

# Women as commodity essay



WOMEN AS COMMODITY Women As Commodity Since ancient times, There people who are being sold just like a mere things sold in a market to be slaves, pimp, and it's quiet alarming that even naive child is a victim of this kind of discursive life. Women have been also analyzed to be part of those bundles of things paraded, bidden for, sold, and traded off despite the fact that women are making huge contributions for the development of their countries in different aspects today, still women are being tricked as commodity.

In Shakespeare's *Much Ado About Nothing*, not only focused on the love story of Claudio and Hero; the volatile relationship of Beatrice and Benedik but it also goes much deeper in exploring the tensions between the sexes in a society where female chastity is equated with virtue, and that virtues serve as the measurement of a woman's worth. In women in the story interprets Shakespeare's viewpoint about women state before. " That women were treated as commodities on the early modern marriage exchange has, of course, been well established.

Numerous social historians of the early modern period have documented the value attached to daughters as a means by which to advance family name and social position. Although marriage formations differed widely according to social ranking, as B. J. Sokol and Mary Sokol note in *Shakespeare, Law, and Marriage*, " the convention among the gentry and aristocracy was for marriages to be arranged by families with a view to securing advantages or alliances, conforming to a patriarchal model. "

Numerous early modern conduct manuals and sermons, in fact, warn that a woman's worth was linked to her chastity, a worth which could be lost or diminished due to real or, in the case of Shakespeare's *Hero*, perceived sexual indiscretion. Commercial Surrogacy and the redefinition of Motherhood The childbearing days are no longer a required element in the reproductive period for some. Commercial surrogacy has opened the doors for many who can't bear children of their own. Surrogate motherhood has increased notoriety as means for obtaining children.

A commercial surrogate mother is paid to produce a child for someone else and then has to give up all parental rights and love for the child, she then, has to allow others to raise the child as if their own. This behavior has raised many concerns about the suitable scope of the market in commercial surrogacy. Some totally object to commercial surrogacy because the children and women's reproductive ability are treated as a commodity like children as buyer durables and women as baby factories. Since the 1970s, there has been rapid and wide ranging development in the field of new reproductive technologies (NRT).

With donor insemination (DI) and in vitro fertilization (IVF), previously infertile couples have been given new hope and the chance to have children. A more recent addition to these new methods of reproduction has been the combination of DI and IVF with surrogate mother arrangements. This technique has subtly changed the realm of reproduction, for with the addition of a third party (the surrogate) to the reproductive environment, the nature of motherhood, fatherhood, and the allocation of parental rights and duties has come into question.

Before the advent of NRTs, there were essentially two forms of motherhood recognized in Western society, the biological and the social mother. Except for adoption, fostering, or step parenting, the biological mother was assumed to also be the social mother. This is not surprising, as motherhood has never been ambiguous; one might not know who one's father was, but one's mother's identity was rarely in question.

However, before women were granted legal personhood (1929 in Canada), a child's legal guardian or parent was the father (based on property rights arguments); historically, illegitimate children were not considered to have a legal parent, either mother or father. Surrogate Mothers Assisted reproduction has contributed to the fragmentation of motherhood.

Historically, the social and biological aspects of motherhood resided in one person. Maternity is now divisible into genetic, gestational, and social otherhood, and these roles can be spread among a number of women. This division is most apparent in the case of surrogate mothers, where at least three (and possibly as many as five) women can attempt to claim parental rights over a child. " If Mrs. A is infertile and Mrs. B agrees to provide ova to be fertilized in vitro with semen from Mr. A, and embryos are transferred to Mrs. C, who agrees to carry the baby to term and hand it over to Mrs. A and her husband after birth, the situation becomes extremely complex and the basic tenets of family law uncertain. This situation creates the potential for enormous conflict over who should be considered the ' mother' and has the concomitant parental rights and responsibilities for the child. For example, in the Baby M case, there was a conflict between two conceptions of ' motherhood', the legal (commissioning mother) and the biological (surrogate

mother). Surrogacy breaks down and devolves the role of mother, separating the social and nurturing part of motherhood from the genetic contribution and the birthing process. Commercialization and Exploitation

While surrogacy in general raises a host of social and ethical problems, I believe that commercial surrogacy in particular can crystallize the difficulties that many people have with surrogacy, and help us get to the core of how surrogacy affects our understanding of motherhood. Commercialization, and its use of market rhetoric, treats surrogacy as a service arrangement between a number of individuals, leading to the creation of a product and the transfer of rights to that product. In the law in the U. S. , this is represented in the form of contracts signed by the commissioning couple and the surrogate mother.

In exchange for between \$10, 000 and \$15, 000, the surrogate mother (and usually her partner) agree to abstain from intercourse for a number of months, submit to regular and extensive medical exams, and agree to transfer parental rights to the couple once the child is born. Women As Commodity Moral Issues A Korean movie, Surrogate Mothers, told of a young poor girl chosen by the members of the nobility to be the bank for the sperm of the noble son who could not impregnate his barren wife. Her mother was also a surrogate mother before.

After delivering the baby, she developed that material attachment to the child. However, she was not allowed to experience cuddling that baby as she had to be banished right away from the palace to keep the deal a secret from the public. She was paid with each and an acre of land for her service.

She commits suicide for she can't accept her situation. In India, many women are being burned by their mothers-in-law and husbands for not being able to pay the dowry completely. The dowry is the amount of money paid to the groom's parents for allowing him to marry the girl.

The costs of marrying off daughters have become so expensive in India today reaching as high as 500, 000 rupees. Thus amniocentesis or sex determination of the child in the womb is being sought by couples to know if it is female or male. Many female fetuses have been killed because of this method as couples whom prefer sons. One Indian said: " It is better to spend 500 rupees (for amniocentesis) now than to spend 500, 000 rupees later for a daughter's marriage dowry. " Japanese women feminists have decried their countrymen who leave their wives walking ten feet behind him, thereby also treating them like commodities.

Here in the Philippines, we have a history of various types of commodizing women too. Some landlords require their tenants to make their daughters or wives work in their mansions to render domestic services, maybe sometimes sexual services too, in cases when the tenant fathers are sunk in debt to them and cannot pay back. Wilhelmina Orozco learned on a research how some prostitutes in Olongapo suffer double exploitation when they cannot refuse their manager's demanding sexual favors for them, lest they lose their chances of working in his nightclub.

Even some orphanages engage in commodizing women. Their administrators trick the parents of rich pregnant women, ashamed of the stigma attached to unwed mothers, or those poor women into donating their babies to them

which they then sell off to rich donors abroad. The term donation instead of payment for the baby becomes a smokescreen to cover up the commerce.

Conclusion The concept of surrogate motherhood is becoming very accepted way of infertile couples to have a child of their own. Although it is an act of love, it also involves financial aid.

Surrogate mothers are obviously paid for bearing a child inside their wombs. A couple who wants to hire a service of a surrogate mother must also consider the kind of personality of the surrogate mother. We all know that the genes have larger effect on the baby's personality someday. Women are now expected to function merely as reproductive vehicles, birth mothers with no identity apart from being a suitcase to carry the child, how far can they be pushed into invisibility? How far can we ignore their moral status? It is not the intention of this report to suggest that surrogacy is wrong or unethical.

There are serious problems involved, and these are partly moral, legal and partly ethical. Any attempt to legalize surrogacy, commercial or otherwise, must take into account the above implications. A failure to consider the ethical implications of surrogate motherhood, commercial or otherwise, are to show a lack of concern for another being (a surrogate mother). HUMAN TRAFFICKING Human Trafficking Human trafficking is one of the fastest growing criminal activities in the world, a phenomenon that has been said to be driven by the same forces that drive the globalization of markets.

The breadth of the problem is immense and the statistics that outline the prevalence of trafficking in the world today give significant cause for

concern. The scope of this global problem is exponentially increasing, and this has been recognized to be in part due to the worldwide increase in poverty that has been caused by the global financial crisis. Slowly and painfully a picture is emerging of a global crime that shames us all. Billions of dollars are being made at the expense of millions of victims of human trafficking. Boys and girls who should be at school are coerced into becoming soldiers, doing hard labor or sold for sex.

Women and girls are being trafficked for exploitation: forced into domestic labor, prostitution or marriage. Men, trapped by debt, slave away in mines, plantations, or sweatshops. How can such a trade in human beings occur in the 21st century? Because it is a low risk reward crime. In many countries, the necessary laws are not in place, or they are not properly enforced —too often traffickers are let off with a slap on the wrist, and victims are treated as criminals. Unscrupulous traffickers exploit the poverty, hope and innocence of the vulnerable.

Victims become dehumanized and enslaved—forced to produce cheap goods or provide services over and over again. They live in fear, many become victims of violence. Their blood, sweat and tears are on the hands of consumers in the developed world. What Is Human Trafficking? Human Trafficking is defined in the Trafficking Protocol as “ the recruitment, transport, transfer, harbouring or receipt of a person by such means as threat or use of force or other forms of coercion, of abduction, of fraud or deception for the purpose of exploitation. ” The definition on trafficking consists of three core elements: ) The action of trafficking which means the recruitment, transportation, transfer, harboring or receipt of persons 2)



The means of trafficking which includes threat of or use of force, deception, coercion, abuse of power or position of vulnerability 3) The purpose of trafficking which is always exploitation. In the words of the Trafficking Protocol, article 3 “ exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labor or services, slavery or practices similar to slavery, servitude or the removal of organs.

To ascertain whether a particular circumstance constitutes trafficking in persons, consider the definition of trafficking in the Trafficking in Persons Protocol and the constituent elements of the offense, as defined by relevant domestic legislation. How Is Human Trafficking Different From Migrant Smuggling? • Consent - migrant smuggling, while often undertaken in dangerous or degrading conditions, involves consent. Trafficking victims, on the other hand, have either never consented or if they initially consented, that consent has been rendered meaningless by the coercive, deceptive or abusive action of the traffickers. Exploitation - migrant smuggling ends with the migrants' arrival at their destination, whereas trafficking involves the ongoing exploitation of the victim. • Transnationality - smuggling is always transnational, whereas trafficking may not be. Trafficking can occur regardless of whether victims are taken to another state or moved within a state's borders. • Source of profits - in smuggling cases profits are derived from the transportation or facilitation of the illegal entry or stay of a person into another country, while in trafficking cases profits are derived from exploitation.

The distinctions between smuggling and trafficking are often very subtle and sometimes they overlap. Identifying whether a case is one of human trafficking or migrant smuggling and related crimes can be very difficult for a number of reasons: Some trafficked persons might start their journey by agreeing to be smuggled into a country illegally, but find themselves deceived, coerced or forced into an exploitative situation later in the process (by e. g. being forced to work for extraordinary low wages to pay for the transportation). Traffickers may present an 'opportunity' that sounds more like smuggling to potential victims.

They could be asked to pay a fee in common with other people who are smuggled. However, the intention of the trafficker from the outset is the exploitation of the victim. The 'fee' was part of the fraud and deception and a way to make a bit more money. Smuggling may be the planned intention at the outset but a 'too good to miss' opportunity to traffic people presents itself to the smugglers/traffickers at some point in the process. Criminals may both smuggle and traffic people, employing the same routes and methods of transporting them.

The relationship between these two crimes is often oversimplified and misunderstood; both are allowed to prosper and opportunities to combat both are missed. It is important to understand that the work of migrant smugglers often results in benefit for human traffickers. Smuggled migrants may be victimized by traffickers and have no guarantee that those who smuggle them are not in fact traffickers. In short, smuggled migrants are particularly vulnerable to being trafficked - combating trafficking in persons requires that migrant smuggling be addressed as a priority.

What Is The Role Of Transnational Organized Crime Groups In Human Trafficking? Trafficking is almost always a form of organized crime and should be dealt with using criminal powers to investigate and prosecute offenders for trafficking and any other criminal activities in which they engage. Trafficked persons should also be seen as victims of crime. Support and protection of victims is a humanitarian objective and an important means of ensuring that victims are willing and able to assist in criminal cases. As with other forms of organized crime, trafficking has globalized.

Groups formerly active in specific routes or regions have expanded the geographical scope of their activities to explore new markets. Some have merged or formed cooperative relationships, expanding their geographical reach and range of criminal activities. Trafficking victims have become another commodity in a larger realm of criminal commerce involving other commodities, such as narcotic drugs and firearms or weapons and money laundering that generates illicit revenues or seeks to reduce risks for traffickers.

The relatively low risks of trafficking and substantial potential profits have, in some cases, induced criminals to become involved as an alternative to other, riskier criminal pursuits. With the adoption of the Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children, supplementing the UN Convention against Transnational Organized Crime in November 2000, countries have begun to develop the necessary criminal offences and enforcement powers to investigate, prosecute and punish traffickers and to confiscate their profits, but expertise and resources will be needed to make the new measures fully effective.

Risks are further reduced by the extent to which victims are intimidated by traffickers, both in destination countries, where they fear deportation or prosecution for offences such as prostitution or illegal immigration, and in their countries of origin, where they are often vulnerable to retaliation or re-victimization if they cooperate with criminal justice authorities. The support and protection of victims is a critical element in the fight against trafficking to increase their willingness to cooperate with authorities and as a necessary means of rehabilitation. Is There A Legal Instrument To Tackle Human Trafficking?

The Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children, was adopted by the United Nations General Assembly in 2000 and entered into force on 25 December 2003. The Trafficking Protocol, which supplements the United Nations Convention against Transnational Organized Crime, is the only international legal instrument addressing human trafficking as a crime and falls under the jurisdiction of the United Nations Office on Drugs and Crime (UNODC). 1) The purposes of the Trafficking Protocol are: 2) To prevent and combat trafficking in persons 3) To protect and assist victims of trafficking, and ) To promote cooperation among States Parties in order to meet these objectives. The Trafficking Protocol advances international law by providing, for the first time, a working definition of trafficking in persons and requires ratifying States to criminalize such practices. What Are The Major Challenges Faced In The Battle Against Human Trafficking? A number of points can be made: • It is important that every effort is undertaken to establish the gravity of the

problem and tackle the issue from the source to destination. What numbers are available show the problem has not abated and is not likely to.

One of the challenges relates to the gathering of accurate information in order that a true picture of the phenomenon can be gauged. In this respect, some progress has been made but more needs to be done. • From UNODC's work across the criminal justice sector, we are fully aware that human trafficking is often only one activity of extensive and highly sophisticated international crime networks. • We need to ensure that, despite the many conflicting priorities faced by member states that the issue of countering human trafficking is clearly given a high priority and focus by the international community. We need to consider the type of action that can be taken to raise awareness of the problem and take steps to prevent trafficking at source (reference to UNODC public service announcements). • A major challenge is to ensure that action is taken to ratify and effectively implement the Convention Against Transnational Organized Crime and the Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children. • Improving international cooperation and coordination, particularly in relation to developing information exchange and operational cooperation between law enforcement agencies needs to be strengthened. There is a need to take a more holistic and partnership approach to tackling the problem. In this respect, UNODC fully recognizes the importance of mobilizing the support of NGOs, IGOs, governments and the community at large. Moral Issues 1. A human trafficking victim was rescued after of the tedious and mazy years of being slaved after his mother sold him for money.

He was interviewed by the UNODC Country officer of Columbia. " When you're a kid, it's easy to be deceived.

Each Sunday when I walked down from the town, where my mum had a business, they would urge me to go with them, telling me that I would have a really good time, that it was better to go with them than to keep on working. On my 12th birthday, they came back for me. My mum was away at work, so I took the chance and escaped with them ... Five months later I regretted being there, but there was no chance of leaving. Besides, they told my mum that I was dead, that they had already killed me ... just like happened to my cousin who went with the [military], and when she tried to escape, they caught her, sent her to the war council, and executed her.

I had been on the 40th front for two months when I got wounded. It was very hard. I was ... in the middle of a combat situation, and I had to assemble a bomb to throw at the army, but I grabbed it with the wrong hand. The soldiers were burning me [shooting too close] and I changed the bomb from one hand to another, and it exploded and blew my leg off ... In that moment I felt blood coming out of me, very fast, and I screamed when I saw it. I was legless. I screamed again, and then a guy ... grabbed me, but I fainted ... We surrendered on 20 July.

We were very afraid because they warned us that the only thing we couldn't do was to let ourselves get caught alive, or surrender to the military, because the first thing they would do to women was raping and torturing us, penetrate us with a wooden stick and then kill us ... Now my dream is that they help me to get back my leg, so I can walk again. After that I'd like to go

to high school and then to the nursery school ... I'd like that. " Ximena, trafficking victim 2. Luana and Marcela are trafficking victims rescued by Brazilian NGO from a discursive life, they experienced being trapped by criminals and forced to prostitutions..

Luana: " A friend of mine told me that a Spanish group was hiring Brazilian girls to work as dancers on the island of Lanzarote. My friend Marcela and I thought it was a good opportunity to earn money. We didn't want to continue working as maids. For a short while we only danced. But later they told us there had been too many expenses. And we would have to make some extra money. " Marcela: " We were trapped by criminals and forced into prostitution in order to pay debts for the trip. We had up to 15 clients per night. The use of condoms was the client's decision, not ours.

The criminals kept our passports and had an armed man in front of the ' disco' to make sure we never escaped. But a woman helped us. We went to the police and told everything. " Luana and Marcela, trafficking victims, interviewed by the Brazilian NGO Projeto Trama Maria Feranda is a victim of human trafficking in Colombia. " At that moment, my nightmare began. I was terrified when they showed me what I was expected to do—I felt I just couldn't do it. I've been through many things, but never something like that, so I told them that I wasn't going to and that I was going back home.

I was shocked when they told me that wasn't possible—they said they had invested a lot of money in me, and I had to work to pay them back, because I now belonged to the network. I thought about escaping, but I was afraid of being physically hurt or killed. I worked hard for six months, but they have

no mercy on you ... they're just demeaning. During this time, I was sold many times, and this happened every 10 days—sometimes I just didn't know where I was. You're like a commodity to them. " Maria Fernanda, Trafficking victim, interviewed by the

UNODC Country Office in Colombia Conclusions Trafficking admits women, children and men basic freedom. Trafficking robs communities of potential productive members of society, and exposes victims to violence, injury, disease and death. Trafficking is a detriment to public health, both economically and in the potential for widespread health issues. The work of cutting off demand for human trafficking is complex and requires a range of partners working together around a shared rejection of products and services obtained by force, fraud, or coercion.

While technology and social media is being leveraged in innovative ways to provide consumers with information and a way to connect with companies, for example, there remains a need to explore new methods of raising awareness about the nature and proximity of human trafficking. With greater understanding of the crime, and a clear tool or means to make a difference, consumers and businesses alike will be more likely to take steps to diminish the demand for forced labor. PROSTITUTIONS Prostitutions What is Prostitution? Prostitution is commonly defined as the custom of having sexual relations in exchange for economic gain.

Although the sex is traditionally traded for money, it can also be bartered for jewelry, clothing, vehicles, housing, food—anything that has market value. It is typically seen as an aberrant way to make a living and is illegal in many



countries. The word prostitution can also refer to any act that is considered demeaning or shameful. The term prostitute is customarily used to refer to a female person who engages in sex in exchange for money as a profession. Depending on the culture, the attitude toward the job, and the socio-economic region in which the business of prostitution is conducted, other terminology is often used.

These monikers often include streetwalker, sex worker, hooker, escort, sex trade worker and commercial sex worker. Male prostitutes are generally considered less prevalent in the occupation. They are typically referred to as escorts or gigolos if their clientele is female. If they specialize in providing their services to men, rent boy or hustler are terms frequently used to describe them? Similar to most occupations, a prostitute may have an employer or work as an independent contractor. Men who market and sell prostitution services are usually referred to as pimps.

Women with the same job description are commonly called madams. Both normally take a percentage of the prostitute's income as payment for their promotional services. Prostitutes who work independently have the advantage of keeping all of their earnings. The presumed advantage of having representatives such as pimps and madams involved in the process are safety. These agents are generally expected to screen prospective clients to ensure the safety and security of their staff. Pimps, however, are frequently portrayed to be less than forthcoming with the agreed upon pay for prostitutes who work for them.

In a significant number of cases, pimps have been known to physically and psychologically abuse their employees. Madams are less known for abuse, but are often accused of mishandling the funds of call girls in their employ. Depending upon the country and the culture, prostitution may be considered a legal or illegal profession. In areas where it is lawful, there are commonly rules imposed by governments to ensure local prostitutes practice safe sex in their business activities to prevent the spread of sexually transmitted diseases (STDs).

The workers are also generally required to have regular physical exams to ensure they are healthy and pose no threat to their customers' well-being. In regions where prostitution is deemed a crime, the punishment ranges from simple fines or short stints in jail to death. Some jurisdictions recognize the business transaction of prostitution as legal, but make it difficult to lawfully practice by imposing restrictions on how and where it can be conducted.

These controls commonly include the prohibition of pimping, running a brothel and publicly offering prostitution services. pic] [pic] " What does the Bible say about prostitution? Will God forgive a prostitute? " Prostitution is often referred to as the " oldest profession. " Indeed, it has always been a common way for women to make money, even in Bible times. The Bible tells us that prostitution is immoral. Proverbs 23: 27-28 says, " For a prostitute is a deep pit and a wayward wife is a narrow well. Like a bandit she lies in wait, and multiplies the unfaithful among men. " God forbids involvement with prostitutes because He knows such involvement is detrimental to both men and women. For the lips of an immoral woman drip honey, And her mouth is smoother than oil; But in the end she is bitter as wormwood, Sharp as a two-

edged sword. Her feet go down to death, Her steps lay hold of hell”

(Proverbs 5: 3-5 NKJV). Prostitution not only destroys marriages, families, and lives, but it destroys the spirit and soul in a way that leads to physical and spiritual death. God’s desire is that we stay pure and use our bodies as tools for His use and glory (Romans 6: 13). First Corinthians 6: 13 says, “ The body is not for sexual immorality but for the Lord, and the Lord for the body.

Although prostitution is sinful, prostitutes are not beyond God’s scope of forgiveness. The Bible records His use of a prostitute named Rahab to further the fulfillment of His plan. As a result of her obedience, she and her family were rewarded and blessed (Joshua 2: 1; 6: 17-25). In the New Testament, a woman who had been known for being a sexual sinner—before Jesus forgave and cleansed her from sin—found an opportunity to serve Jesus while He was visiting in the home of a Pharisee. The woman, recognizing Christ for who He is, brought a bottle of expensive perfume to Him.

In regret and repentance, the woman wept and poured perfume on His feet, wiping it with her hair. When the Pharisees criticized Jesus for accepting this act of love from the “ immoral” woman, He admonished them and accepted the woman’s worship. Because of her faith, Christ had forgiven all her sins, and she was received into His kingdom (Luke 7: 36-50). When speaking to those who refused to believe the truth about Himself, Jesus Christ said, “ I tell you the truth, the tax collectors and the prostitutes are entering the kingdom of God ahead of you.

For John came to you to show you the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes did. And even after you saw this, you did not repent and believe him” (Matthew 21: 31-32). Just

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like anyone else, prostitutes have the opportunity to receive salvation and eternal life from God, to be cleansed of all their unrighteousness and be given a brand new life! All they must do is turn away from their sinful lifestyle and turn to the living God, whose grace and mercy are boundless. Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! " (2 Corinthians 5: 17). Moral Issues There was a lot of hue and cry about the statement of US Ambassador Harry Thomas at a recent judicial conference on human trafficking that 40 percent of foreign male tourists visit the Philippine for commercial sex. At first the ambassador refused to change his statement when asked by Philippine officials to apologize for it, but on Oct. 7 he relented and said he should not have used the " 40 percent" statistic without the ability to back it up.

But his statement has once again focused attention on the problem of sex trafficking and the sex trade in the Philippines. The fact is that the problem exists although right now we may not have accurate, verifiable statistics.

Conclusion Prostitution is always going to be a pressing issue, and politicians will always have different opinions about it. Politicians are the ones who decide how their country stands in different questions, and that might cause misunderstandings. The laws and official opinions of a country do not always agree with the population's point of view.

An example of that is Germany. The facts and the survey do not agree, and the facts are based on politicians, while the survey is based on regular people from Germany. That gave me an answer to my question. The question was: Why do Germany and Sweden have such different views on prostitution? And the answer simply is: Germany is not more liberal than

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Sweden concerning prostitution. They are more liberal concerning strict laws, and that is because of their history that they do not want to experience again. That also affected the politicians and their way of handling their inhabitants.

What is right and what is wrong is something you have to decide with your own moral and opinion. How society should handle prostitution is one of the issues I've been highly inconsistent on, flip-flopping between having strong opinions either way, to more ambivalent positions in the middle. A super-short summary of my process (chronologically) over the last two decades: 1. It should be illegal because it is wrong to exploit people 2. It should be legal because the prohibition actually hurt the prostitutes 3.

It should be illegal to consume, but not provide, since that would give the prostitute more power and enable persecution of the exploiters 4. It should be legal because regulation is more effective in minimizing harm, and at least consumption may be ethically defensible 5. It should be illegal because even though regulation helps some, it also increases the black market and causes more suffering as a whole, and is an expression of a structural oppression of women and homosexual men in our society. SLAVERY OF WHITE PEOPLE SLAVERY OF WHITE PEOPLE

In the history of mankind, slavery has been very common. Slavery can trace its history back in the ancient times. In the ancient times, slaves were sold to the highest bidder and they were employed without any compensation. Punishments were so savage for those slaves who went against their master's demands. Over the centuries, slavery has been very prominent.

There was a time in history where Black Africans and Black Americans became domestic slaves at home. However, they were able to achieve their freedom against slavery. Nowadays, slavery is still commonly practiced in some countries.

It is not completely abolished but it is less identifiable. It exists in many cultures. So, what is slavery? What is Slavery? Slavery is a condition in which people are forced to work and treated like the lowest form of creature. There are different types of slavery. You have the chattel slavery. This is the most traditional type of slavery in which people are treated like property. Slaves are sold and bought like goods. However, in this modern age, this type of slavery is the least common. Another type of slavery is forced labor.

This type of slavery is very common in the past and even up to these days. An individual is left with no choice but to work against his will. This type of slavery used punishments and violence against any slaves. Slavery of white People David Brion Davis writing in the New York Review of Books, Oct. 11, 1990, p. 37 states: " As late as the fourteenth and fifteenth centuries, continuing shipments of white slaves, some of them Christians, flowed from the booming slave markets on the northern Black Sea coast into Italy, Spain, Egypt and the Mediterranean islands...

From Barbados to Virginia, colonists.. , showed few scruples about reducing their less fortunate countrymen to a status little different from that of chattel slaves... The prevalence and suffering of white slaves, serfs and indentured servants in the early modern period suggests that there was nothing inevitable about limiting plantation slavery to people of African origin. " L.

Ruchames in “ The Sources of Racial Thought in Colonial America,” states that “ the slave trade worked in both directions, with white merchandise as well as black. ” (Journal of Negro History, no. 52, pp. 251-273).

In 1659 the English parliament debated the practice of selling British Whites into slavery in the New World. In the debate the Whites were referred to not as “ indentured servants” but as “ slaves” whose “ enslavement” threatened the liberties of all Englishmen. (Thomas Burton, Parliamentary Diary: 1656-59, vol. 4, pp. 253-274). Foster R. Dulles in Labor in America quotes an early document describing White children in colonial servitude as “ crying and mourning for redemption from their slavery. ” Dr. Hilary McD. Beckles of the University of Hull, England, writes regarding White slave labor, “... ndenture contracts were alienable... the ownership of which could easily be transferred, like that of any other commodity... as with slaves, ownership changed without their participation in the dialogue concerning transfer. ” Beckles refers to “ indentured servitude” as “ White proto-slavery” (The Americas, vol. 41, no. 2, p. 21). In the Calendar of State Papers, Colonial Series; America and West Indies of 1701, we read of a protest over the “ encouragement to the spiriting away of Englishmen without their consent and selling them for slaves, which hath been a practice very frequent and known by the name of kidnapping. (Emphasis added). In the British West Indies, plantation slavery was instituted as early as 1627. In Barbados by the 1640s there were an estimated 25, 000 slaves, of whom 21, 700 were White. (“ Some Observations on the Island of Barbados,” Calendar of State Papers, Colonial Series, p. 528). It is worth noting that while White slaves were worked to death in Barbados, there were Carib-bean Indians brought from

Guiana to help propagate native foodstuffs who were well-treated and received as free persons by the wealthy planters.

Of the fact that the wealth of Barbados was founded on the backs of White slave labor there can be no doubt. White slave laborers from Britain and Ireland were the mainstay of the sugar colony. Until the mid-1640s there were few Blacks in Barbados. George Downing wrote to John Winthrop, the colonial governor of Massachusetts in 1645, that planters who wanted to make a fortune in the British West Indies must procure White slave labor “out of England” if they wanted to succeed. (Elizabeth Donnan, *Documents Illustrative of the History of the Slave Trade to America*, pp. 25-126). “... white indentured servants were employed and treated, incidentally, exactly like slaves...” (Morley Ayearst, *The British West Indies*, p. 19). “The many gradations of unfreedom among Whites made it difficult to draw fast lines between any idealized free White worker and a pitied or scorned servile Black worker... in labor-short seventeenth and eighteenth-century America the work of slaves and that of White servants were virtually inter-changeable in most areas.” (David R. Roediger, *The Wages of Whiteness: Race and the Making of the American Working Class*, p. 5). In the Massachusetts Court of Assistants, whose records date to 1633, we find a 1638 description of a White man, one Gyles Player, as having been “delivered up for a slave.” The Englishman William Eddis, after observing White slaves in America in the 1770s wrote, “Generally speaking, they groan beneath a worse than Egyptian bondage” (*Letters from America*, London, 1792). Governor Sharpe of the Maryland colony compared the property interest of the planters in their White slaves, with the estate of an English farmer consisting of a “



Multitude of Cattle. The Quock Walker case in Massachusetts in 1783 which ruled that slavery was contrary to the state Constitution, was applied equally to Blacks and Whites in Massachusetts. Patrick F. Moran in his Historical Sketch of the Persecutions Suffered by the Catholics of Ireland, refers to the transportation of the Irish to the colonies as the "slave-trade" (pp. 343-346). The disciplinary and revenue laws of early Virginia (circa 1631-1645) did not discriminate Negroes in bondage from Whites in bondage. (William Hening [editor], Statutes at Large of Virginia, vol. I, pp. 74, 198, 200, 243, 306. For records of wills in which "Lands, goods & chattels, cattle, moneys, negroes, English servants, horses, sheep and household stuff" were all sold together see the Lancaster County Records in Virginia Colonial Abstracts, Beverly Fleet, editor). Lay historian Col. A. B. Ellis, writing in the British newspaper Argosy (May 6, 1893): "Few, but readers of old colonial State papers and records, are aware that between the years 1649-1690 a lively trade was carried on between England and the plantations, as the colonies were then called, in political prisoners... here they were sold by auction to the colonists for various terms of years, sometimes for life as slaves." Sir George Sandys' 1618 plan for Virginia referred to bound Whites assigned to the treasurer's office to "belong to said office for ever." The service of Whites bound to Berkeley's Hundred was deemed "perpetual." (Lewis Cecil Gray, History of Agriculture in the Southern United States to 1860, vol. I, pp. 316, 318). Certainly the enslaved Whites themselves recognized their condition with painful clarity.

As one White man, named Abram, who was accused of trying to agitate a rebellion stated to his fellows, "Wherefore should we stay here and be

slaves? ” In a statement smuggled out of the New World and published in London, Whites in bondage did not call themselves “ indentured servants. ” In their writing they referred to themselves as “ England’s slaves” and England’s “ merchandise. ” (Marcellus Rivers and Oxenbridge Foyle, England’s Slavery, 1659).

Eyewitnesses like Pere Labat who visited the West Indian slave plantations of the 17th century which were built and manned by White slaves labeled them “ White slaves” and nothing less (Memoirs of Pere Labat, 1693-1705, p. 125). Even Blacks referred to the White forced laborers in the colonies as “ white slaves. ” (Colonial Office, Public Records Office, London, 1667, no. 170) Sot-Weed Factor, or, a Voyage to Maryland, a pamphlet circulated in 1708, articulates the plight of tens of thousands of pathetic young White girls kidnapped from England and enslaved in colonial America, lamenting that:

In better Times e’er to this Land I was unhappily Trepan’d; Not then a slave... But things are changed... Kidnap’d and Fool’d... ” The height of academic and media fraud is revealed in the monopolistic trademark status the official controllers of education and mass communications have successfully established between the definition of the word “ slave” and the negro, while labeling descriptions of the historic experience of Whites in slavery a fallacy. Yet the very word “ slave,” which the establishment’s consensus school of history pretends cannot legitimately be applied to Whites, is derived from the word Slav.

According to the Oxford English Dictionary, the word slave is another name for the White people of eastern Europe, the Slavs. (Compact Edition of the

Oxford English Dictionary, p. 2, 858). In other words, slave has always been a term for and a definition of a servile condition of White people. Yet we are told by the professorcrats that it is not correct to refer to Whites as slaves but only as servants, even though the very root of the word is derived from the historical fact of White slav-ery. Conclusion

Slavery is not something to be proud of but it is a fact that happened to every country, kingdom and empire that has been on this earth. Each of us needs to search our hearts and find the answer to stop racial hatred. One place to begin; realize that the black race was not the only race in the last 400 years that was in bondage. PORNOGRAPHY Pornography What is Pornography? Pornography is the ' explicit representation of sexual activity in print or on film to stimulate erotic rather than aesthetic or emotional feelings. The following advice and help refers only to heterosexual pornography - that is men looking at women and, more rarely, women looking at men. Pornography is often distinguished from erotica, which consists of the portrayal of sexuality with high-art aspirations, focusing also on feelings and emotions, while pornography involves the depiction of acts in a sensational manner, with the entire focus on the physical act, so as to arouse quick intense reactions.

A distinction is also made between hardcore and softcore pornography. Softcore pornography can generally be described as focusing on nude modeling and suggestive, but not explicit, simulations of sexual intercourse, whereas hardcore pornography explicitly showcases penetrative intercourse. Pornography has often been subject to censorship and legal restraints to publication on grounds of obscenity. Such grounds and even the definition of <https://assignbuster.com/women-as-commodity-essay/>

pornography have differed in various historical, cultural, and national contexts.

With the emergence of social attitudes more tolerant of sexuality and more specific legal definitions of obscenity, an industry for the production and consumption of pornography arose in the latter half of the 20th century. The introduction of home video and the Internet saw booms in a worldwide porn industry that generates billions of dollars annually. History Depictions of a sexual nature are older than civilization as depictions such as the venus figurines and rock art have existed since prehistoric times. However the concept of pornography as understood today did not exist until the Victorian era.

For example the French Impressionism painting by Edouard Manet titled Olympia was a nude picture of a French courtesan, literally a “ prostitute picture”. It was controversial at the time. Nineteenth-century legislation eventually outlawed the publication, retail, and trafficking of certain writings and images regarded as pornographic and would order the destruction of shop and warehouse stock meant for sale; however, the private possession of and viewing of (some forms of) pornography was not made an offence until recent times.

When large-scale excavations of Pompeii were undertaken in the 1860s, much of the erotic art of the Romans came to light, shocking the Victorians who saw themselves as the intellectual heirs of the Roman Empire. They did not know what to do with the frank depictions of sexuality and endeavored to hide them away from everyone but upper-class scholars. The moveable

objects were locked away in the Secret Museum in Naples and what could not be removed was covered and cordoned off as to not corrupt the sensibilities of women, children, and the working classes.

Fanny Hill (1748) is considered “ the first original English prose pornography, and the first pornography to use the form of the novel. ” It is an erotic novel by John Cleland first published in England as *Memoirs of a Woman of Pleasure*. It is one of the most prosecuted and banned books in history. The authors were charged with “ corrupting the King’s subjects. ” The world’s first law criminalizing pornography was the British Obscene Publications Act 1857 enacted at the urging of the Society for the Suppression of Vice.

The Act, which applied to the United Kingdom and Ireland, made the sale of obscene material a statutory offence, giving the courts power to seize and destroy offending material. The Act did not apply to Scotland, where the common law continued to apply; however, the Act did not define “ obscene”, leaving this for the courts to determine. Prior to this Act, the publication of obscene material was treated as a law misdemeanor and effectively prosecuting authors and publishers was difficult even in cases where the material was clearly intended as pornography.

The Victorian attitude that pornography was for a select few can be seen in the wording of the Hicklin test stemming from a court case in 1868 where it asks, “ whether the tendency of the matter charged as obscenity is to deprave and corrupt those whose minds are open to such immoral influences. ” Despite the fact of their suppression, depictions of erotic

imagery were common throughout history. Pornographic film production commenced almost immediately after the invention of the motion picture in 1895. Two of the earliest pioneers were Eugene Pirou and Albert Kirchner.

Kirchner directed the earliest surviving pornographic film for Pirou under the trade name "Lear". The 1896 film, *Le Coucher de la Mariee* showed Louise Willy performing a striptease. Pirou's film inspired a genre of risque French films showing women disrobing and other filmmakers realised profits could be made from such films. Sexually explicit films were soon characterised as obscene and rendered illegal. Those that were made were produced underground by amateurs starting in the 1920s, primarily in France and the United States. Processing the film by commercial means was risky as was their distribution.

Distribution was strictly private. Denmark was the first country to legalize pornography in 1969, which led to an explosion of commercially produced pornography. It continued to be banned in other countries, and had to be smuggled in, where it was sold "under the counter" or (sometimes) shown in "members only" cinema clubs. A Biblical View of Pornography God created men and women to be together - exclusively and happily. God created sex as a good gift in the security of a loving, committed marriage relationship. He ' saw all that he had made, and it was very good. Sadly in the fallen world, pornography sends clear messages, generally to men, that faithful sexual attention to one woman is not necessary. There are many other women to look at: why only be satisfied with one? We can go to an art gallery and see a beautiful woman in a picture and admire her beauty. But that is not the message of pornography. Pornography seeks to stimulate

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sexual attraction to the image of a woman – any woman, saying, ‘ This beautiful woman, whom you know nothing about, is there for you to satisfy your sexual desires – whatever they might be – at any time. Pornography uses the strong visual senses of men to promote lust, but promises the unreal, promoting false expectations of relationships and ignoring the realities of daily living for most men and women – the shopping, washing, ironing, and crying children. By ignoring the woman’s character and instead focusing on her body, pornography ‘ exploits and dehumanises sex so that human beings are treated as things, and women, in particular as sex objects’

Of course, pornography is packaged cleverly as glamorous, but in the cold light of day the Bible warns strongly about looking at other women (Proverbs 6: 25, Matthew 5: 28, Colossians 3: 5) and being faithful in marriage (Hebrews 13: 4). There are those who would see the Bible’s strong warnings on sexual purity as God being a killjoy. We need to remember that it was God who created the universe: He knows how it works and that what we see and think about is important. The warnings are given for a reason: the destructiveness of pornography on children and on human relationships.

CARE regularly receives telephone calls and emails from people who themselves have a problem with pornography or are seeing it in their family. Some would say ‘ pornography is harmless fun’. How would they respond to a woman crying on the phone convinced that her husband’s use of pornography had led to the breakdown of their marriage? Or to another woman who said that she felt mentally abused by her husband who used pornography and wanted her to act in the same way as the women in the

magazines, DVDs and videos? Pornography can seem far from harmless fun for the men (Christian and non-Christian) who feel trapped in a cycle of addiction.

If anyone is a killjoy it is not the God of the Bible, but the publishers of pornography. The Issue of Pornography With more than 300, 000 websites pertaining to pornography and new sites uploaded daily, any parent can see that we have a growing problem. The Internet is the cheapest, fastest way to get pornography out into an open market that is why it is considered the electronic playground. Before the Internet pornography was found in magazines behind the store counters, on movie channels, and was found in movies. Take a look at your favorite television show and see how many times a sexual situation comes up.

The “ sexual revolution” as some call it has taken off with the Internet. For example, try typing in [www. whitehouse. com](http://www.whitehouse.com) and see what pops up definitely not the White House. Students working on a history paper in school recently went to this site and found pornography instead of history. What a surprise for the students. This happens to more people than we think. If you accidentally click on a porn site several other pornographic sites also show up. In some cases these pornographic sites contain computer viruses which will attack your hard drive.

At times, legislation drafted under the guise of protecting children, includes adults which infringes on freedom of speech. In addition to infringing on a legal adult’s rights, it also impedes the on the economic gains related to the industry. Thus, commercialism and the economy are impacted as well. With



the onset of new pornographic websites, most sites are beginning to charge their consumers. Not only does this lead to economic gain within the industry, but it also assists in minimizing the access of children to questionable material.

Conclusion Virtually every man will struggle with pornography. Regardless of how hard we may want otherwise we are visual creatures by nature and with easy accessibility to porn it's a battle that will keep men in the trenches their entire lives. And if we hope to end this cycle of addiction and sexual impurity not only must we heal ourselves it is up to us to raise the next generation of men to view sex, women, and pornography differently than what society says today. And my own son is a foremost constant reminder of that obligation.