your parents or relatives? If yes, what was said? How did you respond? If no, would you feel comfortable talking with your relatives about CSE? What would happen if you brought up the subject?
- *Do you feel comfortable talking to your family* about problems or other things that are important to you? If you and your family don’t talk much about important things, what might you do to change that? Is there someone else that you could go to when you need to talk about something important?

The answer may be to attempt to make things better with these people. However, it may also be to reach out for new relationships and constructive activities—sports, music, dance, hobbies, and interests.

- How do you think you would *feel about sex, love, and intimacy* if you were involved in commercial sexual exploitation?

One of the speakers in the video said, “I couldn’t have a regular relationship when I got out.” The mother said, “It was like a light went out inside her.” Others talked about “objectification,” meaning that the person engaged in CSE becomes an object for sale rather than a person.

- Do you think it is safe to become involved in CSE?

Ask them to explain why or why not. If they don’t mention all the reasons, you might add: venereal disease, HIV/AIDS, getting beaten up or killed, raped, scared. As one speaker who had been involved in CSE stated in the video, it is like “playing Russian Roulette with your life.” You may want to refer your audience to the list in your kit that explains the causes of CSE.

- Once you get involved in prostitution, *do you think you could get out easily* if you wanted to?

If they think they can stop, you might ask other students if they believe it is easy to stop. If their answers do not give sufficient reasons, you might discuss tactics used by pimps such as threats of physical harm, actual physical harm, isolation (no more cellular phone/pager/rides), and drug dependence.

Relating to prevention:

- How could you *prevent a friend or relative from becoming involved* in CSE?
- In what ways should *schools teach students* about CSE?

Brainstorm ideas like role playing, articles in school newspapers, guest speakers.

- One speaker in the video said, “most kids just get sucked in.” What do you think they meant by this?
- What price, if any, does one pay for entering the sex industry?

Notable quotes from the video were:

“It’s not worth it. You’ll come out empty handed.”

“It’s like playing Russian Roulette with your life.”

“I learned the meaning of ‘nothing in life is free.’”

“I was still a virgin (when I entered the industry). I thought it would be glamorous . . . a party. In fact, I worked all night, slept all day, had no breaks.”

Relating to help :

- What would you do if you found out that your *friend or family member was involved* in CSE?

Some participants may be concerned about the ethics of telling someone else what they have learned. You may wish to discuss the conditions in which it is right or wrong to share a confidence. As folks mentioned in the video - tell them you love them everyday – spend more time with them – support them if they are LBGTQI, - unconditional love and acceptance.

- How might you *help a friend* who has already started to prostitute or participate in other forms of CSE?

At this point you may want to refer to some of the organizations listed in the Resource Guide within the CSE Education Kit..)

- One speaker in the video stated, “It can happen to anyone . . . maybe on a day when they feel bad.” Do you think this is true? What can be done to prevent this?
- Is there someone you can *trust to help you* if you needed to talk about something like sexual abuse, drug use or sex work? Who would that be?

This is an important question, since we all need to be cared for by others whom we trust completely. Unfortunately, pimps are keenly aware of the most effective recruiting tactics, and may pose as that caring, trustworthy person. The pimp in the video talked about “play(ing) with their minds . . . show them love . . . make them earn it. . . You’ll be protected.”

Concluding Remarks:

- When there is five minutes left, briefly highlight some of the important points made by the group. Thank the participants for coming and sharing. Remind them of the ground rule about confidentiality. Let them know that help is available.

Background on Child Prostitution

In the United States we are proud of our rights to many forms of freedom. The world looks up to us as leaders of civil rights and promise for all, regardless of our backgrounds. Yet, beneath this veil of ideals lie anguished communities, struggling with the causes and results of economic hardship, domestic violence, abuse, prejudice, discrimination, and extreme exploitation of those who are most vulnerable.

Among the most serious of these problems is child prostitution. Much like slaves, young prostitutes survive under the domination of their masters--pimps and panderers. A typical pimp has six prostitutes under him, whom he refers to as his family, and who call him "Daddy." Each girl brings in on average \$500 per night for her pimp.¹ In turn, her pimp keeps them "safe," or gives them a token of the money they make. Like many victims of sexual assault, prostitutes feel trapped, humiliated, and dependent upon their abusers. Like victims of domestic violence and foreign refugees, many of these teenagers are fleeing with nothing but the clothes they are wearing and the change, if any, in their pockets. Other than their pimps, they may have no place to turn.

Adding to their heavy burden is a sense of isolation from their families and communities, brought on by the stigma attached to "hookers," "whores," "bitches," "sluts," and "hoes."² Despite her/his obvious victimization, society frowns upon her as a "woman of the night," who leads a life of "sin." Likewise, the law usually views her/him as a wrongdoer or sexual deviant, or carrier of disease who should be punished. At the same time, this person is a victim, a witness, and an offender. Often, pimps do not even allow their "girls" to contact families and friends. Many are moved around the country in "the Circuit" in an effort to prevent them from establishing relationships with friends or social service providers.³ Many see themselves as different from "squares" and cannot see themselves operating within conventional standards of school, work, and heterosexual marriage.

In reality, most prostitutes were victims of incest or sexual abuse as children. Many are high school dropouts and come from low-income homes.⁴ They are easily manipulated to believe that their pimps are all powerful and that they control the police, customers, and other key people. Their pimps encourage dependency and their distrust of "squares." While the vast majority are female, some are male.

A teenager's entry into sex work is often a response to serious problems--incest, sexual abuse, low self-esteem, sheer survival, dependence on drugs or alcohol, perceived lack of choices,

¹Italiano, Laura, "TeenGirls Give Pimps Easy Payday: 'Daddies Profit From Lax Laws, Hookers' Devotion," *New York Post*, 23 February 1998.

²"Developing Individual Growth and New Independence Through Yourself," Dignity House.

³Estes R. & Weiner N. *The Commercial Sexual Exploitation of Children In the U.S., Canada and Mexico*. Washington: US Department of Justice, National Institute of Justice, 2001.

⁴"Danger For Prostitutes Increasing, Most Starting Younger," *Beacon Journal*, 21 September 1997.

family discord and abuse, living near a sex-industry district, a craving for expensive merchandise and the “good life,” and a desire to impress others or to gain acceptance.

None of these risk factors come as a surprise, except perhaps the emphasis on consumerism, which is now an increasing reason for teens to go into sex work.⁵ Kids want to be seen in trendy clothes, glamorous cosmetics, expensive shoes, and fancy cars--images that tantalize and bombard them on TV, the radio, in magazines, and over the Internet. Today children now spend less time in school than they do watching TV, where they see 20,000 commercials a year and hear 15,000 sexual references a year.⁶

Studies indicate that most kids on the streets fled violence at home. These runaways often resort to prostitution, petty theft, and drug dealing to survive. We also know that hundreds, possibly thousands of girls and women are victims of transnational sex tourism trafficking. Compared to the dire poverty they experience in their homelands, their opportunities are greater in the United States, even as a prostitute.

In Hawaii, the needs of girls who are most at risk of destructive behavior--particularly running away from home and using illegal drugs--are not adequately met.⁷ On August 23, 2000, the Honolulu Star-Bulletin featured a story, *Girls for Sale*, that poignantly stated that “teenage girls are bought and sold nightly in Honolulu.” The article goes on to say that Hawaii’s geographic restriction law, which is intended to clean up the streets of Waikiki, may actually be pushing prostitution further underground, leaving many teenage prostitutes at the mercy of their pimps. According to Professor Meda Chesney-Lind, “Since we’ve cracked down on adult prostitution, one of the unintended consequences has been the stepped-up recruitment of local girls.”

On the island of O`ahu, no hard numbers relating to adolescent prostitution are available. In part this is because, even when kids are apprehended by police on the streets, many have out-of-state, falsified identification cards, that cannot be easily verified. There are lots of anecdotal accounts--pimps recruiting kids in shopping malls, schools and dating services, offering “finders’ fees” of \$400 to \$500 for referrals, and recruiting prostitutes by participating in teen chat lines over the Internet.

Due to an economy based almost entirely on tourism and the military, Hawaii has a disproportionately high number of sex workers compared to other states. According to one article, as many as 5,000 women and children are prostituting in Honolulu each day, including an unknown number of illegal aliens.⁸ Other young prostitutes, many of whom are addicts, are found strolling down Honolulu’s Chinatown, a haven for drug pushers.

⁵As cited in various studies and as mentioned by individual POCSE members.

⁶Newsweek. May 19, 1997.

⁷Chesney-Lind, Meda, J. Koo, D. Kato, K. Fujiwara Clark, *Girls at Risk: An Overview of Gender-Specific Programming Issues and Initiatives*, The Center for Youth Research, Social Science Research Institute, University of Hawaii at Manoa, April 1998.

⁸Johnson, Michelle, *The Honolulu Weekly*, July 19-25, 2000, page 9.

It is impossible to state how many people are victims of commercial sexual exploitation, since hard data is unavailable. However, according to various agencies and individuals who work closely with this population, an estimated 10,000 minors work in Oahu's sex trade, many on the streets of Waikiki, the densely-occupied tourist district where Hawaii's sex industry thrives.⁹

One important statistic is available: 92% of women prostitutes said they want to leave prostitution but couldn't because they lack shelter, jobs, health care, counseling and treatment for addictions.

⁹ These statistics are mentioned in Christine Donnelly's Honolulu Star-Bulletin article, *Girls for Sale*, August 23, 2000, A-1.