

# PERSON, NOT A PROFIT: THE INTERSECTION BETWEEN COMMERCIALIZED SEXUAL EXPERIENCES AND THE LOSS OF PERSONHOOD

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## DEDICATION

*I would like to thank the faculty and staff of the Honors College at Grand Canyon University, for creating space for students like me to conduct and publish meaningful research. Your mentorship and encouragement expanded my confidence that I am capable of doing challenging but impactful things. I am eternally grateful for my family and dearest friends, who have sacrificed so much for me in my academic endeavors.*

*Most importantly, this work is dedicated to the millions of survivors of sexual exploitation. Your stories of courage, grace, and resilience carry me forward every day.*

## ABSTRACT

*Commercialized sex work is a multi-billion-dollar industry, consumable by platforms in person and online. Regardless of the easy accessibility, the impacts of this industry have been debated for decades on whether the industry supports its workers or creates profits from exploitation and non-consensual activities. This literature review will analyze the intersection between commercialized sex work and the loss of personhood. This research will also explore the perpetuation of this industry from an economic and neurological point of view and explore the impacts on the performer and consumer. Referring to previous research on mental health, global sexual violence, the presence of aggression, and stereotypes, this article will re-establish a criterion for personhood as constructed by Kantian ethics. This review aims to compare an established criterion of personhood and the effects of commercialized sex work on performers and consumers to observe the inconsistencies between this industry and honoring inherent human value and dignity.*

“Jane Doe” had turned 22 years old only three weeks prior, as she boarded the plane to San Diego, California, for a modeling job she discovered online. Without realizing it, she had boarded the plane to become a survivor of sexual exploitation; a victim of the online pornographic company called *GirlsDoPorn*. As a highly accessible pornographic production company, *GirlsDoPorn* has annual revenues of \$17 million, with high rates of traffic to the

website every day. Jane had no intention of being involved in the industry, as her recruiters incentivized her through money, fame, and a prestigious network. Upon arriving in San Diego, her phone was taken away, and she was barred from reading the contract she was subdued into signing. She was coerced into performing sexual actions with substances such as alcohol and hard drugs. She became a survivor after being raped and filmed by multiple

men for over a six-hour shoot (Fight the New Drug, 2022). Jane Doe's story is not the only one.

As a social injustice, exploiting people involves grooming, forcing, or coercing victims to perform something for the perpetrator's profit. While it is assumed that experiences of exploitation are performed only through kidnapping and threat of violence, the crime is also rooted in manipulation, economic instability, gender and racial discrimination, and coercion. International governments and organizations have moved to implement initiatives to combat exploitation, yet this issue continues at the global level. The normalization of commercialized sexual encounters has perpetuated this injustice, neglecting the reality of dehumanization that the victims experience, valuing the benefit of self-gratification and profit.

The commercialization of sexual experiences is promoted through pornography and prostitution. Prostitution is the act of engaging or offering a sexual experience in return for a fee or something of value (Tyler, 2015). Pornography is the industry of portraying sexual activity to stimulate arousal for economic gain, rather than promoting intimacy (Tyler, 2015). Societal values and legal systems have treated prostitution and pornography as mutually exclusive, but the fundamental likeness between the two cannot be ignored.

This literature review will analyze the inherent similarities between prostitution and pornography. Additionally, it will illustrate the intersection between commercialized sexual experiences and the loss of personhood, infringed consent, gender, and racial discrimination, and global sexual violence.

## DEFINITION

As the loss of personhood in the adult industry is expressed in different contexts, important terminology must be defined to understand this literature review. A commercialized sex act is an event in which sexual activity is provided to a buyer or consumer in exchange for something of value (Tyler, 2015). This industry comprises activities and institutions, including brothels, prostitution, sexual performances, and the production of pornographic content (Zhou et al., 2021). For this literature review, this definition is necessary for understanding how society's normalization of these industries undermines human dignity and the value of personhood.

## RE-ESTABLISHING A CRITERION OF SEXUAL EXPERIENCES & PERSONHOOD

What remains objective in Western thought is that value and dignity are inherent in every person. Protecting human rights reinforces this truth, which is understood to be founded upon the concept of equality. Philosopher Immanuel Kant transformed the idea of human dignity, arguing that it is a *categorical imperative* in morality. Dubbed the humanity formulation, he argued that people should never be treated as a means to an end (Soble, 2009). Kant's argument for human dignity revolutionized ethics and political thought, arguing that laws and governments are established to respect the value of their people in the modern age.

At a global level, recognizing intrinsic human worth as imperative took hold when the Universal Declaration of Human Rights was ratified in 1948, following the end of the second world war (Vaughan, 2019). In its most universal form, dignity is not dependent on intelligence, social status, or accessibility to resources. Dignity exists because of a person's humanity and is not quantified by any external measurement or by what that individual has accomplished (Soble, 2009).

In constitutional philosophy, laws are established to protect citizens' rights and well-being and ensure that people maximize the opportunity of exercising their autonomy (Rao, 2013). In the natural law tradition, objective morality is utilized as a guide in deciphering how one (or laws) should act in a way compatible with human fulfillment. Furthermore, natural law theory contends that there is a universal obligation to respect the intrinsic rights of people because of their existence and that positive law must reflect human dignity (George, 2016).

The nature of the adult industry is not consistent with honoring human dignity. As the intrinsic value of personhood recognizes that worth that is not quantified by social status, appearance, physical capabilities, or intelligence, commercialized sexual experiences reduce all individuals involved as a *means to an end* (Soble, 2009). The sex work industry depends entirely on the objectification of people by valuing sole individualism and self-gratification, with no regard to this treatment of people, which Kantian philosophy warned against. The industry exists out of reducing people into profit to maximize financial returns for what sexual perfor-

mances people can best perform, regardless of the medium (Zhou et al., 2021).

As a criterion, the purpose of sexual experiences in the physical sense is for procreation and the creation of families. In an emotional sense, it is for pleasure, bonding, and the deepening of relationships between consenting individuals (George, 2016). It honors human dignity through mutual acceptance and recognizes the value of the person physically (George, 2016). This research will utilize this standard of sexual intimacy and intrinsic human worth as an objective value and analyze how the adult industry undermines fundamental dignity.

### SCOPE

This literature review will analyze previous research that examines the impacts of the adult industry on the degradation of personhood. Exploring the effects on the worker and consumer, this review will explore the perpetuation of the industry through normalization, addiction, and feeling “trapped” within the industry. As dehumanization is experienced in complex ways, this research will examine the detriments that may be expressed through the effects of commercialized sex work.

Research has found that within the United States, 94% of men and 87% of women between 18 and 60 years old have consumed pornography at least once, making itself available on nearly every internet platform (Zhou et al., 2021). At a global level, pornography is a \$97 billion media industry, which is more annual income than the NFL, NBA, and MLB combined (Zhou et al., 2021). Unfortunately, the demand for access to its content continues to increase (Keilty, 2018).

### ORGANIZATION OF BODY

This literature review will examine previous research which details the impacts of the commercialized sex industry in different contexts. Honoring the criterion of personhood, this article will examine the inherent similarities between prostitution and pornography as mediums of transactional sexual experiences. In addition, this research will explore the presence of aggression and infringed consent in the adult industry. It will also observe the detrimental impacts of transactional sexual experiences on mental health, interpersonal relationships, concepts of global sexual violence, gender and racial bias, and intimate partner violence.

### INHERENT SIMILARITIES BETWEEN PROSTITUTION AND PORNOGRAPHY

Across legal systems, pornography and prostitution are treated as mutually exclusive (Soble, 2009). At a fundamental level, no difference in purpose exists between the two mediums. Every work in the sex industry is composed of three factors – a provider, a person being commercialized, and a consumer (Tyler, 2015). Regardless of the medium, whether in person or online, the adult industry is dependent upon the objectification of human beings (Tyler, 2015). A collective of university professors from institutions including the University of Arkansas, New York University, the University of Massachusetts, and the University of Denver, researched the presence of aggression in pornographic films, and their findings are alarming. Of 304 films analyzed, 88 percent contained physical aggression, while 48 percent contained verbal aggression (Bridges et al., 2010). As the media and society influence human behavior, the commercialized sex industry romanticizes abuse, violence, and even rape (MacKinnon, 2005). Those willing or unwilling participants of pornography and prostitution report experiencing objectification, more unwanted sexual advances, harassment, body surveillance, aggression, and decreased satisfaction in interpersonal relationships (Szymanski et al., 2010). Maintaining the representation that pornography and prostitution remain two separate entities perpetuates further consequences that result in human rights violations and the loss of personhood (Tyler, 2015). As both mediums profit from a sexual act that a person can perform, both mediums should be legally treated as the same. According to Noldon (2003) on the fundamental similarity between pornography and prostitution,

[In pornography] The directors tell the actors with whom to engage and what positions to assume. They make the actors perform the same-sex scene repeatedly until the camera and lighting are correct...The prostitute customer, like the filmmaker of an adult movie, pays for the right to control what type of sexual activity occurs (p. 324).

In both mediums, the setting, the actions, and the direction are intentionally decided for the greatest profit. Clients pay a prostitute to perform a certain type of action or actions, and producers of

pornographic content decide the actions and direction the film will take – without the input of the actor or actress; this strengthens the argument that both industries are fundamentally the same (Tyler, 2015). With the argument that this industry is established as a business of objectification, producers and performers will direct themselves toward the most “desired” or profitable actions, even if they are aggressive or infringe on the consent of the actor (MacKinnon, 2005).

### **INFRINGED CONSENT IN THE ADULT INDUSTRY**

Since pornography and prostitution are fundamentally the same, the consequences that these mediums present cannot be dismissed. Neglecting a dignified standard of personhood, the dehumanization that persists within the industry establishes a purely economic interpretation of sexual relationships (George, 2016). Every work in the adult industry is composed of three factors – a provider, a person being commercialized, and a consumer. Regardless of the medium, these products’ success depends on the commodification of human beings. The violence that is present in aggressive pornography furthers the damaging effects of prostitution. The presence of adult content online drives the demand for paying money for sex, whether through in-person prostitution or online mediums. Research conducted by professor of criminal justice, Leana Bouffard (2010) has found that the actions displayed in pornography leave viewers feeling entitled to sexual experiences because of its easy accessibility online, despite many depictions of aggression and infringed consent. Pornography fetishizes certain actions in sexual experiences, creating a standard of specific sexual actions and behaviors (Tyler, 2015). Individuals who visually engage in these specific sexual actions in pornography often feel entitled to reenact them and may be more likely to turn to coercion or force in sexual experiences, in their intimate relationships, or with a paid sex worker (Bouffard, 2010). Additionally, the loss of personhood is an unavoidable consequence in a market that depends on the objectification of people, as their “profit” is based on sexual capabilities and the body rather than inherent value, worthiness, and dignity (Tyler, 2015).

### **THE IMPACTS OF COMMERCIALIZED SEXUAL EXPERIENCES ON MENTAL HEALTH**

Workers in the sex industry report a disproportionate number of mental health struggles compared to their non-sex working peers. Previous literature has examined health and social inequities that those in the sex industry experienced. Still, the awareness of the mental health crisis that plagues itself in sex work is often ignored (Puri, et al., 2017). A qualitative research study conducted in Canada interviewed 692 sex workers between January 2010 and February 2013 (Puri, et al., 2017). The study found that 50 percent of the respondents were diagnosed with a mental health issue, with the most common diagnosis being depression and anxiety (Puri, et al., 2017). Additional respondents reported experiencing mental health issues due to stigma, fear of the human immunodeficiency virus (HIV), suicidal ideation, and post-traumatic stress disorder. Another study conducted in China found factors including manager and client violence, history of trauma, sexual coercion, age, and self-stigma directly affect poorer mental health situations (Gu, et al., 2014). Studies have shown that with the presence of coercion, violence, and trauma in these commercialized spaces, workers involved in the industry have an increased likelihood of experiencing a mental health crisis (Tyler, 2015). The lack of autonomy within the industry has led performers to situations of depression, anxiety, PTSD, substance abuse, and suicide (Puri, et al., 2017). While there is a stigma that surrounds seeking help for mental health, those who perform commercialized sex work find it even harder to seek help because of the stigma that surrounds being involved in the industry (Puri, et al., 2017).

While empirical evidence demonstrates that performers and workers experience struggle with mental illness, research has also found that consumers are susceptible as well (Love et al., 2015). People are created for connections, interactions, and real-life experiences with one another – pornography and prostitution value the exact opposite. Commercialized sex work replaces consensual intimacy with a performer and consumer, creating a separation in intimate settings. With the stigma that surrounds the industry, consumers (and performers) find themselves isolated, which continues the cycle of returning to the industry. From a biological perspective, pornography physically changes the brain’s chemical makeup. Consuming sexual content online triggers a dopamine release,



producing a pleasurable high that the brain perceives as authentic, which is how it becomes addictive. Over time, consumers become desensitized to the content they view, requiring more aggressive or *exciting* content to *get the same hit*, which traps people in the cycle of addiction (Love et al., 2015). As aggression and humiliation are promoted in pornography, consumers accept the actions displayed as a normal part of sex, even if it neglects the value and consent of the people involved. A meta-analysis of 22 research studies across seven countries has found that consuming pornography has a direct relationship with normalizing sexual aggression (Wright et al., 2015). The more violent the content, the more likely the consumer is to normalize and act out in violence in settings of prostitution and intimate sexual experiences (Wright et al., 2015).

While the commercialized sex industry markets itself as self-soothing, studies have found bi-directional associations between the industry and loneliness – as individuals experience loneliness, they turn to the sex industry, and those who are involved in the sex industry are more likely to experience loneliness (Love, et al., 2015). While those who advocate for the adult industry contend that it can be utilized as an outlet for adverse feelings, research has found that the industry has fundamental negative effects (Tyler, 2015). Another research study conducted by professors from Columbia University, University of California Los Angeles, and Yale University found that compulsive pornography use has a direct cause of decreased mental health, low self-esteem, and poor ability to bond in interpersonal relationships (Kor et al., 2014).

### THE CONTRIBUTION OF THE SEX INDUSTRY TO GLOBAL SEXUAL VIOLENCE

While some pornography is consensual, no standard operating procedure exists to determine on online platforms which content is and is not consensual (Hughes, 2010). Many cases of pornographic content can be a film of rape or nonconsensual activities (Hughes, 2010). While many proponents of sex work view the industry as an autonomous work opportunity, the presence of nonconsensual productions of pornography and prostitution disregards the injustice that survivors have endured by the industry itself (MacKinnon, 2005). Driving the demand for prostitution, por-

nography targets vulnerable people to be recruited to fit the demand (MacKinnon, 2005). Like the pimps who control human trafficking operations, the success of managers of pornography and prostitution depends on exploiting people to perform sexual acts for profits.

The Michigan Journal of International Law explains that “Pornography (as online prostitution) exists because the majority of performers are not there by their own choice, but because of a lack of choices.” (MacKinnon, 2005). Many survivors of sexual violence report that the acts of aggression they were subjected to are taught through these easily accessible mediums. Research conducted in San Francisco has found that people who are prostituted are forced to do certain actions because they are displayed in pornography (Silbert & Pines, 1984). Workers who entered the industry by personal choice and later regretted it have explained their experiences of being raped by clients who would express statements such as, “I have seen it in all the movies...you know you love it,” referring to acts of violence that are normalized in pornography (Silbert & Pines, 1984). The sex industry manifests objectification through power and control, in which prostituted individuals are viewed and treated as commodities rather than people.

In these spaces of commercialization, Professor of Law at Yale University, Melissa Farley (2007), researched 854 women who were survivors of prostitution from nine different countries. After interviewing each one, Farley found that 50 percent were exploited for violent and non-consensual forced pornography. Many of the victims also shared with Farley (2007) that they were forced to watch aggressive pornography to dehumanize them, reinforcing the idea that hostile actions are a normal part of sex. The distorted power control that abusers perform on their victims forces survivors to often comply and return to the industry because they believe that no other option exists for them. Explaining the trauma that sexual exploitation does to survivors, Farley (2007) contends that,

Over time, the commodification and objectification of [the survivor’s] body by producers and managers are internalized. Portions of their body are numbered and compartmentalized. Eventually, they also view their body as a commodity, rather

than as integral to themselves. Trauma and torture survivors commonly experience this profound disconnectedness.

In sexual exploitation, the intermittent positive-negative treatment establishes a corrupt power imbalance that leaves survivors submissive and attached. Authors Smith and Coloma (2011) state that, “[The producer] may tell one of his girls he loves her and in the next minute slap her across the face. This creates a powerful combination of love, appreciation, and fear that makes the victim obedient” (Smith & Coloma, 2011, p. 54). This process of coercion often preys on the most vulnerable, as victims often suffer from poverty, are children, or experience trauma from previous and unrelated abuse. While commercialized sexual experience presents itself as a work of empowerment and opportunity for the worker, the industry is dependent on the exploitation and commodification of its workers, where revenue is valued by the worker’s physical capabilities and characteristics.

Commercialized sex work and economics intersect in exploitation because the demand for specific sexual activities is normalized and marketed in these spaces. Studies have found that in the production of pornography, performers are often forced to do certain actions under threats of lawsuits for not fulfilling contract obligations, not being paid, or being forced with drugs and alcohol (Hughes, 2010). If the performer does not consent to participate in certain actions and is coerced into performing them, it is considered rape (Hughes, 2010).

### IMPACTS ON GENDER IN THE ADULT INDUSTRY

While this social injustice must be treated as a problem that affects people from all backgrounds, the industry fundamentally creates a false standard for women. The adult industry is dependent on arousal, promoting the belief that women are only a means of profit because of their bodies’ attractiveness and physical capabilities (Syzmanski, 2010). As the industry romanticizes violence, it displays that abuse toward women should be normalized and accepted (Louis, 2018). Perpetuating the normalization of force, the industry also teaches men how to view and treat women in sexual scenarios. MacKinnon (2005) further explains that pornography and prostitution “eroticize hierarchy and sexualize inequality.” Dehumanizing men as

well, the aggression that is displayed in pornography can impact the interpersonal relationships that men experience. A study conducted by 4,564 adolescents across Europe has found that adolescent males who display sexually coercive tendencies in their relationships are a result of a distinct correlation with regularly viewing online pornography (Stanley et al., 2018). Research shared by the College of William & Mary; School of Law has found that 50 percent of divorces studied in a survey were a result of regular consumption of pornography (Louis, 2018). This industry of objectification impacts romantic relationships and everyday relationships by normalizing abuse and the lack of respect.

### RACIAL PREJUDICE IN THE ADULT INDUSTRY

The adult industry embodies dehumanization because it normalizes racism and exoticism. Often utilizing racist narratives, pornographic content depicts people of color as less than human or as a sexual fetish. A team of professors from Indiana University researched more than 1700 pornographic scenes featuring heterosexual partners and found that people who identify as Black were more likely to be perceived as violent and aggressive, or reduced to a sexual category rather than human (Zhou et al., 2021). For people of Asian descent, this industry profits off depicting them as submissive or without any autonomy (Zhou et al., 2021). The narratives presented by online pornography and sites of prostitution depict people of color to a specific stereotype, reinforcing racist conceptions of historically suppressed communities and striving for financial gain because of their ethnicity. Former biracial adult film actress, Vanessa Belmond, explains the racism that the pornographic industry employs, not only from her experience but from the experience of her partner as well. She explains,

My boyfriend grew to hate doing porn because he was constantly told to act more like a thug stereotype. He got passed up many times because he was not dark enough, and because he was uncomfortable being rough with women and calling them racist names. He wasn’t good at playing the “scary black man” person, so directors went for guys that could (Zhou et al., 2021).

Compared to Caucasian people, people of color experience discrimination simply because their racial identities are reduced to a sexual experience, category, and fetish. Smith and Luykx (2017) contend that in BDSM pornography, producers often pair black individuals and white individuals together, and reference historical racial trauma to present the scenes as more “exciting,” creating power dynamics that marginalize people of color because of racist tropes. Not only does the adult industry depend on the objectification of people, but the industry also earns profits by reinforcing racist and dangerous stereotypes about historically oppressed people groups.

### ARGUMENTS IN SUPPORT OF COMMERCIALIZED SEXUAL EXPERIENCES

Advocates of pornography consider the medium to be freedom of expression and speech. However, the right to produce pornographic content online is disembodied from the lack of dignity and autonomy in that the industry generates profits (Federman, 2021). As the first amendment to the U.S. Constitution protects speech, religion, press, assembly, and petition, people who advocate for industry contend that it is constitutionally protected. The Constitution does not protect two forms of sexual material – obscenity and child pornography (Federman, 2021). Established in *Miller v. California* (1973), the Supreme Court has determined that obscene content falls under three factors: a) whether the average person (applying contemporary community standards) would consider the whole content to appeal to prurient interest, b) the content describes patently offensive sexual conduct, c) the content is without literary, artistic, political, and scientific value. When this case was decided, pornography was produced in magazines and distributed by mail or in brick-and-mortar shops. In the status quo, adult content is easily accessible through the internet and social media platforms. While the mediums and distribution have changed, the perspective of Miller remains the same – that determining “obscenity” is difficult in each production of pornography (Adams, 2012). Presently, , advocacy against sexual assault and violence is appreciated and celebrated. From this point of view, abuse and non-consensual content should be considered obscene. As the side of Miller (1973) argued

that pornographic content should be constitutionally protected because obscenity is hard to determine in various forms of pornography, it is even more difficult to consider what is truly consensual since most online pornography platforms have no methods of determining mutual consent (and most content is considered aggressive). In 2020, the pornographic company and medium, Pornhub, deleted over 10 million videos because of unverified illicit and exploitative content. This decision came after payment processors Mastercard and Visa ended relations with the company in response to allegations that the site is infested with millions of videos that contain abuse, rape, and child pornography (Manskar, 2020). Because the internet is deeply interconnected, no initiatives have been legislated to verify that each activity displayed in commercialized sexual content is consensual. Unfortunately, the normalization of the industry has perpetuated abuse and exploitation and remains constitutionally protected. In a society that values autonomy and movements against sexual assault, it must also acknowledge the lack of agency that workers in the adult industry experience to be consistent with the philosophical framework behind the first amendment.

Proponents of commercialized sex work often argue that there is no clear indication of violence in pornography or prostitution (Duncan, 2022). However, multiple studies confirm how violence is significantly correlated with commercialized sex work. Shepp et al. (2020) found that 84 percent of surveyed prostitutes had been victims of assault, and 72 percent of participants shared being victims of rape while working. Another study analyzing research over a period of 37 years found that women involved in sex work are 18 times more likely to be a victim of homicide (Chan & Beauregard, 2019). The idea that there is no association between commercialized sex work and violence must be reevaluated after observing the evidence, as the industry depends on objectification and a disregard for consent and dignity. As culture values the end of violence against vulnerable and marginalized people groups, it must also end its normalization of commercialized sexual experiences. The presence of violence and lack of autonomy plagues this industry and will only continue if the demand for access still exists.



## CONCLUSION

The presence of sex work has normalized the exploitation and abuse of people, all for the intent of creating the most profit. Impacting consumers and workers, those exposed to the industry experience its detrimental effects on mental health, acceptance of violence, and loss of dignity in consensual sexual experiences and interpersonal relationships. As explained by Immanuel Kant, honoring personhood means valuing a person's inherent worth & dignity and not viewing them only as "a means to an end." The industry exercises the opposite of this, viewing people's worth only as their maximum financial outcome. Degrading mental health, romanticizing violence, perpetuating global sexual violence, and reinforcing dangerous gender and racial tropes, this business of objectification has a blatant disregard for honoring personhood. People are not meant to be products.

While previous literature examines the impacts of commercialized sex work in specific contexts, this research analyzes how its disregard for mental health, its romanticization of violence, the perpetuation of global sexual violence, and reinforcement of dangerous gender and racial tropes contribute to the undermining of personhood. Future research could examine the impacts on intergenerational involvement within the industry or why workers often return to the industry after leaving, regardless of the violence or exploitation they were previously involved with.

Jane Doe's story is not the only one. Millions of victims, represented from all backgrounds, have shared their hurt from the industry. People are created for community with one another, while the industry fosters feelings of shame and stigma. Dr. Brené Brown from the University of Houston shares that, "We are psychologically, emotionally, [and] cognitively...hardwired for connection, love, and belonging. Connection, along with love and belonging...is what gives purpose and meaning to our lives." (Brown, 2012). Healthy and meaningful conversation to encourage those in the industry that there is a way out is the solution to the stigma that environments of commercialized sex generate revenue from. It is far more empowering to personhood that value is not founded in physiological functions or traits. Value is inherent in every human being, regardless of background, religion,

and socioeconomic status. People are not supposed to be treated to an end.

Moving forward, advocacy against the industry can be as simple as having open conversations without judgment. Ending stigma and providing platforms for survivors to share their experiences can create brave spaces of accountability and solutions for moving forward. Finding counselors and professional help to combat addiction and aid in recovery is an important step forward in addressing the mental health crisis embodied by these experiences. Advocacy can also be practiced by donating to organizations that aid people who have experienced exploitation, including Streetlight USA and Amnesty International, which provide relief to those impacted by severe cases of sexual trauma. Most importantly, to acknowledge this industry's impacts on dignity, especially on a personal level. The most effective advocacy a person can do against this industry is to be intentional. Before any website is "clicked," before any video is viewed, before any encounter can be made, remember this industry's impacts, acknowledge that people are not created to be profits, and end this cycle of injustice, beginning with a grand scale change in mentality.



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