

THE BREEDING OF WOLVES: UNDERSTANDING THE ESCALATION CONTINUUM &
ESCALATION DYNAMICS OF CONTEMPORARY SEX TRAFFICKING DEMAND

by

Kevin Lee Wilkinson Jr.

Liberty University

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor in Philosophy

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APPROVED BY:

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ABSTRACT

This quantitative, quasi-longitudinal research was conducted to empirically examine if sex-demand buyer behavior of heterosexual males is causational based on commonplace societal and transgenerational influences. These causational influences are termed “escalation dynamics,” which can lay on a ranged scale from adolescent development through adulthood, termed an “escalation continuum.” This research aimed to research how and why a heterosexual male becomes a sex buyer from different influences over a developmental time frame. Participants had to meet the criteria of being a heterosexual male, having been arrested for sex-demand buying, and currently participating or having completed the Sex Buyers Transformation and Restoration (STAR) Program. The 67-question My Sex Life Survey was completed online by 56 respondents. The results indicated a correlation between developmental influences, i.e., escalation dynamics, such as hegemonic masculinity, traditional male roles, internet pornography, strip clubs, and beliefs leading to the objectification of prostituted females. The research showed multiple significant inferences on sex-demand buyer behavior concerning negative heterosexual male influences from adolescents to adulthood. Furthermore, the results showed and exposed a range of sex-demand buyers as being more or less hegemonic in their masculinity traits, suggesting that men who suffer more significant strain suffer greater symptoms of hegemonic masculinity.

Keywords: hegemonic masculinity, sex-demand buyer, sex trafficking, prostitution, hypermasculinity

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Dedication

To my father, Kevin Lee Wilkinson Sr.: I miss your guidance, and I'm thankful for the trailblazing efforts you suffered to make me the man I am today. Because of you, I have strived to always keep moving forward to better myself as a man, father, and student of the world. I love and miss you dearly. Thank you.

To my mother, Sue H. Wilkinson: Your love and resilience through countless long nights and early mornings of care and comfort were the bedrock of my childhood. I would not have gotten through the storms without you and your support through good and bad. I love you. Thank you.

To my beautiful wife, Ana Oliveira Wilkinson, without whom this degree would not be possible. Your sacrifices for our children and me are worth more than words can express. You are a beacon of hope and love, a lighthouse of strength and respite. I love you. Thank you.

To my children, River Selene Wilkinson, Kevin Lee Wilkinson III, Helena Oliveira Wilkinson, and Zelda Yara Oliveira Wilkinson: A father has never been so proud to have such amazing children. I hope that this dissertation is an inspiration for you to never give up and that hard work does harvest bountiful fruit. You four are the inspirations for all that I do as I strive to achieve the best for your growth and development. I pray that your futures are bright, I pray that you achieve greatness no matter the obstacles on your path, and I pray you know that being your father has been the most significant achievement and honor of my life. I love you all. Thank you for just being you.

To my lord and savior Jesus Christ: I thank you for everything you have given me and all that I have, and I thank you for your sacrifice for my sins and all my transgressions. I love you

and I thank you. As the Holy Bible reads, “Behold I have refined you, but not as silver. Rather, I have refined you in the furnace of suffering” (Isaiah 48:10, NLT).

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List of Abbreviations

Chicago Alliance Against Sexual Exploitation (CASSE)

Chicago Coalition of the Homeless (CCH)

Commercial sexual exploitation of children (CSEC)

Demand Disruption (DD)

Electroencephalography (EEG)

Event-related potentials (ERPs)

General strain theory (GST)

National Coalition Against Sexual Assault (NCASA)

Non-sex buyer (NSB)

Problematic pornography viewing (PPV)

Prostitution Research and Education (PRE)

Sex buyer (SB)

Sex Buyers Transformation and Restoration Program (STAR)

Social cognitive theory (SCT)

Traditional masculinity ideology (TMI)

Trafficking Victims Protection Act (TVPA)

CHAPTER ONE: INTRODUCTION TO THE STUDY

A copious volume of exploratory research into sex trafficking or the commercialization of prostitution has encompassed mainly victim studies. It could be argued that scholars of social science focusing on research in sex trafficking and prostitution have widened the lens to view the problem as much more heterogeneous. While sex trafficking and commercialized sex are heterogeneous, there is a simplistic nature of understanding that is fundamental to its escalation, progression, sustainability, and longevity: supply and demand. D'Orlando (2011) stated that the supply and demand of the modern sex markets, sex trafficking, or commercialized sex industry could be based upon the evolutionary customs of a culture that seeks or chooses what economic markets are should flourish based on popularity and those that don't. The upsurge in facets of sex trafficking, human trafficking, and commercialized sex markets is in demand. Monetary gain is fed by the demand of sex-demand buyers. L. Smith and Healy Vardaman (2010) postulated that sex trafficking is driven by the demand to survive in markets where the demand is steadily contingent on the number of goods or products, which in this context, would be sex trafficking victims.

The demand must be the focal point of ending sex trafficking or commercialized prostitution. Demand, or the purchasing of illicit sex acts, has been illegal for years in many countries, but the sex market continues to flourish. Academics need to see past media-fueled contemporary popular cultural opinions for pragmatic ways to end the demand for sex buyers. Research must go beyond the habitually overused advent of blaming the choices of sex trafficked victims, which is a refrain from leveraging the cause of sex trafficking on prostituted females, and find the motives, insights, and escalation patterns that fuel the demand for sex buying. There is a need to chart the influences in modern cultural intensifications placed upon sex trafficking

demand in combination with seeking interventions that could ultimately end the cycle of sex trafficking. As L. Smith and Vardaman (2010) explained, the sex buyer does not see the product (i.e., the victim) as a human being but more as a commodity for consumption and disposal. Thus, research needs to be formulated to slow down the demand, understand how it thrives in a free-market society and seek how demand got to this point of radical cultural tolerance. These are tolerances to influences such as sexualized social media, pornography, and other commercialized sex arenas like strip clubs.

The research impetus of the sex trafficking problem should be focused on sex-buyer demand. It is currently overshadowed by the outcomes of exploratory sex trafficking studies that pertain primarily to victims of prostitution, chiefly women, which account for 99% of the examined research. In addition, researchers' fixation has been on those who suffer from sex trafficking. Instead, the actual attention should be centered on those, usually men, who purchase illicit sex being the drivers of the industry of sex trafficking and the commercial sex industry (M. Farley et al., 2017).

This study was conducted to identify if there is a correlation in empirical social science-based evidence that comprehends the demand factor (i.e., sex buyers) of sex trafficking. The study sought developmental correlations to discern if there was a reasonable means to lessen their sex buyers' influence on such crimes, leading to the goal of slowing down sex buyer demand in this illicit industry. The research aimed to show that the demand for prostitution, the primary fuel of sex trafficking, is an escalating longitudinal continuum that is all-encompassing in contemporary society. The pretense of this rests upon mismanaged and misaligned childhood development of male adolescents, a sexualized mass media culture that thrives on the tolerance of the aggregate population, and the commercialized sex industries, such as pornography and

strip clubs. Understanding sex-buyer escalation will allow empirically-based knowledge to possibly slow down sex trafficking demand. Thus, the total focus is on deterrence models that can be utilized through the understanding of all these declared negative influencing aspects that affect heterosexual male sex-demand buyer judgment.

The introduction chapter will begin by discussing the background and context of sex trafficking. Following this framework section will be a discussion of the research problem, the research goals, objectives and questions, the implications, and the latest limitations of the study.

Background and Context of the Study

In a 2016 report by the University of Texas at Austin, School of Social Work, Institute on Domestic Violence and Sexual Assault, researchers conducted an over 2-year study on the human and sex trafficking aspects of the state of Texas to understand both the social and economic impacts of this growing illegal enterprise. Busch-Armendariz et al. (2016) estimated that the total lifetime cost for sex trafficking victims, either minors or adult females, in Texas, as of 2016, would average \$83,125. This means that the total estimated number of reported victims in this study (i.e., 78,996, the current modeled forecast of victims at the time of their study) would cost taxpayer-funded rehabilitation programs, and the subsequent care needed to follow, over \$6.6 billion throughout these victims' lifetimes. Busch-Armendariz et al. defined the victim variables for this study as minors being any victim under the age of 18 and youthful as those aged 18 to 25 years. The U.S. Department of Justice's Bureau of Justice Statistics found that over 80% of human trafficking cases in the United States were involved or primarily involved in sex trafficking, with 83% of the victims being from or born in the United States (Banks & Kyckelhahn, 2011; Busch-Armendariz et al., 2016). Busch-Armendariz et al. suggested that the numbers found in their study could be vague on underestimation, given that the data coming

from reported occurrence is in such a short period, leading to more room to study both short-term and longitudinal cohorts.

Keskin et al. (2021) reported that globally, human trafficking, which contains sex trafficking and labor trafficking, is a global industry set to pass \$150 billion annually, with growth expected to increase well into the future. Keskin et al. (2021) also states that over 87.7% of all federal U.S. human trafficking investigations involve sex trafficking. A 2018 study found that most federally active sex trafficking cases were tied to the now-incapacitated *website Backpage*. *Backpage* is a site notoriously known for its executive officers pleading guilty to facilitating the website to be primarily used for prostitution, with funds received funneled into money laundering (Chamberlain, 2018; Keskin et al., 2021). According to Keskin et al., human trafficking, most notably sex trafficking, has been designated by the United Nations as a “special evil” that needs to be exterminated as its effects have reached a global humanitarian crisis.

Sex trafficking was estimated, as of 2016, to have over 4.8 million victims globally (Strike, 2020). Jaeckl and Lauahon (2020) found these figures are paralleled in the United States, based on a 2017 study by the Polaris Project that indicated 7,277 sex trafficking cases were reported in the United States that year, with 38% of those involving a minor as a victim.

According to the Polaris Project (2019), Texas has the second-highest rate of human and sex trafficking in the United States based on calls made to human trafficking out-cry hotlines, with Houston, Texas, having the highest number of human trafficking and sex-trafficking victims in the nation. The average age for a minor who becomes a sex-trafficking victim ranges between 12 to 14 years of age (Polaris Project, 2019). Researchers with the Center for Public Policy Studies (2013) found that more than 20% of all victims involved in human or sex trafficking in the United States are funneled, taken, or trekked via the Interstate 10 corridor through Texas.

Keskin et al. (2021) report that Houston, Texas, has become the midpoint for victims' debarkation to other parts of the country, with many starting their victimization around Harris County, Montgomery County, or the city of Houston. The National Human Trafficking Hotline (2021) reported that in 2015 there were 455 reported cases of sex trafficking in Texas, which jumped to 1,080 in 2019, showing a steady rise in a 5-year time frame.

The context of the research presented in this portion of the introduction allows for a glimpse into the gravity of the circumstances of sex trafficking to explore the importance of understanding that these crimes are of global, country, state, and local merit. Sex trafficking is an ever-rising crime whose products are human beings involved in performing illicit sex acts at a very young age. Texas has a unique opportunity because it is a thriving nexus of sex trafficking, prostitution, and solid commercialized sex industry. It could impact demand escalation perceptions seen earlier than in other parts of the United States. It is essential to understand the impacts of variables of sex-buyer demand that victims are related to with the dynamics of increased crime reports. This understanding gives substance to the background and context to the precipice of the overall research of this proposed dissertation: sex trafficking demand.

Raymond (2004) stated that little research on sex trafficking and prostitution focused on demand or sex buyers, given that the root cause and solutions lie in the so-called customers' demand. Due to this underresearched aspect of sex trafficking, there is a lack of insight regarding the demand. Demand is disproportionally created by men, given that most sex buyers are men who purchase women or minors. The seemingly infinite supply and the underutilization of demand-based studies have allowed sex buyers to remain faceless and nameless (Hughes, 2004). Jovanovski and Tyler (2018) agreed with these assumptions that sex buyers go underresearched in the wake and intensity of the sex industry, both illicit and commercialized, being that there is a

need for more viable research to seek what they described as invisible subjects of the sex trade. Research on sex-demand buyers is challenging, given limited access to these offenders. Sex-demand buyers are not forthcoming about their illicit buying, why they buy, the normalization of their demand, the fear of incarceration, and a shadowed culture that seeks to remain in the obscurities of the offense (Jovanovski & Tyler, 2018).

Statistics for the aggregate number of men who engage in sex buying are deficient, to say the least (L. Smith & Healy Vardaman, 2010). What is mainly known are the arrests of victims such as women forced or coerced into prostitution attached to the little-known sex buyers, which carries over into the arrest records and figures for sex trafficking. For example, in 2002, records showed that 34% of prostitution arrests in the United States were of buyers, and in 2005 U.S. governmental research showed that in cities like Boston, 11 female prostitutes were arrested for every one male sex buyer, in Chicago, the ratio was 9:1 (L. Smith & Healy Vardaman, 2010). In New York, the ratio was 6:1, leaving researchers to believe that illicit sex markets and their investigations are considerably more directed at prostituted women victims than at sex buyers who create the demand (L. Smith & Healy Vardaman, 2010). Updegrove et al. (2019) stated that the focus on the sellers, the traffickers and pimps, and the product of sex trafficking (the female victims) had been a failed way to resolve the issue of these crimes, given that arrests of these two groups showed little to no way of lowering recidivism in the long-term. According to Updegrove et al., economic principles reveal a clear view as to whom to target in the majority of sex trafficking cases, given that sex buyers are the persons that generate demand on all sides of illicit and legal commercial sex industries. This means that buyers are the driving force in sex trafficking, and understanding how they function can lead to a dramatic tool to considerably slow sex buyer demand.

According to the United Nations Office on Drugs and Crime (2019), Houston ranks first in estimates of human sex trafficking, while the State of Texas ranks second, only to California, in overall human trafficking rate. There has been little research focused on buyers until this time, given that in 2015 the Justice for Victims of Trafficking Act was the first time that agencies were instructed to separate prostitution crimes into prostituted victims, sex traffickers, and sex-demand buyers. It could be argued that multiple viable assumptions can be made from this reporting gap. One is that the male population in the Houston Metro area and similar major cities have purchased illicit sex in numbers that could be more substantial than arrest records show in the past fifty years. There are modern social norms of illicit sex legitimization. Some of these norms are that there are more buyers than products, that most males that have or do purchase illicit sex live conservative lives, and that the constant flow of buying is what reinforces the supply and need of illegal and legal commercial sex industries (Pfeffer et al., 2018 Updegrove et al., 2019). Many scholars agree that when it comes to sex trafficking, there is a definitive gender and sexual orientation in demand and that gender and sexual orientation are male and heterosexual (Raymond, 2004; Updegrove et al., 2019). The gender and sexual orientation of heterosexual males, the central aspect of sex trafficking demand, seem to be the normative cog in the machinery that energizes the sex trafficking cycle.

Nevertheless, many researchers, such as Niemi and Aaltonen (2017), point out that if policymakers allow for the current usage of law enforcement resources and beliefs to continue to permeate the cycle of sex trafficking, there will be a continuation of arresting females (i.e., victims). Sex-demand buyers will then remain to endure in the shadows. Suppose sex buyers in the current model of criminal justice investigations, along with the numbers of arrested persons involved, mainly prostitutes, continue to trend as they have in the past. In that case, the buyers

and sex traffickers will thrive on widespread prostitution being a wrongfully labeled consensual choice. Traffickers will continue to make money, given that prostitution will continue to be seen as a hygienic moral form of entertainment, and sex buyers empower women who find themselves in these circumstances with financial advantages to seeking better opportunities (Monto & Milrod, 2020).

Perceptions of why sex buyers undeniably buy sex are seen mainly by society as a simplistic measure. Men have a sexual drive and seek to relieve sexual tension. Nevertheless, why men purchase sexual pleasure, fueling sex trafficking demand, is as complicated as those who feel the blame of sex trafficking should be leveraged on the prostituted females seen more as volunteers to the sex market than the nameless dehumanized product. M. Farley (2016) explained that the normalization of the collective global sex buyers hinges on seeing women as less than human and just merchandise, relying on the skewed reality that a prostitute is an object for exploitation, and abuse of that object now becomes practical normative behavior. M. Farley (2016) also found that the more sex buyers sought prostitutes over a long enough time frame, the more likely they saw prostitutes as products. Sex-demand buyers then have little or no empathy for and even believe that the prostitutes were satisfied with the sex buyers' sexual performance. Raymond (2004) emphasized that demand, defined in the dictionary in both relative meaning and economic meaning, is the desire to own something with the ability to acquire it for monetary or trade purposes.

Simply put, this is how sex buyers see their actions as an exchange of monetary compensation for a product they can now do anything they deem prudent and fair. Researchers from many backgrounds of study in the realm of sex trafficking have concluded that demand is mainly heterosexual male-dominated, but that is the only certainty, with demand being driven by

all nationalities, races, and occupational endeavors making up the global demand (Raymond, 2004).

When it comes to the United States, studies have indicated that the mainstream demand for sex buyers are White, heterosexual, and married, ranging in age from 15 to 85 (Raymond, 2004). They also have a middle to upper socioeconomic classification (Raymond, 2004). Still, even in the United States, sex buyers come from all walks of life and demographics with one substantial similarity: sex trafficking demand is based on the male gender. L. Smith and Healy Vardaman (2013) found three distinct sex buyer demand classifications: situational, preferential, and opportunistic, based on research conclusions in the commercial sexual exploitation of children (CSEC). These classifications will be researched more thoroughly in the following literature review subsections. Still, according to L. Smith and Healy Vardaman (2013), the mainstream demand in modern culture in global sex markets comes from unscrupulous buyers due to their buying methods being based indiscriminately on dehumanizing an objectified prostituted female for domination. On the other hand, opportunistic sex-demand buyers tend to drive the technological sex markets using the internet for illicit sex services, escort amenities, strip club prostitution solicitation, and pornographic commercialized sex material (L. Smith & Healy Vardaman, 2013). All factors will be discussed in the upcoming literature review.

Going a step further, past the physical part of sex buyers is the primary source of demand choice: emotions or emotional capital. M. Farley et al. (2017) observed that in terms of sex-demand buying the objectification and dehumanizing of women into a bought-and-paid-for product increases the context of aggression. When using the confluence model of sexual aggression, a tool used to measure the emotional perceptions of sexual aggression in men against women, M. Farley et al. (2017) found that impersonal sex and hostile masculinity are

conjectured to be the robust prognosticators of sexual aggression. Violence and sexual aggression are rampant in sex trafficking, with women prostituted and sexually trafficked into the United States, with reports of higher rates of aggression from sex-demand buyers in North America than in any other primary international destination site (Raymond, 2004). Sex-demand buyers go into their interactions with prostitutes with the illogical mindset that the female has chosen to be in her current circumstances (M. Farley, 2016). Buyers seem to have no interest if a victim is sexually trafficked and only focus on their need to be satisfied in any manner their money has been allotted (M. Farley, 2016).

A question then comes to bear: how, given what is known about the aspects of sex buyer demand, these being the most basic demographics, reasons for sex buying, who buys, and the emotional aspects that are contained within, does sex buyer demand get to be the driving factor in sex trafficking? Being the almost sole gender of sex buyer demand, why don't males stop buying illicit sex in contemporary society out of moral or ethical instinct? Prostituted women are not and should not be viewed as a norm in modern society. Procreation, the practice of procreation, and the heterosexual male sex drive are natural parts of a human male's lifespan. To purchase sex as a fundamental way to conceptualize sexual aggression that goes side by side with interpersonal sexual habits is something that has grown unnaturally over time.

Contemporary progressive societies have led to dogmas, myths, misguided rites of passage, and sexual happenings that have been contingent upon three main features of damaging sexual escalation that has powered sex buying demand to an almost pandemic measurement. First, strip clubs, pornography, and a current mass media sexualized culture of tolerance have all come to be at the forefront of why men seek to purchase illicit sex.

Frank (2003) stated that sex buyers in a strip club environment understand their reason for attending such venues, given that such locations have a deep connection to societal beliefs, cultural directives, and famous masculinity homilies. Frank (2003) goes on to affirm that these venues advocate this masculinity through sex and misplaced relaxation, leading to the consumption of a female now seen as a product making visits foundational to a state of normalcy for everyday daily functions. Strip clubs are a step in the escalation matrix to the entire procurement of paying for sex. Sex trafficking is much like, if not exactly like, strip clubs, given that it is an enterprise born out of supply and demand; if there were no customers or male sex buyer demand, there would be no supply or female strippers (Erickson & Tewksbury, 2000). According to Erickson and Tewksbury (2000), the dancers in strip clubs are bound to the normative aspects of the environment in which they are working. This means that strippers must cater to the customers' demands in attentive ways to elicit a response of monetary compensation, thus changing moral traditional courtship processes to become obsolete in the wake of what masculinity within the strip club dictates, leaving nothing but objectification and monetary motivation.

Strip clubs are notorious for providing sex-charged, fantasy-driven environments that encourage a form of misguided sexual type of masculinity limited in daily life, emphasized by drinking, smoking, and communicating with vulgarities. The escalation of sex trafficking demand is not solely based on the invention of strip clubs. It can be a springboard to buying sex, given the factors that these venues thrive upon while dismissing others with a focus on proceeds taken by the establishment and the product that is further objectified. Jeffreys (2008) speculated that strip clubs in 2008 were worth a generated revenue of \$75 billion. Jeffreys (2008) also

states, that in the United States alone, \$15 billion a year has been spent on men going to strip clubs as compared to only \$4 billion spent on going to major league baseball games.

Strip clubs lead to the escalation of sex buying because the social norms in a strip club sexually portray women as no more than products of sexual distinction to be used to prompt the masculinity effects of paying for sex (Hipp et al., 2021; Jewkes et al., 2002; Tucker, 2018). This allows complete control over a victim, leading to higher rates of sexual aggression (Hipp et al., 2021; Jewkes et al., 2002; Tucker, 2018). The reinforcement of sexual aggression and objectification affects the normalcy of heterosexual males to the point of escalation that leads to sex buying through the vestige of strip clubs as these venues become a makeshift arenas to practice or gain the nerve to outright feed into sex trafficking. E. A. Wood (2000) explained that strip clubs allow for the normalcy of proximity to eroticism without the traditional parameters for seeking a substantial mate. E.A. Wood (2000) further explains that strip clubs can enhance, prolong, and transmit to other facets of the commercialized sex market by buying a product's first allure: attention. Strip clubs reward women's objectification by men drenching in erroneous masculinity traits in exchanging monetary compensation for attention, repeatedly buying the fantasy in their heads to the escalation of buying a prostitute. One can see the more than plausible acceptance that strip clubs are perfect venues to seek out and secure a victim of sex trafficking.

Through victim-based research, the National Human Trafficking Hotline has come to multiple conclusions that sex trafficking has a considerable amount of its recruitment in the United States (Chung, 2021). Much of this is based in strip club venues where females are hired as hostesses, drink servers, and dancers, only to find themselves becoming full-on prostituted female victims (Chung, 2021). According to Chung (2021), female victims who find themselves

as products in an illicit sex market are well hidden from law enforcement, researchers, and much of the public. Society seems to normalize the actions of men when it comes to sex markets; while applying the same unacknowledged norms that maintain strippers or those that are coerced into prostitution; they are not victims but become prostituted females of their own volition. Sex-demand buyers seem to be without blame, leaning on the adage that “*boys will be boys*.”

Strip club masculinity influences such as these carry over to the following form of sex buyer demand escalation and what could be argued as the most critical factor: pornography. Frank (2003) explained that there is a possible connection between heterosexuality and masculinity norms in contemporary society that have come to form modern masculinity based on sexual competence. Sexual competence can be formulated as a rite of passage for elevating a male’s masculinity that hinges on facets of their exposure to pornography. At a young age, a standard façade of growth and development based on societal ignorance of well-meant curiosity, i.e., young men looking at females, has turned into a multibillion-dollar industry of male sexual fantasy-driven escalation for gaining a product sought by a demand-driven sex trafficking enterprise. According to Jeffreys (2008), pornography has been an encouraging form of contemporary masculinity, given its escalation as a staple in commercialized sex since the 1960s. This facet has allowed for massive growth and grand profits large enough to battle and even win legal cases that have tried to diminish the hold that pornography has on modern society (Jeffreys, 2008).

The roots of the utilization of the word *pornography* pertain to the Greek word *pornographos*, meaning to write about prostitutes (D’Orlando, 2011). Pornography is not unlike supply and demand, given that pornography intends to elicit an intended response based on cause and effect to produce sexual arousal (D’Orlando, 2011). This means that pornography

can directly or indirectly escalate the supply and demand of sex trafficking, to which the heterosexual male sex buyer (demand) wants the fantasy of sexual arousal to become corporeal. The attention becomes solely based on the sex-demand buyer through the coerced agreement of monetary compensation to the objectified female victim (D'Orlando, 2011).

Given the current state of internet availability and technology, it could be argued that pornography use in contemporary society can and has led to increased objectivity of women. There are increased beliefs in rape myths that benefit the aspirations of the aggressor, an inaccurate acuity of modern sexuality, and accelerated use of deviant behavior for more bizarre pornography. These outcomes further promote escalation to sexual exploits once thought morally unachievable, dwindling gratification with one's partner, loss of interest in the institution of marriage, and viewing non-monogamous relationships as normative parameters for relationships (D'Orlando, 2011; Hearing on Pornography's Impact, 2005). According to D'Orlando (2011), research has shown that, based on economics alone, pornography's most significant effect is on deviant sexual behavior and the escalation of deviant behavior (i.e., sex buyer demand in sex trafficking).

Pornography is the cornerstone of a sexually stimulating society that welcomes and even desires promiscuousness in all facets of contemporary sexuality (L. Smith & Healy Vardaman, 2010). This is seen most significantly in masculinity, deforming such sexuality to intensify growing sex markets, many of which are based on the veneration of culturally accepted underage sex (L. Smith & Healy Vardaman, 2010). It is additionally watering down the morals of a society leaning more toward tolerance of such sex markets than their sudden demise (L. Smith & Healy Vardaman, 2010). Pornography is one of, if not the most crucial, factors in the escalation process of sex buyer demand for sex trafficking. From a cultural and economic standpoint, it is the

beacon of measurement that the demand for sex trafficking can be measured, given that pornography is the focal point of what culture will and will not allow and the merits on which its morals are founded along with the lengths it will go to either end or entice commercialized sex.

The escalation connection of pornography to strip clubs and all-out unlawful sex trafficking did not originate from a vacuum in an unrepresented space. It has taken society's reactive and nonreactive demands, as a whole, for contemporary sexualized culture to thrive. The amount of pornography in and of itself, profit from pornography, and readily available the porn market in the United States shows a current escalation of the surrounding culture that has become one of tolerance. According to L. Smith and Healy Vardaman (2010), the traditions of a culture are based on the purposeful and functional correspondence of what law is in modern society. If a culture has been overly sexualized, it leads to almost unlimited amounts of pornography, thousands of strip club venues, and a thriving illicit sex market (L. Smith & Healy Vardaman, 2010). Prostituted females, subjugated to sex buyer demand victimization, are now more commonly known as sex workers. These aspects become acceptable behavior, leading to *a culture of tolerance*.

Legal organizations, cultural environments, and the economic systems that thrive off of both, according to L. Smith and Healy Vardaman (2010), have formed a modern sexualized culture that normalizes, tolerates, and even accommodates the demand. Nevertheless, if these institutions wished to change the laws to total nullification of any sex markets, commercialized or otherwise, they indeed could. The tolerance of modern culture allows for the flourishing and encouragement of these types of sexualized escalations. Notwithstanding, this includes childhood exposure to pornography, a sexualized advertisement culture based on revenue, and misguided enhancements of modern masculinity (L. Smith & Healy Vardaman, 2010). Additionally, the

indoctrination of pornography is a societal mainstay (L. Smith & Healy Vardaman, 2010). Strip clubs' placation of those male fantasies and a victim-blaming sex trafficking market has become one of the biggest organized criminal enterprises in recent history (L. Smith & Healy Vardaman, 2010). The societal and cultural acceptance of these escalating aspects that lead to sex trafficking, as noted by L. Smith and Healy Vardaman (2010), is not only based on cultural tolerance but also political tolerance, given that in the United States, these are the societal assemblages that elect representatives and policymakers.

The escalation dynamic begins with the adolescent male development through exposure and involvement with their environment or the intergenerational transmission of beliefs that spin-off from the guidance of their parent or guardian. D'Orlando (2011) explained that this has become extremely important in contemporary society's information and internet era, given the awareness that commercialized sex is used as an advertisement for many products seen as a basic necessity. The notion that "sex sells" can be coupled, in modern society, with the almost infinite supply of pornographic resources and materials. It could be reasoned that the internet is now an essential part of intergenerational transmission when it comes to the guidance of today's adolescent society.

Another example of a sexualized escalating society can be found in music. While the cultural sexualization and tolerance of that sexualization of music has been around for many years, the modern counterpart of this sexualization has also been solidified upon escalation. Chung (2021) stated that "gangster rap" is a popular culture medium used in both social settings of day-to-day life and, more notably, in strip clubs. This music has become explicit sexual instructions with lyrics that induce, compel, and prompt sexualized behavior that is graphic, specific, and detailed (Chung (2021). The glamorization of commercialized sex through the

scope of popular culture has allowed a modern culture of tolerance to flourish while making the development of adolescent males that much more difficult, almost prompting them to eventually become the demand function of sex trafficking.

Another offspring of the sexualized contemporary culture of tolerance in the United States is the belief that the legalization of prostitution will end the demand for sex trafficking. L. Smith and Healy Vardeman (2010) reported that there is a trend in countries where prostitution is legal and that there should be a de-stigmatized change in morality that will establish the legalization of all commercial sex markets. This allows for further objectification of female victims to continue to be seen as a product and not human beings, which will increase demand as it removes any responsibility on the part of the male sex buyer.

The culture of tolerance plays a role in the legalization of prostitution through, as stated by Hughes (2004), the use of popular cultural mass-media channels which seek to standardize that prostitution is a glitzy vocational choice that brings independence and freedom to women. It indirectly changes a victim's moniker to that of a sex worker. Furthermore, Hughs (2004) clarified that the legalization of prostitution does nothing to slow down demand or the trafficking that maintains it. Again, it fuels the cycle of demand and monetary gain for traffickers, given that prostitution is not a regular job but a channel, as previously noted, to the mistreatment and manipulation of female victims to be forced into false choices.

Raymond (2004) took this knowledge a step further to make it evident that the validation or legalization of prostitution as a credible occupation exalts the commercial sex industry, in its entirety, along with the male consumers (i.e., sex buyer demand). There is little to no consideration of the victims, meaning that women will continue to be seen as the product of the

demand and that the demand for paying for sex is rational, moral, and should be a normative part of society.

There is a unique dynamic in the deterrence of the demand for sex buying compared to crimes such as arson, murder, or even domestic violence. As Moellar et al. (2016) mentioned, crimes of prostitution, those solicited in the illicit sex trade, are thought to encompass more monetary exchange, resulting in sex-demand buyers viewing prostitution as a victimless crime. Free-market trade, based in this context, is positioned upon sex buyer demand and the act of forcing female victims into prostitution, easing the ramifications of risk-reward merits for criminals choosing to seek a prostituted female (Moellar et al., 2016). Assessing a proper deterrence for demand sex buyers is difficult given the formulation of the crimes and those involved. This can include perceived notions that come from general society and policymakers, and the fluctuations that can differ from culture to culture, region to region, and even political and socioeconomic beliefs. In other words, murder is murder in most of the world, while sex buying, and the deterrence of the criminal act vary dramatically from culture to culture and even from person to person. It could be argued that demand deterrence in countries or regions where sex buying is illegal does fluctuate, not only based on the market but also on the fluctuations of the criminal justice system for which it was processed.

Progarsky and Loughran (2016) mentioned that offenders know the certainty and severity of punishment, with certainty being the best deterrent due to offenders knowing what will happen to them. Severity is a deterrent based on the uneven contingent on offenders of a particular crime in the criminal justice system. Given the market-based fluctuations of sex buying, the certainty of punishment that may show the most significant deterrence and the offenders' demographics heightens the severity of the punishment. This argument is supported by

Bernard et al. (2010) states that certainty of punishment is a more predominant factor in the deterrence of crime than the severity of that punishment. The severity of crime plays a more prominent role in deterring offenders in subpopulations (i.e., sex-demand buyers) for whom the threats of punishment can be modified. The manner of change in severity to which they are applied can have a lasting effect.

Sex buyers, who comprise the demand aspect of sex trafficking, often have the most to lose regarding certainty and severity of punishment, given their subcultural demographics. Sex buyers already perceive their activities in purchasing illicit sex as a monetary transaction that relieves them of primary responsibility: They see the objectified victim as a product, not a human. Therefore, the limits of deterrence in dissuading sex buyers must go beyond trends to hinder the certainty and severity that will affect the beliefs and lifestyles of the sex-buying offender. Understanding the sex buyers' motivations and demographical status allows an accurate deterrence model to flourish with a greater capacity to end recidivism. Comprehending the reasons why sex-demand buyers offend (i.e., the escalation that brought them to purchase or fund sex trafficking) can be based on the idiosyncratic prospects of what those in the demand part of the equation visualize as practical risk and reward factors that are associated with this particular crime (Thomas et al., 2020).

According to Thomas et al. (2020), the contention starts with understanding the sex buyers' perceptions of their subjective principles. This would mean that deterrence, in the realm of sex buying, is not only subjective to the offender but also on the part of the governing body that creates and enforces laws and looks at deterrence and the benefits of preplanned interventions.

Research Problem

In the past and current era, the understanding of sex trafficking has included a fixation on two essential components of this illicit financial international enterprise: sex handlers (the pimps or traffickers) and prostitutes (the female victims). Researchers of sex trafficking, such as Updegrove et al. (2019), found that traditional methods of eliminating sex trafficking, through the focus on arresting traffickers and victims (i.e., the product), have been unsuccessful in most cases. This lack of success has shifted the focus to emphasizing the third aspect of sex trafficking: sex buyer demand (Updegrove et al., 2019). Researchers are starting to gain an understanding that it is sex buyers that are the driving force of sex trafficking due to these offenders being the genesis of demand. If demand were nonexistent, there would be no sex trafficking, marketing, or a need for many commercialized sex conduits (O'Hara, 2019). Sex buyers, also known as johns, are what the sex trafficking system is contingent upon, with the maintenance of technology and innovative enterprises sprouting from the demand of legal and illegal commercialized sex markets. Most research on this topic has not covered, conceptualized, justified, or cataloged the experiences of sex-demand buyers (Alves & Cavallieri, 2021). The understanding of sex trafficking demand can be taken on in a more methodical venture that seeks to eradicate the sex trade in its entirety.

With the focus of sex trafficking remaining mostly on pimps, sex traffickers, and prostitutes, the literature regarding sex buyer demand that drives sex trafficking has multiple gaps. Sex buyer demand remains in its infancy of research to the point that contemporary society has become accustomed to sex trafficking to an almost tolerant point where sex buyers remain an invisible figure in the machinery of the illicit sex market. The body of knowledge missing from the sex buyer demand aspect of sex trafficking is an increasing problem that has almost

strengthened the cultural viewpoints and practices of sex buyers. Similarly lacking is the knowledge of escalation or the continuum of development and outcomes that lead a person, predominately male, to take part in the sex trafficking market as the driving force of the market, that is, sex buyer demand. The escalation of sex buyer demand is sorely misunderstood, continues to go unrecognized, and research in this area is scant due to multiple dimensions of cultural and human growth progressive beliefs.

As a result, much of the existing research is coming close, though still inadequate, to understanding not just the reasons and customs of sex buyer demand but also the escalation dynamics or escalation continuum that brought sex buyer offenders to the point of monetarily strengthening sex trafficking. Essential knowledge needs to be gained from a modern formulation of understanding the process or processes that have to lead an individual to navigate a principally sexualized culture. Connections need to be understood that show the possibility of escalation fruition to environments or societal beliefs that thrive on rights of lenient cultural stages leading to seeking then on to outright purchasing of illicit sexual services of another. Understanding the escalation through adolescence and then to adulthood of a sex buyer offender will allow for the development of approaches and strategies for possibly curtailing sex buyer demand long before the first sex-buying experience is committed. The slowing down of sex trafficking can be a reality with proper development interventions, but there first needs to be an understanding of sex buyer demand, its possible progression, and the dynamics of developmental sexual milestones.

Research Aims

There is a lack of research and empirical knowledge regarding not only sex buyer demand but also the escalation of development from an offender to a participant in sex buyer

demand. This study examined whether there is a correlation between motives or circumstances that lead to individuals becoming sex-demand buyers in illicit commercialized sex markets. The means of this empirical study is to seek to slow down demand through the understanding of an adverse developmental continuum in the generalized location of the city of Houston Metro, Montgomery County, and Harris County, Texas.

Research Objectives

This study encompassed the following four objectives:

1. To gain more extensive knowledge and empirical data on sex buyer demand in the city of Houston Metro, Montgomery County, and Harris County, Texas area.
2. To gain an insight into the hypothesis that sex trafficking is fueled by sex buyer demand offenders who have committed offenses in or around the city of Houston Metro, Montgomery County, and Harris County, Texas. Further, that sex buyer demand is due to an escalation-based developmental continuum grounded on multiple adverse exposures or escalation dynamics.
3. To empirically research if sex buyer demand is an evolved state of offending that is based on adverse escalating sexual development on an escalation continuum that is based on skewed traditional factors generated upon them either as preadolescents or adolescents in the city of Houston Metro, Montgomery County, and Harris County Texas area.
4. To show that intervention programs for slowing down demand in commercialized sex markets should not just be applied after the offender's arrest but should be applied in the development of a heterosexual male adolescent long before they reach the point of purchasing illicit sex. Nevertheless, this will be achieved by understanding the

escalation continuum and escalation dynamics on that continuum in the city of Houston Metro, Montgomery County, and Harris County, Texas area.

Research Questions and Hypotheses

This study aimed to answer the following six research questions (RQs) and corresponding hypotheses:

RQ1: How do the participants describe themselves sexually? (This is a descriptive question and does not require hypothesis testing.)

RQ2: Are participants' self-characterizations of traditional male roles and hegemonic masculinity associated with strains?

H₀₂: The difference in strain experienced by hegemonic and nonhegemonic participants is not statistically significant.

RQ3: What is participants' engagement with internet pornography and how did it change over time?

H_{03a}: The difference in engagement with internet pornography between hegemonic and nonhegemonic participants is not statistically significant.

H_{03b}: Participants' engagement with internet pornography did not change over time.

RQ4: What is participants' engagement with strip clubs and how did it change over time?

H₀₄: Participants' engagement with strip clubs did not change over time.

RQ5: What are participants' attitudes about women?

H₀₅: The difference in attitudes about women between hegemonic and nonhegemonic participants is not statistically significant.

RQ6: Could early intervention reduce solicitation of prostitution?

H₀6: The difference in views of the success of early intervention in reducing solicitation of prostitution between hegemonic and nonhegemonic participants is not statistically significant.

Significance of the Study

This study contributes to the working body of knowledge of understanding sex buyer demand while appraising the scope of impact it takes for an individual to become a sex buyer on a developmental continuum within a hyper-sexualized culture that has formed a devoted and influential commercialized sex industry. In addition, this study aids in addressing gaps in the contemporary illicit sex industry demand research and provides real-world value to criminal justice authorities. Furthermore, it will assist criminologists in incorporating better policies or interventions that can affect development to circumvent demand before an individual possibly becomes a sex-buying offender.

Limitations

The scope of the study was limited to male-gendered heterosexual sex-buying offenders that have been or are currently involved in the Sex Buyers Transformation and Restoration (STAR) program after being arrested or convicted for purchasing illicit sexual acts. The respondents were limited to those within the program that are in or around the city of Houston Metro, Montgomery County, and Harris County, Texas area.

The methodology included an online quantitative survey with questions intended for a specific target group. The results were limited to the answers provided by respondents who completed the survey and the respondents' truthfulness. Resource limitations were contingent on the amount of time given to complete this dissertation, the amount of time for proofreading,

editing, and methodology construction, and the limitations of this being the first dissertation research for this author.

Finally, this study was limited to respondents from Houston Metro, Montgomery County, Harris County, Texas, and the surrounding areas of these locations. Even with the study done in this geographical area, only some subject pools and examinations of those pools were exhausted.

The following section, Chapter 2 Literature Review, will be an attempt to exhaust the empirical research in the realm of sex-demand buyers in terms of the numerous facets that can possibly lead to a heterosexual male partaking in this sexual offense. Chapter 2 will be based on the escalation dynamic of progression that leads to sex-buyer demand while researching the escalation dynamics on the scale of influences.

CHAPTER TWO: LITERATURE REVIEW

The following literature review serves as an attempt to clarify and enlighten the reader on multiple dimensions of sex buyer demand from several approaches and to give context for the necessities and implications of this empirical study. The succeeding research shows that sex buyer demand is a disturbing and problematic criminal issue that affects both offender and victim. Further, this review shows that the path to sex buyer demand is not an instinct-driven natural reactive choice but a spectrum of multiple negative influences that affect a heterosexual male over time to seek the procurement of illicit sexual acts.

Theoretical Framework

There could be an application of multiple criminal justice theories to understanding the root cause of sex buyer demand in the modern age of understanding the human sex trafficking problem. Criminologists could arguably have many theories on the causes of why a heterosexual male would partake in this crime seeking the root causes of the crime while seeking the appropriate responses to the crime itself. However, the compiled research found that while there are various theoretical facets to consider, two resounding theories are constant in examining this crime: general strain theory and the theory of hegemonic masculinity.

The following section will lay out the theoretical framework of using both general strain theory and the theory of hegemonic masculinity in this study of understanding the influences and development of a heterosexual male to commit the criminal act of sex buyer demand.

General Strain Theory

Robert K. Merton, an extensively cited criminologist, utilized *social structural strain* to designate specific social settings that are not natural to a distinct individual (Bernard et al., 2010). Merton explained that such strains are outside of the collective or their cravings and that

the collective creates these artificial social structures in societies like that of the United States (Bernard et al., 2010). While this theory is based on the monetary gain in free-market trade countries such as the United States, it can be applied to *general strain theory* (GST) in discussing sex buyer demand. Sex trafficking is both uses of monetary gain for wanted services, although illegally, and the aspects of masculinity power dynamics, which will be deliberated in greater detail later in this research. The GST is not the formulation for the escalation continuum or its dynamics. A causal factor based upon warped cultural sexualized necessity personifies the continuum gaining a morbid cause and effect track.

The GST, combined with the forthcoming discussion of hegemonic masculinity, is the first escalation dynamic on the escalation continuum to a potential sex-demand buyer. When applied to heterosexual males, GST is the strains, influences of those strains, and reaction to those strains, which are all based on traditional male gender roles. These roles can be passed down from intergenerational transmission, either by a parent, a male role model, or the society that surrounds the individual heterosexual male. Thus, the GST is the first escalation dynamic at the beginning of the escalation continuum and begins for an individual heterosexual male even before birth due to the potential negative development of their forbearers. Criminologist Robert Agnew (1992) developed the GST to explain how various strains affect adolescents by creating aggressive, reactive measures from negative emotions that lead youth to commit delinquent acts. The paths to delinquency, and ultimately criminal acts, are maintained by how the youth deals with negative emotions and harmful coping mechanisms based on the influences of their parents, male role models, and peers' established coping skills (Moon et al., 2009).

What is most important when applying the GST to the aptitude of an individual, mainly heterosexual males, to enlist in sex buying is what Jennings et al. (2009) discussed as the

mediation hypothesis that there is an inferred causal chain. Jennings et al. (2009) believed that one variable affects a second variable that, in turn, affects a third variable, which can be seen almost routinely in crimes of a sexual nature. Jennings et al. (2009) tested Broidy and Agnew's (1997) GST within a sampled youth population to determine the effects of strains on an individual, referencing their negative emotions such as anger or depression. Jennings et al. (2009) found that these emotions negatively influence personal hostility and if adverse effects from strain lead to a strain-crime association, in this case, solicitation of prostitution. They particularly paid close attention to negative emotions such as aggression that can aid in revealing the source. A survey questionnaire was administered at a school of southwestern Mexican American adolescents with a sample of 1,729 males and females, with a majority of the sample being male ($N = 1,010$), with females instituting the remaining 42% of the sample. The adolescents' ages ranged from 13 to 19, with an average age of approximately 16 ($SD = 1.22$; Jennings et al., 2009). The dependent variables ranged from two distinctions of relational antagonism and a scaled medium use of crimes based on property offenses. Results indicated a clear correlation between anger, aggression, and hostility in influences of the GST processes leading to criminal or delinquent acts (Jennings et al., 2009). It could be argued that this study had a higher sample of males than females, which may have been a contributing factor to the rates of aggression in the study.

Hoffman (2010) pointed out that strain, or the GST, that affects cultural and popular beliefs can affect adolescents' development and is critical to understanding progress. That influences youth development that comes before their births which carries over into adaptations that consist of behavioral and emotional foundations from intergenerational transmissions (Hoffman, 2010). The importance of context is crucial to this literature review, given that

adolescent development is positioned on the next stage of a sex-demand buyer's escalation continuum. As Agnew (2013) explained, the GST explains that different strains cause differing crimes spawned by negative emotions and coping with those negative emotions that have fashioned pressures to correct the feelings with action.

Hoffman (2010) conducted a study built on Agnew's concept of development strains that carry over from adults to youth. In this study, Hoffman checked hypotheses: if an individual experiences a high rate of strains in a life cycle over a considerable amount of time, the result will be an escalation of adolescent delinquency and possible adulthood criminality. Another hypothesis was that the effects of strains that lead to criminal or delinquent behavior are diminished in late adolescence or even early adulthood. Finally, Hoffman hypothesized that using coping mechanisms learned from adults and transmitted to the youth through positive or negative self-esteem, interpersonal relationships, and self-efficacy greatly influences late adolescence to early adulthood. Hoffman (2010) believed these coping mechanisms are negatively or positively associated with strain and criminal behavior.

Hoffman (2010) researched eight years of cohort data from the Family Health Study that began in 1992. The research surveyed a selected group sample annually with a total of ($N = 861$) adolescents, from a sample age between 11 to 17 ($M = 12.9$), to which the eight years that followed showed a 97.5% rate of continued participation (Hoffman, 2010). The dependent variables were 14 questions on the use of crimes by the participants, ranging from property crimes to violent crimes, and the independent variables of 16 itemized questions related to life events labeled as stressful. Hoffman (2010) found that strain, through the understanding of youth criminal involvement, refracted from stressful life events and is more pronounced in the time frame of an adolescent. The research also showed that peers substantially influence an individual

who uses delinquency as a coping mechanism to this strain or traumatic life event and that intergenerational transmission affects the choices made from the influence of strain along with the incitement of a peer's involvement (Hoffman, 2010). Finally, the study results suggested that the choices made in adulthood are influenced by the life events and coping mechanisms of the youth's family or peers who also gained their adulthood choices from the coping effects of strain from peers or adult family members. Ultimately these results showed that strain, especially in heterosexual males, is solidified in gender roles long before an individual is born, being felt by their guardian, and passed to the youth once they reach a certain maturity.

Agnew (2013) additionally stated that multiple societal and cultural strains lead to complications such as marital issues of infidelity, seeking goals only to fail, the need for excitement, and masculinity status norms in the context of this study. In terms of male strain, Jennings et al. (2009) explained that four factors separate males from females:

- Males deal with more strain.
- The strains are different.
- Males have differing expressive retorts to strain.
- Males respond to strain with more outward aggression, leading to higher crime rates.

When males are tasked with mitigating strain, especially the strain that demeans one's masculinity, the interactive strategies are often outright escaping the issue or seeking revenge against the strain through harmful coping mechanisms (Jennings et al., 2009). They seek to falsely create homeostasis to what they perceive their masculinity should be while still dictated by societal traditional gender roles and hegemonic masculine norms. The longitudinal events of negative developmental stimuli can take a toll on an individual to excuse aggressive coping maneuvers from strain and engage in damaging coping mechanisms (Turanovic & Pratt, 2012).

Turanovic and Pratt (2012) strongly believe that much of contemporary masculinity is based on platformed popular cultural tolerated beliefs.

The GST is an excellent theory for explaining individualist choice when primed first through the strains set by society or the goals that the male gender must achieve. The theory bleeds over to a person's experience in strain and stress not only for the formalities of typical social interactions but may explain the modern cultural avenues to justify delinquency, deviant behavior, or committing a prime criminal act (Dolliver & Rucker, 2018). Crime can be a reaction from those who do not feel they are treated fairly, treated as they want to be treated, or even treated how society dictates a person should be treated (Dolliver & Rucker, 2018). According to Dolliver and Rucker (2018), anger, used mainly by males in all reactions to strains of negative affect, is the driving force to take remedial action to correct the dynamic or static emotional slight of a crime. Deviant behavior or delinquency is an all too popular response specified to the craving for the desired answer to reduce the strain. In terms of criminal replies to strain, as Jang (2007) stated, the GST can explain the motive that strain creates stationary or chronically negative emotions. In turn, this gives motivations to use crime as a behavioral coping apparatus, assuming that the strains would be neutralized with the self-prescribed corrective action (Jang, 2007).

The GST, when combined with contemporary masculinity status, such as those aspects of hegemonic masculinity, can explain the routes to the epicenter of licit and illicit commercialized sex market demand due to this strain being triggered upon a person in conflict. It could be argued that this applies more to heterosexual males, with societal goals labeled upon them that advocate legitimate means to achieve these goals (Frizzell et al., 2021). These goals left unmet and

provoked by stereotypical hegemonic masculinity led to the need to rely on harmful coping mechanisms, such as the act of solicitation of prostitution.

Frizzel et al. (2021) explained that strains that may lead to sex buyer demand are spawned from male masculinity experiences of rejection by the opposite sex and the need for a thrill or variety. Frizzel et al. (2021) state that failures in romantic pursuits, achievement of goals that could lead to a better mate choice, sexual dysfunctions, or failure to achieve pleasurable sexual experiences in a marriage or partnership are credible strains dealt with by heterosexual males. From these strains, formational cultural and widespread cultural problems that are looked down upon turn into negative emotions that lead these individuals, seeking to maintain skewed cultural and sexual norms, to deviant criminal behavior.

Offenders feel the need to react to these strains through sex buying demand more salient than understanding the use of positive coping mechanisms against illicit sex buying. Nevertheless, this strongly shows that strain is the catalyst for a negative coping mechanism (Agnew, 2013). Misguided hegemonic masculinity, core values, identities, and goals are subjected by choice to commit the illicit act of sex buying when the negative impact of these strains seems unjust (Agnew, 2013). Agnew (2013) went on to state that the majority of strained persons go on to lead lives using legal coping mechanisms. Sex-demand buyers have a divergent mindset based on the excuse to purchase prostitution as a positive coping mechanism due to the nature of trading money for services.

Strains from traditional male gender roles are foundational to the divergent mindset (Agnew, 2013), given, as stated previously, that this particular escalation dynamic is present before the individual heterosexual male is born. As will be discussed more thoroughly in this

literature review, the contemporary culture all but advocates this illicit behavior, with maintaining hegemonic masculinity being absolute to normalcy in society.

Hegemonic Masculinity Theory

The importance of understanding one of the leading root causes of sex buyer behavior is to understand the nature of the escalation that comes from the modern bombardment of cultural norms. These cultural norms emphasize the effectiveness of cultural enticement of hegemonic masculine traits as the beginning of the escalation continuum, with the GST, to purchasing illicit sexual services. Hoffman (2010) explained that strain is not a sudden facet but a culmination to a crescendo of giving in to negative means of dealing with strain such that an individual feels overwhelmed on multiple levels. The veracity of oneself, in this context, a heterosexual male, is refashioned to fit the norms forced on them by society. Refashioning is a process of accumulating what hegemonic masculinity dictates.

Fontaine (2019) defined hegemonic masculinity as comprising the following four critical social characterlike roles or achievements that men are edified by cultural ideology to adhere to:

- never showing weakness
- always seeking violence, aggression, or risk
- always maintaining respect from others by any means, and
- avoiding any behavior that might be perceived as feminine.

According to Connell and Messerschmidt (2005), the concept of hegemonic masculinity originated from a field study by Kessler et al. (1982) about the social inequalities in several high schools in Australia and the relation of concepts of men's bodies along with politics of manual labor. Concepts such as these can construct gender norms in local, state, and national cultures. Connell (1987) also explained that hegemonic masculinity was constructed to show the diverse

relation and response to nonhegemonic masculinities. Connell (1987) labeled nonhegemonic as being complicit, acting subordinate, being marginalized, and protesting masculinities that seek to advocate for power or financial gain.

Hegemonic masculinity has become a powerful force in modern Westernized cultures. Researchers, such as Emslie et al. (2005), suggest that hegemonic masculinity reinterprets a male individual's masculine traits, such as traditional gender roles. As a result, individual males make choices in a conscious effort not to be afforded what might be seen as feminine, which can be seen in seeking counseling for strain (Emslie et al., 2005). Connell et al. (2014) explained that there are multiple venues for a male to have or achieve hegemonic masculinity or traditional male gender roles of masculinity, running a spectrum that strives toward higher achievements of power or total dominance.

Connell and Messerschmidt (2005) illustrated that masculinities, especially hegemonic masculinities, are based, especially in modern society. Researchers also believe in socially structured discrimination or inequalities that are not assessable by all men within these socially and culturally accepted norms (Connell & Messerschmidt, 2005). Masculinities such as this can be most notably seen in economic or monetary resources, as discussed by Connell and Messerschmidt (2005), that commensurate with the criminal offense of sex buyer demand, making men with the means of purchasing a prostitute that much more powerful. Nevertheless, this leads to simultaneously allowing them to experience more power through the hegemonic use of objectifying a female for the use of self-gratifying desired fantasy (Connell & Messerschmidt, 2005).

The strain or root catalyst for the linkage to the escalation continuum to buy illicit sex has a strong possibility, as presented by Fontaine (2019), to come from when men either deviate, are

seen as deviating or are shamed for this deviation from cultural norms of socially constructed normalcy. This formalizes what is and is not acceptable male behavior, and these influential cognitive aspects are passed down generationally (Fontaine, 2019). As discussed by Messerschmidt (2019), the normalcies contingent on hegemonic masculinity is viewed by society as representing the culture of commonplace stoutness, ferociousness, and violent behavior that traditional male roles can be based. The paradox becomes evident that while men, according to the law, should not engage in the buying of sex, the environmental culture surrounding males creates pressure for men to exude masculinity no matter the strains associated with it (Fontaine, 2019). These structures lead an individual to compensate in sometimes extreme measures to maintain the masculinity role society decrees (Fontaine, 2019). The essential aspect between male and female genders is hegemonic masculinity, given that with the natural presets of masculinity, society dictates masculine features that must be maintained, many of which are not sustainable through normal behaviors or individualities (Frizzell et al., 2021).

As noted by Fontaine (2019), males suffer from strain by their perceived failures of what society has deemed to be their role, and any nonconformity of that role can lead to priming masculinity to deal with strain in harmful mechanisms. These primes in masculinity are seen in such avenues of gendered disparity in the commission of certain crimes (Fontaine, 2019), namely sex buyer demand. Hegemonic masculinity is not a consistent quality that can be stabilized but is more often an occupied realm of fantasy or delusion constantly being exchanged with expressions and behaviors of adverse reaction to the constant strain (Frizzell et al., 2021). Culturally influenced or incurred masculine gender roles affect the responses to the strains from which they are innate, leading to adopting coping mechanisms that are presented and advocated toward males in multiple generalities made through gained-mired societal tolerances.

Messerschmidt (2019) further defined *hegemonic masculinities* as formations of what is socially practiced to justifying or even defining social relations or the meanings of those relations based on the culture, sometimes mainly popular culture. These can form what is socially practiced, acceptable and unacceptable conduct for the given situations (Messerschmidt, 2019). As stated by Frizzell et al. (2021), it should be noted that only some males within the culturally guided hegemonic masculinity are influenced by the mentioned effects and may even benefit from its existence. It is plausible to consider that men generally feel either an indirect or direct effect, in strain form, of one or all the parts of hegemonic masculinity.

It is also plausible to consider that one of the prime areas of strain is in the arena of sex or sexual intercourse, which is the focal point of heterosexual hegemonic masculinity centered on domination or the active incentive of heterosexual male penetration (Frizzell et al., 2021). The continuation or persistent pursuit of controllability tends to escalate the response to the given strain; in this context, hegemonic masculinity accentuates the failures to achieve predestined societal goals that lead to frustration (Agnew, 2013), with the epicenter of the strain being sex.

The sexual performance roles of males are exacerbated by the effects of hegemonic masculinity in all roles of sexual intercourse and the performance of sexual acts (Frizzell et al., 2021). These acts shape the apprehensions of heterosexuality and the negative manners they deem best to gain the power of any societal seen dysfunction (Frizzell et al., 2021). As a result, males are more inclined to experience strain based on a self-felt attack directed by emotions that could stem from issues of masculinity. The response to the strain is mainly based on the reaction of either anger or interpersonal aggression that causes forms of deviant behavior and criminal acts (Jang, 2007). The formation of the escalation continuum to sex buying can be argued to start at the realization, acceptance, or strain of conflicting beliefs regarding the role that men or

adolescent boys are meant to strive for in the realm of hegemonic social masculinity. According to Liu et al. (2010), crimes procreating upon escalation are partly due to a criminological process. Liu et al. (2010) state that crimes acted upon due to sex are even more contingent on the aspect of an escalating scale. When applied to the sexually driven source of hegemonic masculinity, as argued by Frizzell et al. (2021), the GST is the most viable source of sexual strain. It is allied to conduits that lead, on an escalating scale, to deviant and criminal behavior (Frizzell et al., 2021).

That behavior involves buying illicit sexual acts that fuel the sex trafficking markets. Even more concerning is that hegemonic masculinities are subjective for many different reasons or strains but are solidified, mainly by heterosexual males, in union with the feeling of male societal inequalities (Messerschmidt, 2019). Facets such as this become even more complex with the eminence of the internet (Messerschmidt, 2019). The exchanging of hegemonic masculinities and the coping mechanisms to thwart the strain have turned to pornography, sexual advertisements, and online sex market purchasing (Messerschmidt, 2019).

Related Literature

Now that the theoretical framework has been established, the literature review will present the related literature. This section will explain more in-depth details of the multiple constructs and influences used to understand the aspects of a heterosexual sex demand buyer. This section will explain demand escalation and its origin for the use of this study and explain the escalation continuum.

The research will then switch to examining the contemporary issues of sexualization in Westernized culture and the tolerance of sexualization in media as a cultural staple. Next, the literature review will inspect the influences of internet pornography on masculinity, hegemonic

masculinity, and sexual aggression. Subsequently strip clubs will also be examined in their role of masculinity development and fantasy-driven influences of heterosexual males.

Finally, there will be research on sex buyer demand figures and occurrences paralleled with that of prostituted female victims that could be hinged on the fantasy-driven narrative. These aspects possibly propel a heterosexual male to commit this criminal act that allows sex trafficking to excel despite lawmakers' and law enforcement's attempts to quell its repercussions.

What is Sex Buyer Demand Escalation?

This subsection lays out the influential basis for formulating this literature review and empirical dissertation. Pursuing any subject matter, such as sex buyer demand, can be illusively deceptive in mired public ignorance and simplicity. Those who have made it their mission to fight sex trafficking and sex buyer demand know that a topic such as this is anything but simple. The significant basis for this literature review comes from research, knowledge, and experience in occupational and academic arenas. Some terms and insights may seem foreign due to their first use or application to sex buyer demand. However, the research contends that their use is warranted and should be utilized in the future to explain sex buyer demand evolutions and fluctuations.

The STAR Program

The STAR program is linked to the nonprofit Love People Not Pixels, which eventually became Demand Disruption (Demand Disruption, 2021). Demand Disruption serves to combat human and sex trafficking by offering arrested or convicted male sex-demand buyers the opportunity to reduce their sentences, penalty ranges, or forthcoming charges for participating in prostitution (Demand Disruption, 2021). Arrested sex-demand buyers can volunteer for the

STAR program to reconstruct their views on sex-demand buying through emotional therapy (Demand Disruption, 2021). The cognitive therapeutic positive progression is advocated with these volunteers as program partners of like-minded or oriented situations also seeking aid (Demand Disruption, 2021). In California and other states, these programs are known as “John schools,” in which moralistic education is provided to reduce male sex buyer demand (Gurd & O’Brien, 2013). These schools allow sex buyers to understand that their actions have caused harm to their victims (i.e., female prostitutes), the sex buyers’ families, and the sex buyers themselves (Gurd & O’Brien, 2013).

The STAR program was created and is offered by Demand Disruption, a nonprofit organization that fights sex trafficking by confronting the demand that fuels the trafficking industry (Demand Disruption, 2021). The STAR program is in partnership with the Montgomery County District Attorney’s Office, the city of Houston, and Harris County. It allows arrested, convicted male sex buyers to potentially reduce their sentencing penalty in exchange for attending the class. The buyer-informed program was created and co-developed by the organization’s founder and current director in collaboration with a licensed professional counselor. The program is designed to facilitate the arrested individual’s discovery, understanding, and addressing of the factors related to the decision to buy sex to prevent them from ever buying again (Demand Disruption, 2021).

The expectation of the program is to end future acts of sex buyer offenses from the males in the program. Unlike John schools, the STAR program is an attempt to erase the outdated tactics applied to ending prostitution that has been based for decades on the notion that sex trafficking should solely be blamed on the prostitute. The program is rooted in changing traditional models of gender roles in which men have little to no culpability, given they are just

driven by the impulses that their traditional or hegemonic masculinity has encouraged in their actions (Altman, 2001; Carpenter, 2000). Programs such as these that take on sex buyer demand do so by making the relevant conclusion to the sex buyer that their actions and choices are not standard. Their activities are not invocations of a respected member of society because they have become a consumer of sexual services, and the one-time or repetitive procurement of prostitution is due to psychological and emotional disruptions of the sex buyer, which allows them no escape from the responsibilities of sex buyer demand (Gurd & O'Brien, 2013; Kulick, 2005).

Escalation Dynamics

Joe Madison, the executive director of Demand Disruption, co-developed the STAR program with one of the organization's founders, Beau Abdulla, who was also responsible for the Love People Not Pixels (Demand Disruption, 2021). The STAR program is implemented in the city of Houston Metro, Montgomery County, and Harris County, Texas areas. Director Madison works closely with the Houston Police Department, Montgomery County Sheriff's Office, Montgomery County District Attorney's Office, Harris County Sheriff's Office, and the U.S. Attorney's Office for the Southern District of Texas Human Trafficking Rescue Alliance (Demand Disruption, 2021). These alliances are seeking to slow down the sex trafficking by searching out the demand dominions of trafficking. The STAR program classes are conducted with the Montgomery County District Attorney's office. Most of the men that attend the classes are arrested in Montgomery County, the city of Houston, and Harris County buyer suppression operations. Director Madison, STAR program Administrator Mike Steel, and Demand Disruption's Mauricio Gerbasi offer arrested men a buyer-informed level of perspective and empathy to begin a process of self-discovery and change so that they never attempt to buy again. Director Madison recounted an interview in which he spoke with a sex

buyer arrested for prostitution, as he had done many times before with other sex buyers (Demand Disruption, 2021). During this conversation, he found a resounding influence that many sex buyers, including this interviewee, spoke of pornography consumption (Demand Disruption, 2021). Through researching the effects of pornography and conversations with sex buyers about the influences of internet porn, Director Madison found pornography had a resounding impact on many interviewees. From the anecdotal narrations of the sex buyers themselves, Director Madison theorized that the stimulus of pornography could be seen as an escalation dynamic that evolved from soft-core pornography, general pornography, hardcore pornography, and webcam pornography (Demand Disruption, 2021). Director Madison believes these factors culminate in visiting strip clubs and the actualization of a heterosexual male partaking in sex buyer demand (Demand Disruption, 2021). The potential realization is that sex buyer demand is an offense grown over time. Another realization is that these developmental influences create an empirical avenue that must be researched. The term “escalation dynamic” can describe sex buyer influences, such as pornography or strip clubs; this term can be empirically explored for merit and applicability in an academic forum. Director Madison coined an “escalation dynamic” term that describes repeatedly witnessing the correlation of soft-core pornography, general pornography, hardcore pornography, and webcam pornography (Demand Disruption, 2021). Director Madison believes that pornography influences the attendance at strip clubs and the actualization of a heterosexual male partaking in sex buyer activities and behavior (Demand Disruption, 2021).

The term escalation dynamic effectively represents the influences and experiences at differing developmental nodes that shape a heterosexual male into a sex-demand buyer on giving a spectrum (Demand Disruption, 2021). As this literature review will show, pornography, along

with other stimuli yet to be discussed, falls within a spectrum that increases the likelihood that a heterosexual male could become an offender to fund the illicit enterprise that is global sex trafficking.

Escalation Continuum

Stoltenburg (2000) argued that most acts of sexual objectification suffered by males and females transpire on a continuum of dehumanization. This continuum can lead to male violence against females, sexual or otherwise. This continuum begins with reifying a human being as a sexual or sexualized object (Stoltenburg, 2000). This allows vehemence to be a probable outcome given that from the moment a person is transformed into a thing, one can do anything they want to the now objectified individual (Stoltenburg, 2000).

Liu et al. (2011) defined the term “escalation” in criminal justice and criminology as a criminal offense increasing in frequency or intensity of seriousness. An example would be an offender that steals property on a small scale, such as items from front yards or candy from a convenience store, then amplifies the quality and quantity of what they steal to car stereos or to using a gun to commit armed robbery. In terms such as these, escalation is a cause-and-effect notation used in conjunction with criminal acts based on risk and reward. Regarding criminal behavior, escalation describes an offender moving from one crime to the next in a scaling fashion that seeks greater reward but with greater risk (Liu, Francis, & Soothill, 2011). When escalation is applied to the sex buyer demand of sex trafficking that is formulated upon the demand of sex buyers, the paramount of this offense is the exchanging of monetary resources for illicit sexual services. Sex buyers do not instantly escalate to the sex buyer demand behavior. Instead, there is an incremental development of multiple developmental progressions that escalate to paying for a sex act.

One could argue that purchasing a minor who is being prostituted for sexual services would be a greater offense than attempting to commit the crime of sexual assault. In terms of the escalation, the result is the same: satisfying a need to engage in sexual contact that warrants a sense of power or masculinity spurring from a variable strain.

Revolving themes affect one's moral equilibrium, resistance to criminal conduct, life courses, and adhered evolutions that influence escalations of choices made and not made (Hoffman, 2010). What is unique to the crime of solicitation of prostitution is that the escalations and influences that lead to the commission of this crime are not beset by the commission of other crimes of minimal effect but driven by increased culturally tolerated and readily assessable. Generational influences (e.g., father to son), imparted beliefs, or saturation of sexualized social media create dynamics that can follow an *escalation continuum* that starts years before an offender chooses to feed the illicit commercialized sex market demand. D'Orlando and Ricciotti (2019) explained that the inborn behavior of human nature is solidified upon multiple congruencies of escalation in all facets of conduct that operationalize daily lives. Thus, this research has shown that multiple equivalences that lead to the commission of sex buying are seldom provoked by lesser crimes that pertain to the precipice of sex buyer demand. The act of purchasing sex is contingent upon natural human escalation, and the dynamic escalations or influences made legal by society on a developmental escalation continuum.

These escalations, and the continuum on which they are fixated in terms of developmental longevity, share aspects of communal criminology by the bulk of all delinquencies and criminal behavior: strain. Thus, to understand the escalation continuum and dynamics of sex buyers, one must first understand two essential factors in criminology and their

effect on a contemporary cultural foundation: general strain theory to the application of hegemonic masculinity.

The term “escalation continuum,” like that of escalation dynamic, is widely used in the literature review as it will give context to the spectrum of negative developmental stimuli that possibly await an individual heterosexual male. The term “escalation continuum” was created from the effective term “escalation dynamic” to explain the theoretical timeline present in most developmental influences that heterosexual males in the United States navigate almost daily. The term escalation continuum is about sex buyer demand. Nevertheless, it cannot be applied evenly to all developed or developing heterosexual males in the United States who may or may not subscribe to sex buyer demand. It is a superlative guide to place escalation dynamics upon to give perspective and future empirical applications in theoretical interpretations and hypothetical plausibility that should and can be tested. Figure 1 is a visual representation of the escalation continuum of theorized sex buyer demand showing the developmental influences and escalation dynamics that lead to the offense of a heterosexual male purchasing sexual services from a prostituted female. As noted above, escalation dynamic and escalation continuum are terms that were created during this research. Escalation dynamics is used by the Demand Disruption founder (Demand Disruption, 2021). It has yet to be academically used up until this point. The author created the escalation continuum to explain the researched dynamics theory on the developmental spectrum.

Figure 1*Escalation Continuum*

Escalation Continuum



A Culture of Sexualization in Adolescent Development and Tolerance

To hypothesize, either through empirical evidence or anecdotal accounts, the sexualization of First World countries, mainly those based on capitalism or Westernization, is influenced by a resounding platform of multiple media outlets constructed on hypersexuality. Thus, this hypersexuality comes from sexual socialization, objectification, and goal-seeking fantasies that have corrupted the natural sexual development of adolescents (Gill, 2012). A researcher would not have to delve too deeply to see that all these factors, and more, are becoming a bastion of influences at present and will continue to do so into the longitudinal future (Gill, 2012).

If the GST and the influences of hegemonic masculinity are the foundational entrance into the escalation continuum and the first escalation dynamic for heterosexual males into the

social structures that lead them to sex buyer demand, then a culture that not only tolerates and fuels such reactionary behavior could be considered the subsequent escalation dynamic. At least in the United States, the current cultural structure could be argued to energize social media and entertainment to maintain consumers through saturation of sexualization that seeks to change oneself to fit the popular social structure (Gorea, 20121). Such a dynamic is essential in that it lies on the path where adolescent development begins to shape males' beliefs, morals, actions, and capabilities to form social cognitive attributes from these social developments (Nesi, 2020). Attributes will stay with them for the remainder of their lives, given the positive and negative interventions that either slow down or speed up escalation to engaging in sex buyer demand. Traditional male-gendered norms already beset these developmental dominions and hegemonic masculinity by those in society who have come before the individual heterosexual male and are now influenced even more by innovative technological capabilities. What is more perplexing is that the bulk of society, in terms of popular culture, mass media outlets, and even some governmental entities, allow for negative sexualized influences to bleed into the normative development of adolescent males (Nesi, 2020). As this review of the research will show, some escalation dynamics suffered by adult males from their adolescent development will never return to a state of normalcy devoid of consistently funding sex trafficking markets.

Sexualized Culture and Media

Coy (2009) defined the term *sexualization of culture* as a constant inundation in popular culture media mediums that portray the use of sex that is predominantly used for the objectivity of females to obtain and hold the attention of consumers. The inundation is for the media to sell products to quench unsatiated fantasies and desires (Coy, 2009). These aims of sexualization are often projected on adolescents coming into the maturity of soon-to-be adult development. Uses

of mass media and widespread cultural sexualization are based on marketing that sells a false narrative. A false narrative has been constructed that women must use their bodies to achieve goals, that the sexualization of mass media culture must guide males to strengthen their heterosexual normalcy, and that hegemonic masculinity is normal. These factors wrongly validate the use of females as objects to be hunted as a delusional right of hypersexualized passage (Coy, 2009). Sexual images in mass media outlets, as understood by Faulkner (2010), modify the collective understanding of what it means to be a child or adolescent. When exposed to these numerous sexualized conduits daily, adolescents are put in a position of being either accessible to sex or seeing others as sexually accessible (Faulkner, 2010). The cause becomes *premature sexualization* that can cause an adolescent to form a retract to what it means to be an adolescent, given that sexuality is a commodity of adulthood (Faulkner, 2010). Premature sexualization is an apex of dynamic escalation that could perplex an adolescent male to chase fantasy and desire much earlier than developmentally tolerated. Desire and fantasy are driving forces in sexualized popular culture and mass media as an amenity to maintain consumers with the indoctrination of products much too early for rational development (Faulkner, 2010).

The maelstrom of a hypersexualized popular media culture is focused on the idea of supply and demand, like sex trafficking markets, selling a product through desire and fantasy. This fantasy of the sexualized culture is being sold to adolescent boys through the conduits of media-prescribed normalcy. Fredrickson and Roberts (1997) predicted that excessive and repeated exposure to the objectification of women in sexualized media would not only have an enduring influence on women to self-objectify but also negatively reaffirm that males should objectify women with a full spectrum of hypersexuality. Frederickson and Roberts (1997) reached this conclusion in 1997, just before the beginning of modern mainstream internet, social

media, and the profane accessibility of pornography. Ramsey et al. (2017) stated that objectification is the constant and accurate treatment of a human being as a thing in which no autonomy or personality resides. It could be postulated that adolescent boys are being sold a fantasy of what they are told desire must be and how masculinity should be maintained.

Only men can afford to purchase this fantasy, and women must suffer the consequences. Sherman et al. (2020) emphasized Frederickson and Roberts's (1997) objectification theory in that it is a sexualization platform that intensely focuses on women and girls, with men being the subsequent benefactors. Objectification, sexualization, and *self-sexualization* that spur from sexualized mass media platforms, targeted at females, is an instigation and escalation for boys or men to pursue a product that society has deemed demand-worthy, no matter the means of obtaining it (Sherman et al., 2020).

Skowronski et al. (2021b) conducted a study with 660 German adolescents ($N = 327$ females, $N = 333$ males; $M = 15.09$ years) who partook in binary waves with an intermission of 6 months to seek a greater understanding of objectification theories. The study used a three-step model of self-objectification postulated by Vandenberg and Eggermont (2015). First, the focus was to seek associations with sexualized media, such as video games and social media, influencing body imageries of appearance comparisons, ideal appearance internalizations, the value one places on the presence, and sexualized mass media use other a longitudinal strategy. Based on the results of the study, Skowronski et al. (2021b) predicted that adolescent males and females had high sexualized video game use and sexualized Instagram use. Furthermore, the use of sexualized material had direct effects on appearance ideas of internalization, leading to more sexualization, showing that longitudinal studies such as these show correlations of sexualization in differing media and body image concerns of adolescent boys about themselves adolescent

females. Lastly, the reasoning that video games or social media highlight and encourage objectification and self-objectification has become part of the male adolescent's developmental behavior (Skowronski et al., 2021b).

According to Blake et al. (2016), a sexualized popular media culture creates not only fantasies for boys but also curtails the self-sexualization of women. At all times, girls must be sexually desirable to elicit a desirable response from men. A sexualized entertainment culture instructs women and girls to be only worthy when men objectify them as gender and must also objectify themselves (Blake et al., 2016). This sexualized culture allows both genders to pursue sexual fantasy and desire goals much too early in their development into adulthood.

Blake et al. (2016) conducted a study with 216 American males (M age = 30.78 years, SD = 8.90) enlisted from Amazon's Mechanical Turk, an operational dais that enables remunerated psychological investigative studies. Contributors observed a specific image of a female and then read an explanation about her agency to appraise the woman's sexual frankness, activity, capacity for knowledge, and acuities of her susceptibility to sexual aggression (Blake et al., 2016). Two results from Blake et al.'s study are influential to the primary characteristics of sexualization or objectification of women in this current study. First, sexual openness specified that the self-sexualized woman was valued as more sexually open than the woman shown in nonrevealing clothes. Second, the non-agentic woman seemed more sexually open than the agentic woman, meaning the men in this study assumed the women depicted in images were self-sexualized or sexually open (Blake et al., 2016). The results also meant that the portrayed women lacked agency or human capital, making them more likely to be targeted for sexually aggressive acts (Blake et al., 2016).

Blake et al. (2016) referred to the cognitive development of accelerated “goal pursuit,” coined by Vaes et al. (2013), that is grounded in the media culture sexualization of females and their depictions in oscillating forms of sexual media that increase the objectification of women in the eyes of the male viewing audience. Cause and effect installments of sexualized media can be articulated further with goal pursuit theory and social cognitive theory. According to Overbeek et al. (2018), social cognitive theory explains how humans and, more importantly, adolescent males and females gain familiarity with themselves and their environments through observing their role models and mentors. As these role models place themselves in differing social relations, the observer emulates the behavior of the role model when they are rewarded for their behavior, which can lead to the creation of a “sexual super peer.” It could be argued that most popular cultural sexualized media mediums are more than aware of this theory and base much of their programming and commercialization on such theories.

For example, studies have shown that the average of U.S. teens viewing television programs is 3 hours a day. In the programs of popular note, many have an average of seven depictional scenes of sexual content per hour, with 70% of all television program episodes being based on sexual misconceptions and the positive possibilities of sex without any negative drawbacks (Martino et al., 2009). The inundation of positive fantasy portrayals that target adolescents and children via media such as television has built expectations based on the program’s outcomes. These portrayals do not show adverse reactions to sex or how it is pursued, leading males to perceive this sexual fantasy portrayal as the guiding rule to sexual intercourse or obtaining sexual intercourse, no matter the setting (Martino et al., 2009).

Martino et al. (2009) conducted a nationwide telephone examination of youths aged 12–17 in the Spring of 2001 and reinterviewed the same group in the Spring of 2002 and 2004. The

sample was drafted from a list of families with a high probability of containing a member aged 12–17 to determine the effect of television watching on remorse about the judgment of first sexual intercourse. In addition, other relevant covariates were gained from a national 3-year (2001–2004) longitudinal survey of youths aged 12–17 at baseline (Martino et al., 2009). The results from the study suggested that 61% of females and 39% of males who had sexual intercourse for the first time during the study period wished they had waited to have sex. Martino et al. (2009) also found that exposure to sexual material on television was connected to the prospect of remorse after sexual commencement among males (Martino et al. 2009). This was not found with females, with a connotation amongst males being somewhat explained by a downward shift in males' sex-related result anticipations and expectations following sexual initiation.

In a 2007 study discussed by Trekels et al. (2018), researchers coded a qualitative study to find the 25 most popular primetime television shows rated by teenagers for their popularity. According to Trekels et al., all the listed shows had foundational elements that presented a male heterosexual, possibly hegemonic masculinity based, in formulations that men or boys must give in to or have uncontrollable sexual desires with needs that must be met. The study also showed that these needs must be satisfied sexually by women or girls (Trekels et al., 2018). The base communication of these programs was that men or boys are solely sex-driven in multiple functionalities in society. Nabi and Clark (2008) found that 56% of television shows in 1998 had sexual content increased to 64% in 2002 and then to 70% in 2005, with 75% of the characters engaging in sexual behavior with no evident negative experiences or penalties of their sexual nature. Sexualization in mass media formats, such as this, as stated by Skowronski et al. (2021a), is commonplace in all forms of media, assuming that it attempts to give the placement of value

only to one's sex appeal (whether male or female). The studied sexualization looks past one's personality to seek or be objectified (Skowronski et al., 2021a).

Popular mass media, such as video games, shows an increasing track of this sexualization in depicting women as objects to obtain or view. This is also seen on social media sites like Instagram, which are based on the perfection of athletic body composition turned to sexualized imagery in motion application within Westernized facets (Skowronski et al., 2021a). Aspects of what the sexualized cultural society finds most attractive or popular and framed by sexualized media as usual (Skowronski et al., 2021a). Over 72% of subjects surveyed in a 2018 Pew Research Report used Instagram, and over 100 million images are uploaded to Instagram daily (Skowronski et al., 2021a). Trekels et al. (2018) reported that some studies have shown that as many as 92% of adolescent teens go online for social media use or exploration daily (Trekels et al., 2018). Similar research shows that mass media, popular culture, and social media platforms of many varying degrees are the main factors in contemporary sexualization, self-sexualization, objectification, and self-objectification (Trekels et al., 2018).

The mass media of video games also advertises to males to seek a level of masculinity with violent imagery and sexualized imagery to project a feeling of self-objectification based on the sexually driven heterosexual male attributes that are platformed by males advocating for hegemonic masculinity (Skowronski et al., 2021b). On the surface, the current popular sexualized culture seems to be focused on women. As proposed by Liong and Chan (2020), the sexualization of popular media outlets promotes the framework for the objectification of women to elicit a reaction. The reaction is based on monetary election to knock down the boundaries of regular heterosexual sexual expression while seeking to maintain a continuous stimulation of negative potential want for the fantasy (Liong & Chan, 2020).

Furthermore, heterosexuality in contemporary society seems to hinge on the values that heterosexual males place on a female's body (Ramsey et al., 2017). Values that do not see the female's personality that leads to future relationships, either illicit or licit and have aspects of coercion or the use of pressure tactics to gain what they need (Ramsey et al., 2017). These continued aspects are in conjunction with continuing to seek the desire-driven fantasy that hypersexualized mass media has sold heterosexual males as a reasonable norm. Liong and Chan (2020) explained that heterosexuality is often based on objectification and self-objectification through hegemonic masculinity contingent on Westernized capitalistic societies' use of stereotypes, fantasy, and mass media depictions. Furthermore, these depictions of masculinity are used to grow profits through the illusion of curtailing life choices that affect adolescent development through the daily sexualization of popular culture (Liong & Chan, 2020).

Sherman et al. (2020) highlighted the research by Fredrickson and Roberts (1997) in that objectification of a sexual nature can disrupt and distort the perpetual healthy assessments of internal emotions for females, who then react with hypersexualized mannerisms that intensify the sexual objectification of males toward them. Nevertheless, the sexualization reinforced by hypersexualized mass media and popular culture merits on female characteristics for objectification is concentrated primarily on males (Sherman et al., 2020), placing, as mentioned, covert advertising stimuli on females and males to seek a product that is high in demand. Occidentalized societies place a high value on what is sexy, attractive, physically appealing, and sexualized through the use of popular culture and popular mass media outlets (Trekels et al., 2018). This entertainment basis places value bought or sold to consumers of a product founded on gender stereotypes that narrow the way men see women and boys see girls (Trekels et al., 2018). In addition, mass media manipulates adolescents' beliefs and developmental systems to

secure profit with the use of desire and fantasy, even if the consumers, adolescent boys, do not fully understand the nature of sexualized media (Trekels et al., 2018).

Adolescent Sexual Development

Understanding the features and effects that negatively influence adolescent males in contemporary society is essential through the fixture and filters of sexualized mass media outlets. It is also necessary to understand the developmental aspects of an adolescent regarding their upbringing through family, parents, peers, and other influences outside of social or media entertainment. As discussed by Trekels et al. (2017), the onset of adolescence is a period when an individual begins to gain an identity. Given the influences of social environment, parenting, peers, and siblings, that identity may endorse the particular gender stereotypes that portray certain behaviors, even negative ones, as standard. In modern society, the displays of sexualized distinctiveness are no longer a point sought out or reached in adulthood, but a marker to strive for, although highly misguided, in adolescents, even in childhood in some cases (Coy, 2009).

As previously mentioned, adolescents' sense of being liked or accepted is a part of their sexual development that tends to rely on mass media sources when parents, peers, siblings, and even teachers fail to fill in the gap of needed guidance (Trekels et al., 2017). What should be noted is that adolescent sexual development can range in years of expected curiosity or interest that parallel physical development (i.e., puberty). According to Sherman et al. (2020), the beginning of cognitive development for a child does not take effect until the age of 8. This means that children at this age and younger are unable to evaluate, in a moderate protective way of thinking, what is or is not sexualized, which means that they are prone to normalizing sexualized media or even sexualized beliefs of a parent, peer, or older sibling (Sherman et al., 2020). If left alone without negative influencing factors such as sexualized and hypersexualized mass media,

the inundation of access to modern pornography, negative sexualized intergenerational transmissions, and reliance on heterosexual beliefs based on hegemonic masculinity, an adolescent male would possibly have normal sexual development (Sherman et al., 2020). While normative can be subjective between cultures, regions, and beliefs, adolescent sexual behavior is a normal part of human development and builds on development patterns within the group (Tolman & McClelland, 2011). According to Tolman and McClelland (2011), sexuality is a part of what it is to develop as a human. This specific part of human development must be focused on sexual education when a child becomes developmentally cognitive through adolescence. Adolescent sexuality should be a discovery through a natural process that builds to sexual maturity (Tolman & McClelland, 2011). The issue that interferes with this natural progression to sexual maturity is the barrage of sexualization that has affixed itself, almost predominantly within Westernized cultures such as the United States. Although curiosity about one's sexual development, reproduction, body changes, and gender identity are normal, sexualization, in all its influences, is not part of this normal development (Sherman et al., 2020). Contemporary society is riddled with negative influences that affect how adolescents and even children ascertain sexual images, situations, sexual development, and sexual structures that will be carried with them into the future.

Schools, families, peers, and mass media influence the development of an adolescent and fall into a process known as "sexual socialization" (L'Engle & Jackson, 2008). According to L'Engle and Jackson (2008), sexual socialization is a developmental process through which adolescent children absorb and internalize knowledge about sexual topics or practices that will shape their norms, skills, prospects, and emotional attributes in their present and future sexual encounters. Individuals learn sexuality within their cultures, environments, social contexts, and

other socialization through a process that lasts all their lives. Mainly beginning in childhood with learned values from a parent or absent parent influences, paced into adolescence, then into adulthood with families, schools, peers, and, as previously discussed, mass media outlets (L'Engle & Jackson, 2008). Thus, the evolution of sexual socialization, like the escalation continuum presented earlier, is a continuum within the escalation dynamic of adolescent sexual development.

L'Engle and Jackson (2008) conducted a study to determine an association between apparent socialization, vulnerability, and sexual intercourse conduct along with race and gender. L'Engle and Jackson (2008) tested these variables as moderators of relationship-seeking regarding adolescents' connections to their parents, youths less connected to their schools, adolescents who have had more consumption of tolerant sexual normalcies, and adolescents who reported more lenient sexual norms in mass media mediums. In the fall of 2001, students were invited to contribute to the study, with 81% of enrolled students ($N = 5,029$) mailed a media use survey; 65% ($N = 3,261$) returned the completed media review. In the spring of 2002, 1,200 adolescents who finished the media survey were arbitrarily designated from within four equal-sized race and gender divisions to complete an in-home, audio-computer assisted self-interview about their health and sexuality, of which 90% ($N = 1,074$) completed the assessment (L'Engle & Jackson, 2008). Results showed a positive correlation between sexual norms in mass media and adolescents being more susceptible to sexualization and committing to sexual intercourse. Adolescents that adhered to their peers' sexualization led to a greater likelihood of sexual intercourse as youth. Finally, schools and parents that intervened or had a hands-on approach to shielding or explaining the trap of media norm sexualization had a more significant influence on

an adolescent refraining from engaging in sexual intercourse or adhering to sexualized media norms (L'Engle & Jackson, 2008).

When breaking down the role of sexualized socialization, the research will discuss crucial aspects of the sexual association of an adolescent: parents and peers, and factors of mass media have previously been discussed. These influences will be intermittently discussed concerning the other mentioned factors. It is essential to note that sexualized mass media is not the most considerable primary sexual socialization influence on a male or female adolescent. It could also be argued that media primarily influences parents, peers, and schools, all of which are responsible for the individual male or female adolescents' growth. Sexualization is seen, heard, and felt by all that use the internet. The influence it has is far-reaching for the adolescent and the cultural, societal, and environmental aspects of the support systems surrounding the adolescent.

Regarding the remaining sexual socialization factors, it is interesting to note that parents and schools have been a customary influence on healthy sexual development. At the same time, peers and mass media are a constant negative influence that seems to accelerate an adolescent seeking sexual encounters at an early age (L'Engle & Jackson, 2008). Actively participating parents who concern themselves with their children's sexual development seem to postpone seeking sexual intercourse with their children by instilling attitudes of disappointment or disapproval (L'Engle & Jackson, 2008). It could be that parents, while unable to remove the natural desire for sexuality from adolescent children, may remove the fantasy aspects of mass media or peer-to-peer conversations about sexuality. It is a belief that mass media, when applied to adolescent individuals that are removed from a positive parental figure or are subjective to an absent parental figure, are more prone to the positive parental influence being replaced with sexualized media outlets as their guides (Tolman & McClelland, 2011). Regardless of the

absence or involvement of parents, adolescents still seek guidance regarding their sexual conduct in situations that may seem dramatic or even mundane. Nabi and Clark (2008) referred to this as social cognitive theory or SCT, where the process and functions of gained knowledge are learned and even emulated through vicarious erudition.

Nabi and Clark (2008) tested whether viewers of popular television programs that trust core characters in an imaginary TV series will experience positive outcomes despite their adversity. A second test was of SCT in that straight involvement will counteract displaced involvement. Representations of certain practices should stimulate attitudes and performances only for those who have not had those experiences; experiences in this study of research focus on licentious sexual deeds, precisely, starting to have sexual intercourse on the first date (Nabi & Clark, 2008). The tested college women ($N = 400$) were exposed to various depictions of wanton sexual behavior (i.e., one-night stands) that were altered to exhibit additional or fewer undesirable consequences. Based on the study outcomes, Nabi and Clark (2008) found that, as suggested by the SCT, persons with direct involvement with the behavior were not influenced by the portrayals.

Conversely, those without direct understanding or practice were more likely to participate in the hazardous conduct, irrespective of the valency of the support portrayed, further establishing the need for future research on mass media, social media, SCT, and perilous sexualized or sexual intercourse activities. Although Nabi and Clark (2008) focused only on the female gender, this study was essential to include in this literature review because the female gender is a target for objectification and self-objectification. This in turn makes females expendable objects for adolescent males who also give in to social media and mass media's sexualization norms. Adolescent males are just as susceptible to the pitfalls of sexualized media

programming that indoctrinates harmful social sexual norms that hinder positive future health development.

The SCT suggests that adolescents take in negative or positive data from their environment—whether parents, peers, teachers, or mass media—and that information becomes the basis of their future reactions to rules and norms (Nabi & Clack, 2008). Bandura (2002) used the SCT to explain self-efficacy beliefs that normalize or control an individual's functionality through reasoning and emotional, motivational, and decision progression that balances or unbalances the thought scales into action that either improves or improves oneself. The adolescent's cognitive development, like the escalation continuum, is a process of learning that is either guided or misguided. Parents are responsible for this guidance mandate but often fall short, either knowingly or recklessly, allowing mass media and peers to fill in the development gaps.

Parents are primarily responsible for the development of their offspring, more so in contemporary society. The SCT entails that observational learning is formulated on four processes attention, retention, production, and motivation. The latter is based on the foundation of posited and negative valence in reinforcement (Nabi & Clark, 2008). Even with the guidance of a parent, the adolescent can be motivated by the increasing allure of sexualized media that compounds even further with their peers being influenced by the same media. Parents who are actively involved have a daily battle to keep their adolescent children from falling prey to sexualized mass media. Parents who are not active in adolescent development will have sexualized mass media to perform their duties as surrogate parents. Coy (2009) discussed that the sexualized mass media should focus on adults (i.e., parents). Westernized culture in all media conduits is absorbed by children and adolescents, regardless of direct or indirect access. As discussed, adolescents and children are significantly influenced by interpersonal associations and

relationships, with the role of parents being vital in their development and controlling the adolescents' access to and viewing of sexualized media (Slater & Tiggemann, 2016)

Sexual socialization must also run the parental and mass media gamut with adolescent peers' influence or instigation. Responsible parents must combat peers' influences on their children. The cascading effect that peers bring to social sexualization is incredibly impactful, given what the research has shown. Peers of an individual adolescent can fall into the same sexualization cycle of mass media and may not have adequate parental supervision. The behaviors and incitement of sexual interest manifest early in mental development, which may cause an adolescent, or even a young child, to become more private in expressing thoughts and feelings (Ensick et al., 2018). Adolescents then negatively learn to only discuss sexual development with peers with similar thoughts and feelings. During their sexual development, adolescents need support through what Overbeek et al. (2017) called the "brake hypothesis," which is parental communication with the child founded on love-and respect parallel with family interactions.

The absence of parental communication can create a void that has to be filled by either sexualized mass media, peers, or both, with even more negative influence. The situation worsens if the peer also has no guidance and is formulating sexual and gender behaviors based on what they are exposed to by sexualized mass media. Adolescent males, just through their involvement with other males in or around their age, according to Poost (2018), recycle beliefs or limit positive choice responses if they feel that they may become ostracized by peers. Not following the norms advocated by one or all of the popular groups with which they strive to be affiliated can become a substantial influential factor. Jennings et al. (2009) explained that the processes leading to criminal offending are the same for each of the primary genders; however, males and

females in the stage of adolescence react differently to socialization. Both sexes in adolescents react differently also to relationship bonds, parenting techniques, and, most importantly, peer stimuli, which may be a factor in why rates of criminal acts and incarcerations are higher in men than in women (Jennings et al., 2009).

Culture of Tolerance: Prostitution

The escalation continuum of sex-demand buyers in terms of the escalation dynamic node of sexualized media and adolescent sexualized socialization are the two main points on the spectrum of teenage development that lead to adverse or illicit choices in adulthood. The negative influence involves the objectification of women propagated by extreme hegemonic heterosexual behavior. There is a third aspect of this stage in male development: the culture of tolerance that surrounds both mass media sexualization and sexual socialization of adolescents and adults. As L. Smith and Healy Vardaman (2010) explained, it is not so much the actions of the offender or potential offender but the governmental systems that seek to normalize, abide, and accommodate the behavior of the crime. In this case, solicitation of prostitution.

Administrative control, at any level, accepts the behavior of sex buying demand as an everyday occurrence with a physical product that has chosen to live the lifestyle in which they find themselves (L. Smith & Healy Vardaman, 2010). In these minor and significant governmental inconsistencies, multiple generations have conceived a pyramid of cultural tolerance toward female prostitutes that has seeped into almost all cultural and societal beliefs. While mainly contingent on the purchasing of sex being illegal, Westernization beliefs have placed a stigma on female prostitutes that has amplified a belief system that tolerates and rationalizes prostitution. The culture of tolerance that envelopes prostitution has amplified the objectification of women by enhancing the dehumanizing effects of how society sees prostitutes (L. Smith & Healy

Vardaman, 2010). It also affects, more importantly, how developing heterosexual adolescent males see the treatment and acceptance of prostitution. Hughes (2004) explained that with the rise of sex trafficking, there has also been an equal rise in the normalization of prostitutes to the point of legalization of prostitution in some countries. Even the United States has policymakers seeking to legalize prostitution, attempting to mainstream the moniker “sex worker” to describe prostitution and even go a step further to describe the migration of a prostitute (i.e., sex trafficking victim) as a migrant sex worker. Using connotations such as these advocates the continual intergenerational transmission of beliefs that prostitution is voluntary. This leads to false narratives that these women are not trafficked victims but are free to seek employment elsewhere, and prostitution can be a profession that will aid in the survivability of women who find themselves with no other options (M. Farley, 2016).

M. Farley (2016) stated that prostitution is a woman selling her body for money, is generationally tolerated, and sometimes advocated to an end or normalcy in societal life. Prostitution is a sex trafficking market with many intricate parts, such as pimps, violence, abuse, child endangerment, objectification, and demand based on coercive behavior and heterosexual hegemonic masculinity. All factors that seek the dehumanization of a female victim into a product. The culture of tolerance surrounding prostitution is based on many myths: that prostitution protects women, that women who engage in illicit sex acts are whores, that prostitution is a rite of passage for heterosexual male sexual development, and that prostitution is not rape (Raymond, 2004). One of the biggest myths in this context is that the men who purchase sex are good men that are simply misguided or misunderstood and that their buying of a sex act is a norm in society (Raymond, 2004). These myths are seen as traditional ways of thinking that create the basis for the culture of tolerance. If these traditional ways of thinking were not

relevant, prostitution would have been eradicated long ago. The rationalization of prostitution through myths and the undereducated ignorance surrounding this crime is the basis for the tolerance culture (Raymond, 2004). For a society to validate these myths as plausible to normality, let alone pass them down from one generation to the next, only strengthens the factors that lead to the objectification of women as products of a system they are predestined to be incorporated into (Raymond, 2004).

Some governmental officials in Westernized nations advocate for full-on legalization as the method not to end prostitution but to possibly lower demand or even allow female prostitutes to control the sex market system completely. As discussed by Stadtmann and Sonnabend (2019), some European countries advocate the use of neo-abolitionism of prostitution in which the now-labeled sex worker can sell her services with impunity. It is illegal for a client to purchase illicit sex. In a report examining five different countries in terms of their prostitution population, Raymond (2004) found that 80% of surveyed female prostitutes suffered physical harm, 60% had dealt with sexual assault, 80% had issues related to emotional abuse, and over 70% used alcohol or drugs as a coping mechanism. Legalizing prostitution will not take away the violent lifestyle of a prostitute at the hands of the sex buyer, pimp, or trafficker. As postulated by Raymond (2004), prostitutes are subject to the culture of tolerance and labeling of their acts, given that the general population seems to advocate that violence is part of the occupation of a sex worker and does not understand that violence in this arena is rampant normality. In a study of female prostitution in the United States, Raymond (2004) found that these women had the highest rates of being victims of violence compared to that of international trafficked prostitution, which is based on having the highest rate of sex buyer violence.

Studies have been conducted on violence toward female prostitutes by their sex-demand buyers. In a report on mainly street-level prostitution during the crack cocaine epidemic, Miller (1995) found that 94% of the females surveyed had suffered sexual assault and that more than one buyer had sexually assaulted 75% of those. In a study of ($N = 130$) prostitutes in San Francisco, M. Farley and Barkan (1998) found that sex-demand buyers had physically assaulted victims 55% of the time, 46% reported being sexually assaulted by sex-demand buyers, and 49% reported that pornographic movies were made from their sex buyers' sexual encounter with them. Lastly, 39% of the prostitutes had negative opinions about the sex-demand buyer wanting to emulate and perform what they had seen in a pornographic movie (M. Farley & Barkan, 1998). According to M. Farley and Barkan, the National Coalition Against Sexual Assault was surveyed in 1990 and found that 57% of women in sex trafficking were possibly kidnapped and forced to perform sexual acts for money. Using a sample group of ($N = 40$) prostitutes of both U.S and foreign origins, Raphael and Shapiro (2002) found that 64% had been physically assaulted with some injuries causing permanent disability while living in the United States. In addition, 62% of this sample had been sexually assaulted, with 33% of these sexual assaults committed in a cruel, sadistic manner and 44% involving sexual assault while being threatened with a deadly weapon (Raphael & Shapiro, 2002). It is worth considering that the cause for this high rate of sex buyer violence located in a modernized Western country like the United States is indicative of the escalation continuum dynamics previously mentioned. These dynamics will be discussed in the following subsections.

Pornography: Point of No Return?

Pornography, or porn, has been an element of popular culture for centuries, with its exploits beginning soon after the written word was invented (D'Orlando, 2011). As previously

mentioned, D’Orlando, (2011) explained that the derivation of the word pornography comes from the Greek word *pornographos*, meaning to write about prostitutes. Fast forward hundreds of years later, and what was taken as a crude mockery of sexual relations is now one of the most lucrative, accessible, and prevalent forms of media in contemporary society. In his podcast, Jordan Peterson, a world-renowned Canadian professor of psychology and clinical psychology, stated, “It is now possible for a young man to see more beautiful nude women in one afternoon than any human being that ever lived before the 1950s would have seen in his entire life” (Shrier, 2021, .01–.10). The accessibility and sheer volume of porn are staggering in both scope and merit in terms of contemporary society of adolescent male and adult male development with ramifications that are known to change the very chemical structure within the minds of men. As this section will show, pornography should be considered the pinnacle escalation dynamic point from which the escalation continuum from adolescent to sex buyer demand is formulated.

Pornography is at the midpoint of the escalation continuum, where hegemonic masculinity, influenced by societal strain, and the developmental aspects of adolescent sexual development, filtered through sexualized media of the objectification of females, along with a culture of tolerance beset to contend with prostitution lightly. These dynamic influences combine into a summit of material accessible in extreme volumes due to technology: porn. The escalation dynamic of pornography can either be the point of no return for those men most susceptible to funding the sex trafficking markets or just another rite of passage in a highly tolerant culture.

Internet Pornography: A Technological Juggernaut

Pornography in the contemporary world is mainly based on the accessibility of the internet and the technological advances that spawned from those seeking crude images or videos with higher resolution and faster access. In an article with the Partners in Global Sexual

Exploitation, Hughes (2000) postulated that the United States was almost solely responsible for the sexual industrialization of not only prostitution but also pornography. Hughes (2000) believed this was caused by branching from the demand for illicit or deviant pursuits due to the U. S. military installations around the globe. From this domination of damaging substance imagery, the technological age quickly cashes in on the internet sex industries buying technology to increase internet pornography accessibility. With the continued creation of technology for computer advancement, sex industries became some of the most prominent connections to computer companies that developed internet technology, like Microsoft (Hughes, 2000). These companies created greater demand for internet web designs whose sole purpose was to create engines, sites, and platforms for industrial-based commercialized sex markets (Hughes, 2000). Hughes (2000) stated that in 1998 alone, over \$1 billion was spent by commercial sex consumers, claiming 69% of the total sales made by the internet that year alone. These figures are the basis of what has grown exponentially over the past 20 years since Hughes (2000) wrote his article.

Coopersmith (2006) cited an article from 1997 that mentioned pornography as the entrepreneur concerning technologies of the World Wide Web, given that these mature products are based on perceptions of how to entice a customer base with the use of online technologies. In addition, other economic articles suggested that commercialized sexual industries use information technology as their advertisement base, and product use was the driving force to achieving high-performance-based internet websites (Coopersmith, 2006).

Coopersmith (2006) stated that pornography was a makeshift second California gold rush, given that the majority of pornographic films were produced in the state during the beginning of web design and development, which made pornography the first genuinely

profitable industry to come from the technological and informational age. From 2006 to 2016, according to de Heer et al. (2020), there was a jump in the number of pornographic-based websites from 58 million to 107 million in 10 years. As of 2018, Pornhub.com, one of the largest pornographic websites in informational age history, reported that its site receives over 33 billion visits annually (Salmon et al., 2019). In 2010, the U. S. pornographic commercialized internet profits were over \$13 billion, with total global profits of about \$100 billion, which is due to increases in almost 100% anonymity, affordability, and the toxifying modern-day attribute accessibility, with 30% or more of all global internet traffic consisting of pornography (Shor & Seida, 2019).

In 2019, as Fernandez (2021) reported, over 47% percent of men and 16% of women, both reporting in the United States, admitted to using pornography. The same year, Pornhub.com reported receiving over 42 billion views with an average of 115 million daily visits. That is a 9 billion view increase from the year before.

In 2007, internet pornography in the United States produced \$13 billion in revenue, making it more profitable than all major professional sports, including the NFL, NBA, and MLB combined (Tylka & Kroon Van Diest, 2015). Multiple studies have shown that young adult and adolescent males are the primary demographics that observe pornography, with over 87% having viewed it at one point or another with varying frequency (Tylka, 2015; Tylka & Kroon Van Diest, 2015). Trends such as these have been increasing since 1995, given the vast accessibility and anonymity that internet commercialized pornography provides (Tylka, 2015; Tylka & Kroon Van Diest, 2015). Internet pornography goes beyond being accessible on the computer; it can be watched almost anywhere technology is available, such as smartphones and tablets (Tylka, 2015).

Garlick (2010) stated that modern pornography, especially in Westernized cultures, is at the heart of mainstream internet, mass media, and popular culture venues in development and accessibility. It could be contended that pornography, at least in principle, is not a new component of human evolution, but, as discussed by Garlick (2010), pornography, up until the first part of the 19th century, was mainly used as an agent of political or religious satire, which began sometime in the 16th century. Modernized pornography, beginning in the middle to the late 19th century, began to be more about the exhibition or sexual demonstrations of the female body (Garlick, 2010). Today, pornography is so accessible that consumption of pornography has led to pornographic sites breaking down videos to men's taste in women (Garlick, 2010). Demographics such as race, body type, type of sexual position, orifice to be used, and even aspects of relations with family members can be searched in detail (Garlick, 2010).

It could be argued that as a sex-buying market, internet pornography can be categorized as mainly used or sought by one defining gender: male. Researchers have shown a dramatic increase in young adult men, ages 18–26, watching pornography having an annual climb that, as of 2008, shown that over 50% of young adult males viewed pornography every week, with 20% of the same sample group viewing pornography almost daily (Mikorski & Szymanski, 2016). According to Kraus and Rosenberg (2014), over 50% of surveyed male college students view porn weekly. Other U. S. studies show that over 87% of men and 41% of women deliberately seek internet pornography (Borgona et al., 2019). Some researchers report that in the United States alone, 98.9% of all males have viewed, sought out, or purchased internet pornography sometime in their lifetime (Komlenac & Hochleitner, 2021).

In 1972, right before the onset of global internet capabilities, the pornography industry, according to Johansson and Hammarén (2007), was worth just over \$10 million; 24 years later,

in 1996, the pornographic industry was worth \$8 billion. Johnsson and Hammarén (2007) also postulated that the uptake and accessibility of internet pornography might relate to the increase in the average number of sexual partners that both males and females have in a given time frame (Johnsson & Hammarén, 2007). Furthermore, modern porn has an additional relation to an individual's average age for one's first sexual experience or intercourse being lower and lower from one generation to the next from 1967 to 1996 (Johnsson & Hammarén, 2007). Additionally, there is a belief that internet pornography has changed the social structures and shared schemas of the United States and other Westernized cultures to allow for increased tolerance of a pornographic lifestyle (Johnsson & Hammaren, 2007).

Pornography's Influence on Masculinity and Hegemonic Masculinity Development

As discussed earlier in this literature review, masculinity development is integral while also being fragile in adolescent male development. Contemporary social norms and strains seem to be attacking the contrasts between healthy male masculinity and sexual development through multiple conduits. While the constructs of overall human development in the modern age can be contended in detail as to what is or is not normal, the interactions that chip away at healthy masculinity development in adolescent and young adult males are resounding. There is arguably a theme that should cause alarm in societal and cultural standards. The compounding of these issues, all that leads to the sex-buying markets fueled by male commercialized sex-demand buyers, is the effects of mainstream internet pornography on developmental masculinity.

According to Averdijk et al. (2019), there has been an increase in sexual experiences for adolescent males (and possibly females) due to the intensification of popular entertainment, sex as recreation, and sexual experimentation not based on sexual reproduction or the notion of romantic companionship. Notably, the buying and selling sexual services depend on how early a

child or adolescent is exposed to pornography. For example, in 2019, researchers in Sweden conducted a longitudinal study with a target sample group of ($N = 1,675$) (Averdijk et al., 2019). In the study, 52% were males from 90 public schools over seven years from the students' first-grade year in 2004 to 2011, with 78% of the original target group participating in a questionnaire measuring, at the mean age of 17, the buying, selling, and type of sexual act performed (Averdijk et al., 2019). Researchers found that males between the ages of 15–17 had purchased sexual acts (i.e., oral sex, anal sex, or vaginal sex) with a prevalence of 5.2% that pornography consumption had a direct connection to the selling and buying of sexual service (Averdijk et al., 2019).

Averdijk et al. (2019) also found that the selling and buying were gender-based, meaning that men did most, if not all, the buying while women were the victims. The research showed that endorsing masculine norms by the female gender to the male gender is directly involved in selling sexual services (Averdijk et al., 2019). While it could be argued that this study was conducted in Sweden and that a similar study would need to be performed in multiple countries, such as the United States, this does give insight into the issue of the effects of pornography. The distresses are not only that of masculinity norms, catered to by both misguided males and females, but that these results can be found in a Westernized country.

Johansson and Hammaren (2007) explained that adolescents in Western cultures, where pornography and the commercialized sex markets strongly influence their sexual development, are learning that sexualization and pornification have crept into the advertising world. This leads to attaching these advertisements to bought and sold commodities that are leveraged on the influences of the pornographic production industry (Johansson & Hammaren, 2007). For example, in 2001, Johansson and Hammarén (2007) administered a survey to a target sample group ($N = 1,331$) from differing Swedish schools that encompassed 48% young men and 52%

young women, ($N = 679$) ninth graders and ($n = 652$) 12th graders. The survey included 138 questions about self-image, pornography, sexual habits, sexual attitudes, sexual experiences, cultural beliefs, social beliefs, and overall sexual morals (Johansson & Hammarén, 2007). The results showed that young men consume pornography most of the time and that women consume porn less than half of the time of young men (Johansson & Hammarén, 2007). The research also indicated that 27.4% of the young men ($n = 624$) that responded to the survey item, “pornography is sexually exciting,” found pornography extremely sexually exciting; followed by 23.7% finding it somewhat sexually exciting, and 25.8% finding it sexually exciting to some degree (Johansson & Hammarén, 2007). Of the young women ($n = 667$) who responded to the same item, 6.3% found pornography extremely sexually exciting, 7.8% found it somewhat sexually exciting, and 19% found it sexually exciting to some degree (Johansson & Hammarén, 2007).

The target group was then asked to give their level of agreement to the item, “pornography is degrading,” to which the young men ($n = 628$) responded with 18.9% agreeing utterly, 18.1% somewhat agreeing, and 28% agreeing to some degree. In response to the same survey item, of the young women ($n = 665$), 48% agreed, 20.6% somewhat agreed, and 20.3% agreed to some degree (Johansson & Hammarén, 2007). Lastly, Johansson and Hammarén (2007) posed the study question, “do you become sexually excited when you watch porno films?” to the young men ($n = 609$), of whom 36% said they become very excited, 38.4% claimed they become rather excited, and 17.4% said they are not particularly excited. Of the young women ($n = 558$), who answered this study question, 7.9% said they became very excited, 24.7 claimed they became rather excited, and 26.7% said they were not particularly excited (Johansson & Hammarén, 2007).

According to Johansson and Hammarén (2007), there is cause for alarm for modern societies with a primarily based integration of pornography that may be setting the standard components for young men, especially in the realm of masculinity development. The dispute could be made that pornography is just an extension of negative masculinity behaviors that may already be occurring, making pornography a part of joint development, given that this study did not account for how pornography affects sexual practices. The results show an understanding that pornography seems to lean more heavily in the influence and favor of young heterosexual males, and the potential to commit to future deviant or illicit behaviors may be amplified for those who have seen pornography versus those who have not (Johansson & Hammarén, 2007).

A study by Komlenac and Hochleitner (2021) was based on the idea that pornography is a widely used and viewed modern visual construct. Given this fact, the consumption of pornography is connected to poor masculinity beliefs on the viewer's part. Komlenac and Hochleitner (2021) examined the strain created by pornography to have the physical body composition of male actors in pornographic movies. Given some Western-style male masculinity beliefs, these primary cultures that have high rates of pornography feel strain, such as the strain mentioned previously, that seeks to shape overall beliefs (Komlenac & Hochleitner, 2021). In this study, conducted in Austria, Komlenac and Hochleitner (2021) sought to determine if there was any connection between pornography consumed by males and complex sexual issues that negatively affect masculinity or masculinity development.

Komlenac and Hochleitner's (2021) study consisted of heterosexual males ($n = 291$) ranging in age from 18 to 36, who were asked measured questions about sexual problems, pornography consumption, body satisfaction, and masculinity ideologies based on traditionally endorsed male gender roles. The study's outcomes suggested no genuine issues with masculinity

in parallel to body composition when the subjects frequently viewed pornography. There is a positive correlation between sexual functioning and cultural beliefs about masculinity. Including the belief that men should always be ready for sexual intercourse with a female partner, that men should always show self-reliance, and that overall, men should only be interested in heterosexual intercourse (Komlenac & Hochleitner, 2021). One of, if not the most crucial results in Komlenac and Hochleitner's (2021) research, is that there is a strong connection between traditional beliefs about masculinity, possibly based on hegemonic masculinity, and the men who believe in this sort of masculinity are more susceptible to the multiple content messages. These content messages, through imagery or dialog of pornography, can transfer through pornographic videos that idolize the heterosexual male body.

Researchers have found that pornography has multiple associations with negative aspects of masculinity that cause loneliness, relationship problems, and sexual aggression or dominance against women (Borgogna et al., 2019). This topic will be analyzed later in this research. Borgogna et al. (2019) stated that heterosexual men who frequently use internet pornography can suffer from a condition known as problematic pornography viewing (PPV), given that mainstream pornography is typically aimed at heterosexual males. PPV disrupts the development of positive beliefs about masculinity, replacing them with representations of how both men and women should act in the dominion of sexual intercourse and pornography (Borgogna et al., 2019).

As previously discussed, masculinity already suffers from foundational strain, but connecting that strain with further illustrations of the male gender role can change a man's relational and personal welfare (Borgogna et al., 2019). Prearranged welfare with society-prescribed masculine traits such as clear heterosexual trends, anti-feminine dogmas, ridged

interior and exterior, toughness, and aggressiveness (Borgogna et al., 2019). The paradox is that the adverse effects of pornography on masculinity development are made worse by the need for men to prove or establish their masculinity through excessively watching pornography to make up for possible shortcomings they may have based on social ideals of what it is to be a man (Borgogna et al., 2019).

Current mass media trends incite men to become hypersexualized, leading to more pornography viewing to maintain masculinity norms, even with multiple adverse effects (Borgogna et al., 2019). In a study to analyze seven sections of traditional masculinity ideology (TMI), Borgogna et al. (2019) measured masculine gender role strain as it placates the conformity of widespread societal norms while paralleling these masculinities to that of frequent pornography use. Borgogna et al.'s (2019) study consisted of subjects from a psychology department along with snowball sampling to measure TMI about PPV; the target sample group of ($N = 779$) included ($n = 310$) male gender and ($n = 469$) female gender, both identified.

Multiple results from the male sample group showed beliefs about masculinity in male dominance, the trend to avoid feminine attributes, restricting the effects or presentation of emotions, and even avoiding emotions altogether (Borgogna et al., 2019). Factors such as these create functionality issues that spawned from masculinity paralleled with PPV (Borgogna et al., 2019). Moreover, Borgogna et al. (2019) found that PPV affected relational issues and personal matters based on a male's ratification of TMI that is interwoven with masculine gender strains. Pornography was a highly used coping mechanism when dealing with negative emotions or strains, given that the viewing, theme of content, and male dominance over an objectified female allow nonconformity to show any other emotion than aggression. Borgogna et al.'s (2019) results suggest a need for further research on the cause and effect and almost paradoxical nature of

pornography and gender roles of males to conform to strained masculinity attributes, as there is a strong correlation.

The argument could be made that pornography can differentiate away from heterosexual masculinity norms. Take, for example, homosexual pornography and the hegemonic masculinity in this pornographic genre; given that this type of pornography only features men, the exact characteristics of masculinity should be suggested. Connell (as cited in N. B. Burke, 2016) explained that hegemonic masculinity is the most accurate or singular form of masculinity that holds the power of the entirety of masculinity through multiple cultures in all aspects of contexts through centuries of beliefs, practices, and hegemonic values. According to N. B. Burke (2016), the external factors of hegemony, mainly the reinforcement of men's power or dominance over women, are also internalized over other masculinities that must fall into submission or be subordinate. The power of hegemonic masculinity is a constant in the popularity, production, consumption, and distribution of culturally tolerated materials that legitimize hierarchies of masculinities (N. B. Burke, 2016). Heterosexual pornography is a driving force in the negative factors of hegemonic masculinity, given the sheer popularity of not only modern pornography but also the technological advancements that brought it to where it is today.

Comparatively, these notions can be seen when subjugated against the types of actors in homosexual porn versus those in heterosexual porn. In a quantitative study, N. B. Burke (2016) conducted a biographical content analysis for profiles of ($N = 329$) adult actor profile pages based on physical demographics. Researchers created content codes of physical appearance, activity orientation, subordination, and bodily openness, which were all coded for masculine properties and consumer ratings from the subject pools that were either straight, bait or switch (N. B. Burke, 2016). These terms signify the type of pornography the actors are participating in

actively. The study's results indicated that straight actors performing in heterosexual pornographic movies were taller in height, more physically fit, more physically active, and less submissive. If they engaged in homosexual intercourse, they were the actors doing the penetrating, never being penetrated, thus showing that contextually sought masculinity markers are mainly positioned on heterosexual males (N. B. Burke, 2016). Those who describe themselves as homosexual actors have almost opposite or conflicting characteristics (N. B. Burke, 2016).

N. B. Burke (2016) also found that straight or hegemonic masculinity-based actors were more endowed. The type of pornography centered around heterosexual pornography is phallogentric, in which erection and ejaculation are significant parts of top-tier hegemonic masculinity in heterosexual pornography (N. B. Burke, 2016). This study may seem off-kilter, given the research comparing heterosexual male actors to those homosexual male actors. The significance is that most available internet pornography is based on hegemonic masculinity and such physical and emotional demographics (N. B. Burke, 2016). These allocations allow the popularity of pornography that seeks to crudely empower men to seek sexual aggression while using pornography as a coping mechanism for negative emotions or strains. As N. B. Burke (2016) stated, homosexual pornography, according to 2014 PornHub.com data, is the second most searched type of pornography by women. It could be postulated from N. B. Burke's research and the Pornhub.com data that even homosexual pornography does not edify hegemonic masculinity, given that this type of masculinity is focused on the grandest audience of pornography: heterosexual males.

Hegemonic and even subordinate masculinities that give precedence to hegemonic masculinity with their differences are a purposeful factor in the bulk of created and distributed

internet pornography in modern Westernized culture and the societal norms therein, as pointed out by Burke and Haltom (2020). The empirical theories and gathered research evidence hold that hegemonic masculinity and the frequent consumption of pornography are a staple in U.S. culture (Burke & Haltom, 2020). Burke and Haltom (2020) interpreted hegemonic masculinity, or the development of such, as a diversified set of sought attributes used to achieve outcomes that secure male dominance. In their study of pornography and its effects on hegemonic masculinity, Burke and Haltom conducted 35 qualitative interviews with Christian and nonspiritual persons designated as addicted to pornography. The sample was based on an initial 13 participants that grew through a snowball sampling method recruited from pornography addiction Christian-based clinics. The study's results suggested that many participants, primarily males, felt that even though they had come from a solid Christian or spiritual belief system, they were predisposed, or even preconditioned biologically, to be sexually aroused by stimuli of a visual nature.

Further findings included that pornography is used as synthetic sexual stimuli that warp the natural masculine impulses of males, and that internet pornography is mainly a problem for men given the availability and accessibility that targets the primary consumer is saturated with masculine attributes on purpose. Pornography can be misguidedly viewed as expected in the development of youths, given the generational transmission from father to son on the lack of seriousness when it comes to viewing porn to the point where it is almost a bonding experience (K. Burke & Haltom, 2020). Although K. Burke and Haltom's study revolved around pornography addiction, along with masculinity, it does give one pause to see qualitative interview outcomes from those that should be less susceptible to pornography (i.e., Christians) but have fallen into the same developmental masculinity trap that pornography can produce.

Pornography, Masturbation, and Masculinity

A widely held general public view is that pornography only influences the need or desire for masturbation in heterosexual males of adolescent age. In this misguided logic, young men masturbate to pornography as a natural means of teenage development. Notions such as these have become so widely accepted that trends such as No-Fap November and “fap,” a term used to describe the act of masturbation, have become a popular forum for males to abstain from masturbation and pornography. Therefore, it could be considered that given the popularity of pornography, a movement such as this is required to curtail the need for men to masturbate to pornography, given the convenience and mass amounts of available internet porn. There are issues with the addictive use of pornography in terms of masturbation and there are benefits from abstaining from masturbation induced by pornography, this does not illuminate the entire picture of masculinity development through the filtration of internet porn, with masturbation being a red herring in the negative male gender growth process.

As discussed by Burnett (2021), hegemonic masculinity, mainly based on heterosexual motivations of power and dominance, is seen as a factor that produces sex drives beyond the control of the heterosexual male. These sex drives make sexual intercourse with their partner an inevitability that cannot be refused. These aspects, mixed with the societal strain and the internal strain of these pressures, test the masculine formulas of an individual’s self-control. Burnett (2021) explained that masculinity in Western countries has a basis of recompense and value structure in which an individual heterosexual male must be in total rejection of any feminist attributes other than the pleasure that the male in question can bring to a woman. Aspects like these also go along with the significance of reaching a male sexual climax (Burnett, 2021). The same recompense, or reward, can be one of the prime reasons, although short-term, that men

view pornography, given that sex is a natural reward (Negash et al., 2016). If true, this could mean that masturbation is nothing more than a surrogate for the achievement of pleasuring a female, a critical heterosexual masculinity drive, using a synthetic fantasy-driven tool: pornography. In a qualitative study by Burnett (2021), researchers took to social media platforms to further understand the no-fap trend concerning pornography addiction and the use of pornography for masturbation, along with abstinence. One of these platforms was Twitter. Using a Python algorithm script, 200,285 tweets from 28,580 accounts were analyzed for viewpoints on myths and personal opinions on No-fap, hegemony, and the retweets of these and other masculinity-related subjects (Burnett, 2021). The study encompassed ($N = 468$) accounts and ($n = 8,579$ Tweets) used due to their use of English and high influencers in trending Twitter matters. Multiple coding labels were assigned and cataloged into subjects with goals such as no-fap or abstaining from masturbation to have stronger erections, a better romantic lifestyle, be more aggressive, or be more vigilant. These groups had primary factors of no-fap (i.e., masturbation abstinence), including agreements that masturbation took away from masculine energy lost when ejaculating (Burnett, 2021). Other factors documented were that the ideal male reserves his sexual energy for high dominant goals and that no-fap trends show that men fail, when they masturbate, to live up to the standards placed upon them by society to be what is considered masculine (Burnett, 2021). These standards are mainly based on hegemonic masculinity beliefs that real men do not masturbate but find a sexual partner to dominate.

Another viewpoint could be analyzed when seeking to understand masturbation and the use of pornography to masturbate in terms of quantitative measures in discussing pornographic involvement in masculinity development. Taylor and Jackson (2018) cited a 2010 study by Simon Lindgren in which he analyzed comments made on popular pornographic sites, along with

the comments between fans of the porn site. Lindgren found that these fans, primarily men given the discussion context, expressed their sexual desires or preferences of the pornographic video in question, detailing their masturbatory ambiances with rejoicing in the possibilities and pursuits of what they would do in real scenarios. Taylor and Jackson (2018) sought to mildly emulate Lindgren's study by collecting quantitative data from a no-fap forum on Reddit social media to learn how men dealt with masculinity, possible hegemonic, and abstinence from using pornography as a masturbation tool or influence. They also based masculinity on heterosexual norms seen in nature and the strains of the essentials of a male more adequately performing sexual acts and that of male-dominating demeanors (Taylor & Jackson, 2018). One of the most critical assumptions of Taylor and Jackson's study was that multiple no-fap Reddit threads expressed that "real sex" or "real women" was the driving force in the expression of sexually crude comments. Taylor and Jackson's study also showed that sex with a real woman was the most valid endeavor in heterosexual masculinity and that masturbation was seen as a shameful negative marker of masculinity.

Taylor and Jackson's (2018) study consisted of ($N = 4,882$) respondents, with 94% of the sample identified as heterosexual males from a 2014 no-fap survey who were part of the no-fap Reddit membership or no-fap organizational membership. Respondents posted comments conveying that it was shameful to masturbate to pornography, not watch it, that having intercourse with a "young hot girl" made a man feel like a king, and that power and respect were found in sexual intercourse with real women. Men naturally are captivated by what is "alpha-male" behavior for the species, which is why men fight to dominate for the sexual pleasure of a woman (Taylor & Jackson, 2018). In the modern age, men must respect themselves and not fall "heel" to being a "beta bitch" due to women increasingly not showing respect to men (Taylor &

Jackson, 2018). Pornography is not the main issue but the use of it as a masturbation tool is, given that many of the options expressed in this study gravitated toward supreme masculine traits or reaffirming masculine traits. No-fap practices can lead to real-world violence by young men on possibly real women.

Does this mean that NoFap or abstinence from masturbation leads to sexual violence or hegemonic masculinity? No, not entirely, but it does mean emphasizing masculinity as a driving force not to masturbate. These unifications with an adolescent male or adult male while watching pornography can lead to poor coping mechanism choices that lead to a path of sex buyer demand.

In a meta-analysis by Garlick (2011) to understand the history of anti-masturbation campaigns, some as far back as the 18th and 19th centuries, it was surmised that masculinity in male gender-identified men is pivotal in the treatises on the subject of masturbation. It is even more so in contemporary society, given that men continually seek power over nature in whatever form of domination. Garlick (2011) stated that masturbation had been studied over the past two decades, along with anti-masturbation studies in which internet pornography may be an implicating factor. However, this does not convey that masturbation is increased by pornography for heterosexual males. Instead, it could be a catalyst to seek vulgar mass media conduits that expose strained masculine men to seek control, even if it is imagery fantasy through mass accessibility.

Pornography: The Instruction of Sexual Aggression and Violence

Sexual aggression and violence are terms mainly used to discuss sexual assault or deviant sexual behavior that elicit an appropriate criminal response. This does raise some questions. What if this same sexual aggression or violence was not in the context of involuntary

victimization but of portrayals by adult actors on pornographic internet sites that are viewed millions of times a day by a target audience (i.e., heterosexual males)? What if porn is for the usage as a coping mechanism that has been shown to elicit a developmental response to traditional hegemonic values? Sexual aggression is a trait of what researchers call “hypermasculinity,” which implies that men have cold-hearted attitudes toward females (Mosher & Sirkin, 1984; Norris et al., 1999). Hypermasculinity covers many beliefs of aggression as masculinity physiognomies, and that danger or risk is an exciting venture to undertake (Mosher & Sirkin, 1984; Norris et al., 1999). According to Norris et al. (1999), multiple cues lead to sexual aggression or violence on a hypermasculinity spectrum. There is a solid positive reactionary response to men viewing pornographic material that depicts sexual violence to female characters and to having these female characters find the violence erotic. Males that tend to lean more on hegemonic masculine norms may also become or attempt to portray more hypermasculinity traits, according to Norris et al. (1999), through emulating the lack of empathy by the male actors in pornographic movies. In a study conducted by Norris et al., ($N = 121$) male subjects were gathered through advertisements to find indications of alcohol consumption and aggressive behavior, alcohol consumption being a variable that would seem to influence the subject's behavior. While much of the study was based on linking alcohol consumption to reactionary cues and variables, such as sexual assault or general aggressiveness, it was found that the hypermasculinity present in some subjects was positive for the lack of empathy for women suffering. It was found when asking subjects to behave as the aggressive male in a simulated story provided in the study that drinking alcohol may lower inhibitions to become sexually aggressive if given the proper stimulus, such as pornography (Norris et al., 1999).

Many researchers have agreed that no matter the aggression measure of males, there is one almost certain factor in the real-life aggression, compulsion, coercion, and possibly the act of committing sexual assault against females. This factor is the association of violent pornography aimed at heterosexual males, and the reception of that violence through an artificial means of sexual fantasy through the viewing of violent pornography (Boeringer, 1994; Hald et al., 2010; Malamuth et al., 2012; McKenzie-Mohr & Zanna, 1990; Milburn et al., 2000; Shor & Seida, 2019; Weisz & Earls, 1995). Researchers in the field of pornography and its effects on the target audience of heterosexual males have proposed that the frequency and accessibility that has increased over the past decades with the internet and its use for pornography has desensitized the bulk of the consumer group—heterosexual males (Shor & Seida, 2019).

Pornography, the available aggregate, and the target audience subjected to pornography are connected not only to sexual aggression but also to sexism standards based on hegemonic masculinity. This has been made considerably worse given that the pornography in question is the sexual aggression of men, with the women being objectified through sexual violence that can lead to the emulation of such deviant acts resulting in sexual assault (Brownmiller, 1975; Dines, 2010; Dines et al., 1998; Dworkin, 1989; Dworkin & MacKinnon, 1988; Jensen, 2007; Paul, 2005; Shor & Seida, 2019; Russell, 2000). Moreover, given what has been discussed in the previous subsections, it would seem credible that adolescent males are consuming the same violent, aggressive pornography, learning to be sexually violent toward women, and even considering such violence to be a norm (Peter & Valkenburg, 2016; Shor & Seida, 2019).

Shor and Seida (2019) mentioned a 2010 study of pornography that was instigated by a 2008 documentary, *The Price of Pleasure*, that placed attention on the adverse effects the porn and commercialized sex industry has on those who viewed such material. The research theme

was the increased normalization that mainstream pornography had with viewers and the ever-expanding escalation of pornographic videos with depictions of sexual aggression and violence toward women. Using the most popular viewed or rented porn videos at the time of the study, researchers found that 88.2% of the sample had extreme physical aggression toward objectified women (Shor & Seida, 2019). In a similar study, Shor and Seida (2019) purposely sampled the most-watched pornographic videos at the time for the categories of All, Interracial, Ebony, Asian/Japanese, Latina, and Gay, coming to a total of ($N = 269$) pornographic videos viewed with date ranges of production from 2008 to 2016. Shor and Seida coded physical acts of violence or sexual aggression as biting, kicking, pinching, pulling hair, hitting the face, choking, gagging, sodomy, and rough handling. Results varied yearly on the prevalence of sexual aggression in pornographic videos. An interesting result was that videos showing women's pleasure from aggression had the highest viewership and favorable responses (Shor & Seida, 2019).

Further studies found that videos showing women having a pleasurable experience or a climax from sexual intercourse or aggressive sexual intercourse also had higher rates of viewership (Shor & Seida, 2019). As Shor and Seida (2019) explained, men do not want so much to view females being sexually dominated with aggression or violence, but do like that the women enjoy and even come to climax from the sexual aggression or violence. This influence on heterosexual males, battling with strain from hegemonic masculinity, could compel them to take these cues from fantasy to reality. A reality of seeking to emulate these aggressive actions for the pornographic warranted response increases the likelihood of sex buyer market demand to seek the fantasy they have imposed upon them.

Researchers continue to find a consistent association between contact exposure to violent pornography and male arrogance acted upon or thought about in terms of sexual assault or sexual aggression toward females (Hald et al., 2010; Malamuth et al., 2000; Malamuth & Huppert, 2005; Romito & Beltramini, 2015). Moreover, many meta-analyses have indicated this positive convergence in studies about one of the critical elements of pivotal influence on violence against women (Hald et al., 2010; Malamuth et al., 2000; Malamuth & Huppert, 2005; Romito & Beltramini, 2015). Studies have shown that young or adolescent males who view violent or aggressive pornography are six times more likely to seek out or conduct sexually violent behavior in actual sexual intercourse (Romito & Beltramini, 2015; Ybarra et al., 2011). Romito and Beltramini (2015) reviewed content analysis studies on U. S. pornographic internet videos and found that 88.2% had some physical violence and 48.7% had some verbal aggression; however, both acts were perpetrated against objectified females 100% of the time.

Romito and Beltramini (2015) used a sample target group of ($N = 702$) Italian high school students, including ($n = 319$) males and ($n = 383$) females, to find if there were any characteristics such as socioeconomics, history, or victimization, of differences between adolescents that watch sexual violent or aggressive porn. Romito and Beltramini (2015) sought those who did not watch sexually violent or aggressive porn and those who did not watch pornography. The study results showed that 66.5% of men and 50.7% of women preferred to watch pornography online, 44.5% of men and 18.5% of women watched sexually violent and aggressive pornography, and 60.6% of the men and 44.4% of women believed that the objectified women in the sexually aggressive and violent pornography enjoyed being sexually degraded or being the object of sexual aggression by the men in the video (Romito & Beltramini, 2015). Studies such as these show a pattern of the influences that violent sexual pornography has

on adolescents and their development. Furthermore, the studies showed potential treatment of women in future situations. This study even shows a correlation with female viewers that this sort of sexual aggression in porn is average and pleasurable. These findings point to the need for greater awareness of violent sex in pornography as a precursor to the act of becoming a sex-demand buyer resulting from the need to make the violent sexual act (a fantasy) a reality.

According to Mikorski and Szymanski (2017), a male's insight or discernment of sexual aggression can be influenced by contemporary societal norms to which hegemonic masculinity, acceptance of rape myths, and negative attitudes toward potential female sex partners are greatly enhanced by sexual objectification. Sexual aggression and objectification are presented in porn targeting heterosexual males (Mikorski & Szymanski, 2017). Adolescent males or fully grown men achieve typical masculinity through an escalated socialization process often formulated upon what is popular with other males of any age (Adler et al., 1992; Mikorski & Szymanski, 2016; Witt, 2000). These adolescents seek to match the communal circumstances, such as high pornographic viewing frequency and violence toward or the objectification of women, that carries over into interpersonal associations (Adler et al., 1992; Mikorski & Szymanski, 2016; Witt, 2000). Further research shows that men in the United States, who had excellent scores or attributes in studies on traditional masculine beliefs, were prone to hypersexuality, antifemininity, and male dominance and were more likely to commit acts of violence and domestic violence (Santana et al., 2006). Studies such as these are essential in getting a sense that the violence spurred from these beliefs, along with the viewing of violent pornographic videos, begets violence in all meanings of social situations. Again, this supports the notion that there is a collective of male demographics, not a single specific group, that fall into these hegemonic and hypersexual masculinities as learned influences (Thompson et al., 2013). Learned

influences can be brought on by peer associations that accept sexual assault, sexual violence, sexual aggression, and the seeking of aggressive sexual choices (Thompson et al., 2013).

On the influencing trajectory of pornography or violent pornography, there is a connection to the viewing frequency such that the greater use of porn and the violent content are viewed as the base objectification of women. As this practice becomes routine, the toxic masculine attributes resulting from pornography and hegemonic and hypersexual masculinity behavior can predict certain males' sexual aggression toward women, now made increasingly objectified by the convergence of porn and the strained masculinity attributes (Mikorski & Szymanski, 2016; Vega & Malamuth, 2007). Durchslag and Goswami (2008) found that 39% of men interviewed in their Chicago study admitted they were regular users of pornography and sex buyers who wanted their purchased prostitute to reenact the pornographic videos and image examples that they had consumed. In addition, Durchslag and Goswami (2008) conveyed that to these interviewees; pornography was a reason to try prostitution to live out the visual fantasy they consumed, allowing for the objectification of females at a young age. According to Durchslag and Goswami (2008), some males learn at a young age that pornography is expected because they partake in pornography that belongs to their father or another father figure.

Mikorski and Szymanski (2016) conducted a related study to investigate the roles of similar peer groups of males and their proclivities toward the consumption of pornography, violence against women, and the ratification of traditional male standards in popular culture through Facebook or social media associations. The study consisted of ($N = 329$) heterosexually identifiable males pulled from a subject target sampling of undergraduates from the University of Tennessee. The study aimed to examine the reactionary results of the male gender roles of the "playboy," a hegemonic masculine attribute involving having sex with multiple women, power

over women, and violence against women. Results showed that a playboy mentality, the seeking of power over women, pornography consumption, the acceptance of violent norms of masculinity, and sharing these views over popular social media sites like Facebook all positively correlated to women's objectification (Mikorski & Szymanski, 2016). The objectification of women in conjunction with violent norms can become associated with unwanted sexual advances toward women (Mikorski & Szymanski, 2016). Further results show that the higher use of pornography, no matter the intensity, meant higher levels of a potential male objectifying a woman while correlating with unwanted sexual advances toward women (Mikorski & Szymanski, 2016).

Empirical studies conducted by multiple researchers suggest a subset of 10 traditional male gender roles founded on hegemonic and hypersexual masculine ideals that permeate traditional male customs in a Westernized society related to heterosexual male socialization. As researched by (Mahalik, 2000; Mahalik et al., 2003), these subsets encompass:

- The need to win
- The inability to control emotions
- Taking risks
- Turning to violence to solve problems
- Dominance
- Power over women
- Playboy mentality
- The predominance of one's career
- Extreme homophobic beliefs
- The pursuit of status in any realm of social or cultural achievement mediums

These subsets of masculinity norms are amplified with pornography or violent pornography (Borgogna et al., 2020; Fritz & Paul, 2017). The same pornography provides countless examples of women being objectified or being submissive to the sought pleasure of men (Borgogna et al., 2020; Fritz & Paul, 2017), while the women are portraying that they are excited or climax to the violent sexual treatment of the males in the video. Studies have also shown that men who view pornography or violent pornography may try to turn the fantasy into a reality, acting out the same sexually aggressive behavior with sexual partners (Borgogna et al., 2020; Bridges et al., 2016; Sun et al., 2016; Sun et al., 2015).

Borgogna et al. (2020) examined these comparisons of pornography and negative masculine traits, focusing on traits that would cause a cycle of PPV and the effects of these factors on sexual and nonsexual nature relationships. Using a randomized sample group mixed with a snowball procedure of ($N = 520$) men, Borgogna et al. (2020) administered a survey. They found a correlation between the attributes of traditional hegemonic masculinity, power over women, playboy attitude, and PPV in men who conform to these masculine roles through the influence of pornography and potentially vice versa. Borgogna et al. (2020) also found that the power over women was consistent in all realms and correlated to PPV. Borgogna et al. (2020) hypothesize that pornography is a prime outlet for men to use as a coping mechanism to fantasize and live vicariously through the male actors in the videos, negatively coping with their sense of having little to no control in real life.

Some researchers add a level or step above hegemonic masculinity roles, traditional or synthesized through influences such as pornography. For example, hostile *masculinity* has comparable aspects to hegemonic masculinity. Men at this level are unable to deal with the strain of factors that come with traditional male roles in a Westernized society, such as money, status,

power, or a satisfying relationship, and express this strain with mistreatment or exploitation of women (Prohaska & Gaily, 2010). The involvement of pornography consumption, mixed with hegemonic masculinity or traditional male gender roles and the possibility of hostile masculinity, has a resounding correlation between behaviors of heterosexual males. This includes being sexually aggressive, being supportive of violence against women, practicing sexual promiscuity, and attempting to commit acts of sexual assault (Carr & VanDeusen, 2004; de Heer et al., 2020; Foubert & Bridges, 2017; Seto et al., 2001).

de Heer et al. (2020) examined different correlations between frequent consumption of pornography, masculinity, and the influences on sexual aggression. Research showed a cause-and-effect hypothesis that more pornography would lead to more extreme violent pornography, more violent real-world sexual intercourse, and the use of sexual force and reliance on traditional male masculinities to intensify these choices (de Heer et al., 2020). In this study, de Heer et al. administered a survey to a sample group of ($N = 165$) self-reported gender-identified males from an undergraduate criminal justice course who answered a series of questions about pornography consumption, traditional gender roles, and the probability of the use of sexual force. The results showed that 37.1% watched porn routinely, 36.9% said they watched male-dominated porn, and 20.4% said they liked to watch “extreme” porn (i.e., hardcore, bondage, forced sex). When asked if they could get away with sexual assault, 24% said they would commit such an act. It could be argued that these figures are skewed given the context of the sample being criminal justice students. This shows a positive correlation between pornography consumption and sexual aggression in heterosexual males.

An essential point concerning pornography consumers and the mainstream availability is that no matter the subject, demographic, or theme of the pornography that heterosexual males

choose, the majority of the produced pornography is sexually aggressive and demeaning, if not already extremely objectifying toward women. Some researchers state that mainstreamed contemporary pornography is based on heterosexual themes of the abuse of women and that the sheer abundance, coupled with the dangerous accessibility of porn, is instructing men to take pleasure in sexual aggression (Antevska & Gavey, 2015). This sexual aggression is focused on women, with acts of men having total sexual control over women submitting, creating a fantasy that is not only viewed routinely but also sought or created in reality (Antevska & Gavey, 2015; Dines, 2010; Garlick, 2010; Hardy, 2004; Jensen, 2007; Paasonen, 2010). One of the most significant issues in this context is that, as discussed by Antevska and Gavey (2015), men, under the strain of traditional and hegemonic masculine beliefs, turn to the edifying cultural tools that are readily available to them as used for instruction (i.e., pornography).

Antevska and Gavey (2015) conducted interviews with male university students ($N = 21$) regarding the resources, both functional and culturally, that men have about discussing pornography through the filter of like beliefs of masculine ideologies. The results show that most men used internet pornography as their source of porn and that pornography, at least amongst heterosexual males, was the normalcy of modern stoical life that was mainly viewed privately but talked about publicly. Using pornography was learned from or transmitted by the intergenerational transmission of older males or from peer to peer at a young age (Antevska & Gavey, 2015). Antevska and Gavey (2015) found there was pressure from peers or older males to watch pornography as a rite of passage. Antevska and Gavey (2015) explain that this caused a process of desensitization when it came to watching pornography that exposed these heterosexual males to aggressive or violent videos of the objectification of women.

In a similar study by Parvez (2006), a subject stated that he looked for porn that showed a man in complete domination of women and that this brought him enjoyment. It could be argued that the research shows that heterosexual males view porn as a coping mechanism providing detachment from reality, given that there is no need to identify the woman actor, only objectification without recognition (Parvez, 2006). Antevska and Gavey (2015) stated that the majority of heterosexual male pornography is a depiction of male dominance of women in a sexually aggressive manner. Over time and frequent use of unrestrained accessibility, heterosexual males view this type of pornography as culturally usual while detaching themselves from the sexual violence they are viewing. This detachment creates a sexualization norm that promotes emotional impartiality that bleeds into reality. The synthesized fantasy of the now sexually dominant male is pursued with the physical vice of sex-demand buyers. In a meta-analysis, Garlick (2010) surmised that the first factor in hegemonic masculinity, possibly hostile masculinity, is the need to control the advent of technology, which leads to extreme pornographic accessibility, which has intensified this concept. Garlick (2010) explained that what is needed to maintain control in the eyes of a heterosexual male that leans on traditional male gender roles falls into the social, cultural, and historical context. It could be argued that it is the social environment of the time that a heterosexual male either strains against or gives into when being curtailed by hegemonic masculinity actors.

This is playacted by the instruction of pornography that solidifies the need for fantasy or imaging control of one's sexuality that is only seen when women are objectified (Garlick, 2010). Klein (2006) went on to state that this allows for the acceptance of the dominance they want sexually over women and the self-confidence to seek out the fantasy presented to them. The drive that pornography instills in heterosexual males is to engage in sexual aggression in need for

the pornographic fantasy or desire of the context of the video to be readily accessible at any time. Garlick (2010) stated that such feelings become a normative acceptance in mass media and famous cultural societies.

Garlick (2010) explained that what is needed to maintain control in the eyes of a heterosexual male that leans on traditional male gender roles falls into the social, cultural, and historical context. This means that it is the social environment of the time that a heterosexual male either strains against or gives into when being curtailed by hegemonic masculinity actors. Klein (2006) explains that this allows for the acceptance of the dominance a heterosexual male wants sexually over women and the self-confidence to seek out the fantasy presented to them. The reward or prey drive that pornography instills in heterosexual males is to engage in sexual aggression in the request for the pornographic fantasy or desire of the context of the video to be readily accessible at any time (Garlick, 2010). Such feelings are a normative acceptance in mass media and famous cultural societies (Garlick, 2010).

Klein (2006) amplified this understanding by discussing that pornography is an endowing power sought out by heterosexual males as a coping mechanism or outlet to not feel anxiety for their strained cultural shortcomings. Klein (2006) believes this allows for the acceptance of the dominance they want sexually over women and the self-confidence to seek out the fantasy presented to them.

Pornography: Developing the Primary Escalation Dynamic

The road to sex buyer demand is a continuum with many stages (i.e., escalation dynamics) that lead to the monetary procurement of heterosexual males enlisting in illicit sex buyer markets for prostitution. Pornography, given the context of this literature review and research, both preciously and forthcoming, is a highly influential point of no return for many

males. Given that the escalation continuum to sex buyer demand is a process, the development of heterosexual males using it as an origin to sex buyer demand is highly likely. Much of this section has been on specific factors of pornography, such as technological figures, the influence of pornography on hegemonic masculinity norms, the effects of pornography on adolescent development, and the influence of pornography on sexual aggression or sexual violence in male viewers. The following subsection includes a more comprehensive view of the effects of pornography on heterosexual males in a modern Westernized society to substantiate the context that pornography is one of if not the most critical escalation dynamics in the escalation continuum to sex buyer demand. This literary review contends that, as stated by L. Smith and Healy Vardaman (2010), pornography aimed at heterosexual males and consumed by this demographic is a preparation, internal practice, fantasy building, and rehearsal for the demand purchasing of prostitution.

According to H. Wood (2011), clinical research has shown that internet pornography is a catalyst or influence that dynamically changes sexual or otherwise relationships in persons viewing such sexual outlet materials. H. Wood (2011) believed pornography can take on intensifying measures that accelerate the use and frequency of porn in the paralleled commission of the real-world relationships of the viewer into separate thresholds from:

- Fundamental use
- Neurotic use
- Use of extreme or illegal pornography
- Making the fantasy corporal with contact offending

It should be noted that the context of contact offending is about pedophilia or potential sexual assault (H. Wood, 2011). This reference, and many used in this literary review, shows a

sequential build-up to contact offending (i.e., making the fantasy synthesized through pornography a reality), but seemingly all have failed to connect the use of pornography to the sex buyer demand of prostitution. H. Wood (2011) reiterated a factor previously discussed in this research that internet pornography has become a means to expose masses of individuals to normalized, although misguided, behavior that allows viewing pornography without embarrassment, shame, or negative self-conscious awareness.

Understandings such as this have come from what Cooper (1997) has called “the triple-A engine” of why pornography is such a widespread influencing tool in the contemporary age: access, anonymity, and affordability. According to U. S. Senate testimony by Jill Manning (Hearing on Pornography’s Impact, 2005), researchers expand on the triple-A engine, discussing that these attributes are some of the most relevant reasons why pornography has become an escalating problem in modern Westernized culture due to the high-frequency impact of these sexual video materials.

Carnes (2001) stated that clinical studies had shown a rapid morbid escalation of sexual activities or deviances that subjects in the study have had to contend with due to the effects of internet pornography spurring from the triple-A engine attributes. Kalman (2008) discussed that due to the rapid onset of internet pornography in such a short generational measure, the access, anonymity, and affordability allow for a buildup of tolerances that have frequent viewers. These viewers then have to seek more extreme measures of pornographic content to reach a prior level of sexual arousal (Kalman, 2008). Knowing this can lead researchers to believe that this sort of onset can lead to seeking sexually aggressive and violent types of pornography. According to the researched studies for this literature review, D’Orlando (2011) was one of the first to point out that consumers of pornographic material can and will pass from fantasy-driving virtual acts of

sex to actual seeking these acts of sex in reality. The context and escalation of the desired fantasy narrative for many consumers seeking prostitutes are not only for temporary relief of sexual desire but are almost compulsively used (D'Orlando, 2011).

Internet pornography in the modern age has elicited a response encompassing the triple-A engine effect that has disrupted and negatively enhanced heterosexual male development. Through these attributes, internet pornography has widely enhanced proper developmental roadblocks through what Rachlin and Green (1972) and Winstanley (2010) called “delay discounting” founded on impulsivity. Negash et al. (2016) explained that delay discounting is the preference of an individual to have a smaller reward sooner rather than trying to achieve a greater reward later. The person in question lacks self-control, which leads to destructive behavior choices such as risky sexual conduct or behavior and excessive pornography consumption. Delay discounting is an often-used youthful tool that is developed out of or aged out of over time with the guidance to delay gratification. Yet given the widespread use of internet pornography and the consumption of which at earlier and earlier ages, early to mid-adolescent males may have trouble with delay discounting (Negash et al., 2016). Many factors may be predicated upon the influencing effects of internet porn on their neural plasticity development (Negash et al., 2016; Steinberg et al., 2009).

Two studies were performed by Negash et al. (2016), with the first being to test the hypothesis that the frequency of pornographic material consumed by the subject pool ($N = 123$), bisected into ($n = 32$) men and ($n = 91$) women, at a specific time. The first test would attempt calculate specific times delay discounting was used in the target group that controlled for the preliminary levels of delay discounting found. The second study performed by Negash et al. (2016) included a sample group of ($N = 274$) participants who reported how often they viewed

pornography; ($n = 57$) reported they viewed porn more than once a month. Of those ($n = 57$), ($n = 37$) agreed to participate in the study to test the hypothesis that an individual would sexually exercise self-control by abstaining from pornography consumption and if this abstention had any effect on delay discount. Half of those studied refrained from porn, while the other half refrained from their favorite food or treat, given that sex and food are reward-based and function through the same neural pathways. The selection of those who abstained from pornography and refrained from their favorite food was randomized. The first study showed that individuals who consumed pornography as an immediate reward and sought it as immediate gratification set the precedent that delay discounting was extremely high in those that consumed pornography (Negash et al., 2016). The results also showed a positive correlation between increased pornography viewing and delayed discounting (Negash et al., 2016). These results paralleled those of Ramanathan and Menon (2006). Negash et al. (2016) also found that over time, those in the porn abstention group chose to wait for later, grander reward replacements. The group abstaining from their favorite food, but still engaging in pornography, continued to engage in pornography, seeking no more prominent reward outlet other than pornography (Negash et al., 2016). These developmental aspects are distressing given the reward-based system that modern technology is founded on through social media and other mass media channels.

In a meta-analysis, Hilton (2013) stated that internet pornography is a perfect example to study the power of pleasure to drive incentives and rewards. These examples allow for a contemporary use of Tinbergen's (1951) theory of supranormal stimulus that is instigated by aspects of the triple-A engine, including access, anonymity, and affordability. The addition of the innovations of pornography through physical enhancements draws heterosexual males to seek this now supranormal stimulus. It could be argued that this has saturated all mediums of modern

culture consumerism in contemporary society. The developmental realizations of what frequent pornography use can instill in the male brain, and more importantly, the adolescent male brain, show that there can be a mirror or emulation effect that creates an unnatural motivation (Hilton, 2013; Mouras et al., 2008). The desire to enact what is transpiring in a pornographic movie increases sexual aggression, negative emotional control, and intergenerational cultural transmission of these harmful modern norms to future offspring (Hilton, 2013; Mouras et al., 2008). Over the long term, the possibility of changing the natural sexual development with a new norm based on a contemporary supranormal stimulus is plausible (Hilton, 2013; Mouras et al., 2008).

In another meta-analysis, George et al. (2019) discussed a study conducted in 2004 by MSNBC and *Elle* magazine, with a survey of ($N = 15,246$) men and women, with over 75% of the men expressing they had viewed internet porn and 41% of the women expressing they had also engaged in internet pornography. The study, conducted not by academics but by popular culture sponsors, gives resonance to the normalcy of how internet pornography has allowed commercialized sex markets to flourish, with the primary audience base consisting of adolescent males that seek pornography as a deterrent to avoid the natural world (George et al., 2019). Internet pornography in high consumption impacts social perceptions in adolescent development, rewiring the parts of the brain that deal with pleasure (George et al., 2019). Researchers agree that cognitive development and the processing of external input that affects an individual's thinking and metacognition can be corrupted by Internet pornography, changing the escalation needs for risky or addictive behavior (George et al., 2019).

Yunengsih and Seiawan (2021) conducted a study with a group of ($N = 394$) high school students between 10th and 12th grades for an age range of 14 to 19 using a stratified random

sampling method to determine the degree to which the sampled group had been exposed to or consumed pornographic material. Yunengsih and Seiawan (2021) sought to detect future pornographic use, like student demographics. Yunengsih and Seiawan (2021) found that 83.5% of the students were exposed to pornography between the ages of 12 to 15, with 43.1% being exposed to pornography for the first time at home (Yunengsih & Seiawan, 2021). Further results from the study showed that those students that frequently watched pornography engaged in increasingly risky sexual behavior (Yunengsih & Seiawan, 2021).

According to Kunaharan et al. (2017), developmentally, this leads to more pornographic consumption as a predictor of not only risky sexual behavior but also overall violent behavior. Additionally, Kunaharan et al. (2017) found more porn consumption parallel with pleasure in victimization and humiliation from sexual objectification. In their study, Kunaharan et al. (2017) sought to explain if increased frequent pornographic usage changes or modifies cognitive processes that deal with emotions. Researchers used brain scan imaging from event-related potentials (ERPs) to measure emotional reactions to a presented image and self-reporting questionnaires used with electroencephalography (EEG) to view brain activity. The sample group of ($N = 52$) males was given an online questionnaire for contextual measurements of pornography use and a mobile recording device to measure brain activity (Kunaharan et al., 2017). Only heterosexual males between 18 and 30 were used for the online study and the subsequent psychological measures, wherein 150 preselected images reflected violent, erotic, pleasant, unpleasant, and natural. The results show that an average of ($M = 110.4$) hours per year was devoted to pornographic internet material for frequent users ($n = 20$), which were more prone to have a positive reaction to images that were more graphic and intense, being mainly based in violent sexual acts. Furthermore, scans of the frontal lobe of the sample group's brain

found more significant activity in images deemed “unpleasant,” showing a positive correlation between frequent views of pornography coming from sexual objectification (Kunaharan et al., 2017).

Developing adolescent males, when viewing pornography at escalating rates, can have the impact of internet pornography affecting their compulsion, addictive behavior, deviance, and criminal behavior. These factors are influential to the developmental group, given that it is arguably the most susceptible of audiences to internet pornography and sexualized mass media (Delmonico & Griffin, 2008; Owens et al., 2012). As mentioned previously, a considerable part of this developmental aspect is that adolescents go unmonitored in their daily internet usage and that these youths lack the understanding or realization that internet pornography has many risks. These risks run the gamut of emotional and cognitive reasoning, masculinity development, future violence, and risk-taking (Owens et al., 2012). Using cross-sectional measures, Tsitsika et al. (2009) found that ($N = 529$) Greek adolescents continuously exposed to internet pornography or sexual material through social media had impractical attitudes regarding what sexual intercourse was or the value of relationships from what they had witnessed. Löfgren-Mårtenson and Månsson (2010) found that a survey sample of ($N = 51$) adolescent males in Sweden knew there was a difference between pornography and sexualized material but had sought the ideals and sexual activity that was presented in the script-based pornographic material. The adolescent males understood that pornography influenced their developing sexual intercourse decision. In a U. S. study, Carroll et al. (2008) found that 67% of males and 49% of females believed internet pornography was a suitable or adequate means to express an individual’s sexuality.

In another study, Ybarra and Mitchell (2005) used a self-reporting survey, the Youth Internet Safety Survey, to a sample of ($N = 1,501$) adolescents for pornography-seeking

behavior. The majority of the teenage males in the survey shared no link to sexual aggression in conjunction with frequent use of pornography but did suffer from or had risk levels for aggressive sexual behavior, strain from traditional masculinity roles, hegemonic masculinity, or high exposure to cultural sexualization. These issues were compounded by frequently consuming pornography to create four times the level of sexual aggression or violence than those who used pornography occasionally. Finally, Malamuth and Huppert (2005) studied the relationship between sexual aggression in male adolescents and internet pornography. Researchers found that male adolescents with varying risk factors could regulate the level of sexual violence or aggression based on the frequency of their exposure to or use of pornographic material (Malamuth & Huppert, 2005).

Other researchers, such as Escoffier (2020) and Stoller (1975), have found that the developmental effects of sexual material are so dramatically toxic that the pornography someone chooses to watch can be based on the following:

- A viewer's failures
- Wanted successes
- Past traumas
- The defenses to those traumas
- The seeking of reparations for previous life events that can come from both essential and unimportant relationships

When it comes to development, through the filter of pornography, it is the sexual fantasy that counts in all its sexual detail, and, according to Freud (1915/2000), fantasy is the main theme or central role when it comes to desire and sexual drive (Escoffier, 2020; Stoller, 1975). These developmental processes include multiple dynamics of risk, trauma, misunderstandings, and

mystery, so an individual spends a considerable part of their life trying to reverse or heal mental and emotional wounds (Escoffier, 2020; Stoller, 1975). These wounds are brought up again from memories, which motivate sexual arousal and the secret thoughts held within (Escoffier, 2020; Stoller, 1975). Nevertheless, it is through the use of *fetishization* (i.e., the act of making someone an object of desire, that can be categorized as dehumanization or objectification). Individuals then seek an outlet, such as the formation of sexual exhilaration, in which pornography is based on fetishization (Escoffier, 2020). Fetishization allows for an almost unlimited supply of perverse scenarios (Escoffier, 2020; Stoller, 1975) that can act as a required synthetic script to base one's future sexual intercourse relationships.

Hirdman (2007) explained that sexual development subjected to pornography gives license to expose or sexually articulate strains that come from private and public behavior while also being a coping mechanism that encourages physical sexually driven responses to the need for the scripted release or climax. A scripted release allows for the satisfaction of mental, emotional, and physical needs without meaningful social encounters on which much of a modern Westernized sexual culture is based. The significance of this point of view gives further weight to the use of strip clubs and prostitution for heterosexual males from the launching point, which is internet pornography. Internet pornography draws the sexual gaze by exceedingly unrealistic yet ideal illusions of seeming tangibility for fantasy made to order (Bergner & Bridges, 2002; Tylka et al., 2015). The fantasy of heterosexual pornography is based on the conformities of cultural beauty or sexiness at the time, such as tiny waists, ample curves, and large bust sizes (Owen & Laurel-Seller, 2000; Tylka et al., 2015). Tylka et al. (2015) attempted to determine females' perceptions of their current and past male heterosexual partners' pornography use. The study results showed that ($N = 171$) women agreed to report their partner's pornography use;

43% reported that their current partner never watched porn, 29% reported that their current partner rarely watched porn, and 22.4% said their current partner sometimes watched porn. The remaining subjects, 4.5%, reported that their current partner usually or always watched porn (Tylka et al., 2015).

When asked about their former heterosexual partners, the figures were seemingly opposite, with 21.6% reporting that their past partner never watched porn, 20.5% reported that their past partner rarely watched porn, 41.5% said their past partner sometimes watched porn, 9.4% said their past partner often watched porn, and the remaining subjects, 7%, reported their past partner usually or always watched porn (Tylka et al., 2015). From these figures, the trend was that the subject reported that their past partners watched higher rates of porn than their current partners. This trend supported the notion that the longer a couple is together, the more conscious or mindful of their partner's behaviors one may become. With this awareness, especially from women whose partners were heavily or moderately into pornography, of feeling that their partner at the time, primarily those in the past, shifted their objectification seen and sought in pornography into their physical beauty standards, or lack thereof when compared to women in pornography (Bergner & Bridges, 2002; Tylka et al., 2015). The importance of this carries over to the driven fantasy merits of hegemonic masculinity and the objectification of women in both the porn illusion and reality. In addition, frequent use of pornography can plant the seed of seeking sexual intercourse that is more favorable to what internet porn deems a heterosexual male must seek. These aspects lead to sex buyer demand to achieve the goals set by the pornographic images or scripts over frequent viewings of sexually aggressive material.

Pornography, at whatever level of use, can be a dangerous obstacle in relationships and even more so in marriages. Internet pornography is an exceedingly operative, not to mention

highly profitable, conduit to dispense or allocate pornographic material in a technologically advanced means, feeding sex addiction, porn addiction, sex crimes, and the broadest adverse reach, sex trafficking (Galbreath & Berlin, 2002; Manning, 2005). It could be argued by some researchers in the mental health field, there is a health concern for those that frequently seek online pornographic material. This very public health hazard is allowed to continue almost undisturbed due to the general public's inability or unwillingness to see the use of internet pornography as a severe problem (Cooper et al., 2000; Manning, 2005). Researchers, such as Manning (2005), have conducted meta-analyses on the effects of internet pornography. Paolucci et al. (2000) analyzed 46 studies with a sample pool of ($N = 12,323$) to determine the effects of internet pornography on sexual deviance, predatory sexual habits such as sexual assault, ideologies of intimate relationships, sexual objectification, and rape myth beliefs. Results showed that 31% of those surveyed felt an increase in sexual deviance, 22% felt an increase in predatory sexual responses, 20% expressed difficulties in intimate relationships, such as marriage, and 31% responded that they had an increase in believing certain rape myths (Paolucci et al., 2000). Kehoe et al. (1999) conducted a survey finding that most internet pornographic material users in the United States were heterosexual, married, Caucasian males with college educations, with an average of ($M = 37.6$) years of age. It could be argued that these results are over 20 years old and possibly irrelevant. As will be covered in greater detail in later subsections, these numbers have changed very little and possibly increased with the same demographics over the years.

Marriage is an important institution in the United States. It is often understood, through the cultural tolerance norms, only to work half the time, never really having an apparent instigator of why 50% of U. S. marriages end (Manning, 2005). Although it was not a formal

empirical study, Manning (2005) enlightened the use of internet pornography as a cause for divorces in the United States, citing an informal survey study in November 2002 at the American Academy of Matrimonial Lawyers, made up of the best U. S. divorce attorneys. Results of the informal surveys showed that 62% of the ($N = 350$) attendees to the conference stated that internet pornography and internet sexual temptations were a primary contributing factor to divorces in that year, showing that 68% of divorces were caused by a spouse meeting a new love or sexual interest (Manning, 2005). Furthermore, according to Manning (2005), 56% of divorces were due to one of the spouses having an obsession with internet porn, and 33% of divorces were due to a spouse being obsessed with internet chatrooms of a sexual nature.

Internet pornography can be a double-edged sword when it comes to marriage. Heterosexual males who use pornography to fuel their fantasies do not communicate their desires to their partners, given that it may make the partner feel objectified. At the same time, fantasy is still sought, along with wanting to objectify their fantasy into reality. Objectification leads internet porn consumers (i.e., the heterosexual male) to seek their sexual desire elsewhere. This can either be through the continued use of frequent pornography or the result of the escalation continuum: sex buyer demand. Salmon et al. (2019) discussed that fantasies are the mechanisms of pure self-analyzed sexual desires, given that they are not influenced or watered by seeking one's partner's opinion. Fantasy can be sought without the agreement of one's partner or even an ideal partner, just that the fantasy is eventually fulfilled.

Ellis and Seymons (1990) found that U. S. college heterosexual males in the sample group had double the number of fantasies of strangers, anonymous partners, and multiple partners than they did with their significant other at the time. The significance leans toward heterosexual males being more influenced by internet pornography over the past 20 years since

Ellis and Seymons's study, seeking their desire for fantasy fulfillment with the objectification of a prostitute that can meet that fantasy parameter, with monetary composition being the excuse for completion. The satisfaction of the fantasy without the preinstalled guilt they would feel from their current significant partner or spouse also plays a contributing factor (Ellis & Seymons, 1990).

Internet pornography is frequently sought by those who live or evolve to live due to porn, as stated by Salmon et al. (2019), in a free sexual orientation that does not need love, compassion, or commitment but only to involve themselves in their selected sexual behavior. When the restricted person who enters into marriage becomes unrestricted due to influences such as internet pornography, infidelity is an expected outcome linked to sociosexual orientation based on a ranged field solidified or made malleable by outside the marriage influences (Penke & Asendorpf, 2008).

Strip Clubs: The Counterfeit Intimacy

Enck and Preston (1988) discussed how strippers (or, in more liberal terms, adult dancers) earn their money legally through their success in selling drinks and dances of an adult nature aimed at the customers. Strip clubs create a mainly theatrical or *counterfeit intimacy* based on the misrepresentation of false affection, emotions, and attraction from the stripper to the customer that is presented as sexual desire (Enck & Preston, 1988). It is a false sense of genuineness that begins with dialog that is meaningless to the stripper but meaningful to the customer, which must be based on sexual rapport or responses that can lead to more dances for the customer and more money for the stripper (Enck & Preston, 1988; Erickson & Tewksbury, 2000; Forsyth & Deshotels, 1997; Ronai & Ellis, 1989). Counterfeit intimacy is not the fault of the strippers, but an outcome of heterosexual male masculinity, mainly based on hegemonic

attributes (E. A. Wood, 2000). Counterfeit intimacy is powered by the need for not only the stripper's dance for the customer but for the heterosexual male customer to be seen by the female stripper offering sexual services, allowing for attention and acknowledgment, albeit misguided in fantasy, of the female stripper to the male customer. The escalation continuum dynamic of strip clubs is interchangeable for two reasons: first, they are based on the hegemonic masculinity-driven fantasies of desire that are often seen in internet pornography, with the advent of strip clubs being a bastion of mistaken male development for decades. Second, it is a launching point for male customers to seek the end of the escalation continuum's final dynamic, sex buyer demand, in a one-stop-shop setting for all the escalation dynamics discussed thus far in this research. The continued literature review subsection will show that strip clubs are routinely placating all aspects of pornography and objectification of women. These locations are where sex buyer demand is aspired from or achieved in establishments where sex and fantasy form an illusionary nexus for the same goal of commercialized sex markets: money.

Coming to the Stage: The Settings of Strip Clubs

Erickson and Tewksbury (2000) explained that the essence of strip clubs is a high-energy atmospheric setting of male privilege and masculinity milieu. In strip clubs, men are encouraged to pursue and capture women in a pseudo-social realm where the fantasy, the now-made corporal desired female, is interested. Objectified females are unrealistically approachable to the advances of any male customer, where monetary exchanges can buy legal skin-to-skin contact and even illicit contact for the right price. Patrons inhabit two venues within a strip club, those that sit next to the stage to tip principal stage dancers and those that sit away from the stage and are approached by soliciting female dancers (Erickson & Tewksbury, 2000). These patron types are

subjugated to unseen norms of tipping, payments, and behavior that keep the female dancers returning and free of scorn or contempt (Erickson & Tewksbury, 2000).

To have a female dancer be contemptuous or angry toward a patron would be the opposite of what attracts patrons to strip clubs (Erickson & Tewksbury, 2000). Instead, patrons receive affection, reciprocal sexual emotions, and regard for their masculinity, all areas of strain that can be diluted away from in the real world with the monetary exchange (Erickson & Tewksbury, 2000). The objectification of women in this setting is a setting of tolerance, given that there is an exchange of money for services. This is comparable to illegal sex markets in supply and demand and leads to such either at first contact or over a long enough period. Erickson and Tewksbury (2000) even hypothesized that there are different typologies to strip club male patrons who either sit near the stage or away from the stage, such as the lonely patron seeking to find false companionship with longer dances or more conversation. This socially impotent patron also seeks companionship but is more reserved due to a lack of social skills. The bolder patrons tend to be younger and sit closer to the stage. This player patron wants to talk to the stripper to form a real relationship. Finally, the sugar daddy patron with adequate monetary funds is willing to gain further intimacy with money. These and other patron typologies are all seeking the same fantasy fulfillment. Male patrons want to have a woman's needs met and the woman to want them through the control of money. This further objectifies female strippers, opening the door for illicit sexual acts that have escalated from a dance to complete sex buyer demand for prostitution.

A 5-year time span between 1987 and 1992 saw a doubling of the number of strip clubs in major cities and rural locations, and by 1997 there were over 3,000 adult entertainment clubs in the United States, generating revenues that fell between \$500,000 to well over \$5 million per

venue. (Frank, 2005; Jeffreys, 2008). Most strip clubs in the United States cater to heterosexual males offering food, drink specials, and even televised sports entertainment along with stage, table, and lap dances (Frank, 2005).

According to Hipp et al. (2021), the strip club setting, while meaningful in the straightforwardness of legal or illegal sexual acts from patrons buying the services of strippers, the location themselves leads to questioning their effects outside of the club. Tucker (2018) explained that there could be a correlation between the acquaintance of patrons in and out of strip clubs. This can lead to increased sexual aggression or violence toward females regardless of their occupation, given that strip clubs are a monetary exchange for services that can become community normalcy of female sexual objectification (Tucker, 2018). Such establishments could be locations of close, far, and micro-level proximal levels that increase the possibility of increased victimization through female objectification (Hipp et al., 2021). McCleary (2008) conducted a case study of rural communities that had new or renovated adult entertainment establishments in their communities, finding a roughly 60% increase in crime in a given area of the strip club near roads, businesses, and homes in the area.

Hipp et al. (2021) used an evidence-based approach to seek links with adult entertainment venues, strip clubs, and the subsequent crime that spawned from these locations. The study was conducted to understand if the number of strip clubs per capita increased rates of sexual violence or aggression and if the hours of operation, alcohol availability, full nudity novelties, and private rooms within strip clubs were associated with increased rates of sexual violence or aggression. Hipp et al. (2021) used a population sample group of ($N = 926$) counties from 13 states in the United States. They studied the rates of sexual violence and aggression with the number of strip clubs and their criminal history in and around the premises. The average rate of violence related

to sex or sexual aggression reported to police within the sampled counties was 5.05 individuals per 10,000 people with an ($SD = 4.14$) and 75.46 individuals per 10,000, with ($SD = 60.79$) for reported nonsexual violent crimes reported to police (Hipp et al., 2021). Notable results showed that strip clubs open seven days per week had an 11% increase in sexual crimes, with a 17% increase in other violent crimes. Late-night strip clubs had an 8% increase in sexual violence with a 14% increase in other violent crimes; strip clubs with drink specials showed a 12% increase in sexual violence with a 15% increase in violent crime (Hipp et al., 2021). Strip clubs with private rooms had a 13% association with violent sexual crimes and a 16% increase in nonsexual violent crimes (Hipp et al., 2021).

Strip clubs and escalation dynamic are the most closely related measure to seeking sex buyer demand for prostitution given the aspects of supply and demand, product and customer, or exchange of monetary funds for services. Strip clubs, like illegal commercialized sex markets, are a business. These locations provide synthesized fantasy made flesh from what internet pornography lacks: an objectified female in the room. The objectified females are tasked with being not only sexual fantasy made flesh but to accept they work in a location where competition and violence are allowed. These objectified females seek monetary compensation that is first taken off the top by the location owners.

In a meta-analysis of strip club management, Mount (2018) found that this type of adult entertainment focuses on the establishment's need to make money through the use of female bodies. Strip club locations procure this by creating a foundational structure that dancers must compete with each other and even promote violence with one another. Management knows all too well that money is the driving force of strip clubs and is contingent on strippers performing based entirely on fantasy to procure the customer to spend money for what is seen as a

recreational activity (Frank, 1998; E. A. Wood, 2000). Owners or managers of a strip club assemble the décor, lighting, layout, and atmosphere to place a hold on what is real (Frank, 1998; Weseley, 2003; E. A. Wood, 2000). As a result, personal difficulties for the customer are dissolved from the moment they walk thru the door while also hiding real issues that the objectified women in the strip club may be dealing with (Frank, 1998; Weseley, 2003; E. A. Wood, 2000). It could be argued that this is the same component in internet pornography or obtaining a sex-trafficked prostitute in that it is a continuation of the sexual fantasy driven by the desire or demand of the customer who cares nothing for outside factors or responsibilities. It could be argued that most strip club managers or producers of the pornographic movies care little about outside factors or responsibilities that cause demand. Neither the profiteer nor the legal and illegal commercialized sex markets care about objectifying female actresses, strippers, or prostitutes. To them, fantasy drives desire and vice versa, leading to monetary profits that escalate the continuation of these sexual enterprises.

Strip clubs have for many years been a hub for more than just strippers. Many locations are launching points for pimps of sex-trafficked females, with the strip clubs being a sort of audition for demand customers. The escalation dynamic of strip clubs is again unique in this, given the longitudinal placement from strip clubs to sex market demand buying can range from a build-up to days or weeks or happen moments after customers walk into a club. Sex trafficking pimps are fully aware of these conceptions. Qualitative research analysis by Law (2020) conducted semi-structured interviews with ($N = 15$) selected third parties about their position (e.g., a pimp or trafficker in a strip club) and how they facilitate, coordinate, and supervise the sex workers (i.e., strippers or sexually trafficked females). This study was conducted in addition to a focus group of ($n = 8$) strippers and another set of semiformal interviews with ($n = 7$) other

strippers from 2000 to 2014 in strip clubs in or around Toronto and Ottawa, Canada (Law, 2020). Law (2020) defined a *pimp* as a conventional heterosexual male working within a patriarchal structure, hypersexual in nature, and with an excellent sense for manipulating and controlling females while gaining wealth from their sex work (Benson, 2012). The results varied, but it was surmised by strippers and prostitutes in the strip clubs that there is almost a need or want for pimps because they provide a pseudo-social ascendancy that can be seen as protection by pimps. Prostitution services in a strip club seem to be more regulated when compared to street prostitution, and some prostitutes see the sex worker-pimp relationship as similar to that of construction workers getting paid at the end of every shift (Law, 2020). The basis of hegemonic control and dominance is still viable on the profit side of sex trafficking. Strip clubs are an in-house, one-stop-shop for the fantasy-driven customer who seeks sex buyer demand in the future. There are also establishments where sex-demand buyers can procure prostituted females on location, i.e., the strip club, where the owner of the location, the pimp, or trafficker on the scene is ready to ensure the prostitute continues to maintain the fantasy to gain profit.

Scholars, such as Chung (2021), have gone so far as to research human trafficking and strip clubs and the culturally tolerated, often excited, music played both in and out of adult entertainment venues. Chung (2021) believed that such music is meant to motivate sexual action by the stripper or prostitute and sexual aggression by the customer with music that has the potential to incite or motivate movements or coercive gestures that accompany sexual intercourse. Stylized music such as this sexually placates the commercialized sex markets and pushes a culturally accepted causal relation between the beat and the sexually aggressive lyrics that border on instructions (Chung, 2020). Musical sound and the denotation of the involved lyrics are meant to incite, maintain, and even enforce power differentials (Chung, 2020).

Differentials such as objectification, in facets of situationally dominated and situationally independent scenarios that base the music on compelling or prompting behavior that commands the solicitation of sexual performances or society-aggressive sexual behavior (Chung, 2020). The culture of tolerance and stratified sexualized mass media is a precursor to the same culturally accepted sex industry of strip clubs that seek to further control and objectify strippers or prostitutes by all means (Chung, 2020). The use of music is to integrate the fantasy of dominance more fully for the customer's demand. The demand portion of the sex trafficking component in strip clubs does not come for drinks or to commune with associates; they come for the fantasy they seek (O'Bryant, 2017). A fantasy is presented before them because no strip club survives in the aggregate without VIP rooms, back rooms, or the ease of hotels in close proximity, all of which are meant to keep sexually aggressive predatory demand customers coming back (O'Bryant, 2017).

A “Gentlemen’s” Club: Masculinity Development & Fantasy

Frank (2003) and Connell (2000) stated that masculinity, in the consumption of sexual entertainment, sexualized leisure, and the sexual services that are available at a strip club are essential to understanding that masculinity, even hegemonic masculinity, along with social class, is a process and not a state of sudden being. There is a motivational development to strip club use and so on that is provocative in the majority of the legal and illegal commercialized sex industry designed on the fantasy-driven desire for power over women through carnal control (Edwards, 1993; Frank, 2003). Frank (2003) took an unorthodox approach to qualitative research over seven years, conducting multiple interviews with ($N = 30$) male heterosexual customers ranging from ages 28 to 57, as well as participant observation. Frank (2003) was employed as a nude strip club dancer. Much of what Frank (2003) learned from the interviews provided the

groundwork for many theories and assumptions about why heterosexual males go to strip clubs and what fuels sex buyer demand. Frank's (2003) research comes down to the fantasy of the desire and the power the sexual power struggle to achieve.

The fantasy is pursued by heterosexual adolescent boys or full-grown men that will settle for what popular cultural mediums deem as inferior: women who may be considered attractive but do not satisfy the cultural or societal norms (Frank, 2003). These sought-after females fit the aggregate popular ideal (i.e., women in pornography, social media, or strip club dancers), yet the ideal is still pursued (Frank, 2003). Seeking that ideal modern cultural beauty, paralleled with sexual dominance over that beauty, is an influential force in the cognitive views of heterosexual males that arouses desire (Frank, 2003). If the ideal or beautiful women reject that desire, shame and humiliation ensue, leading men to seek control or find solace in pornographic movies (Frank, 2003). Strip clubs, like sex-demand buyers, are a means to channel want and desire by seeking the ideal fantasy through monetary means where the ideal female will not reject the pursuing male for any of his faults but acquiesce to all manner of requests for monetary composition (Frank, 2003). Frank's (2003) interview subjects stated that having a financial component allows them to see women naked while not worrying about social games. Frank (2003) also makes it relevant that it is a means for heterosexual males to avoid singles bars where women frequently look for a real relationship or have no real or lasting relationship other than sexual satisfaction. Strip clubs are relaxing place that voids all pretenses, social niceties, or mutual exchange of identifying information. Frank (2003) found, through her interview infiltration style, that in strip clubs, heterosexuality had to standardize patterns to masculinity in the target sample of observed customers that are further solidified. Frank (2003) found that this was due to the use of strip clubs as a heterosexual stabilization of norms as more than an identity. A display of these

standardizing patterns of masculinity allows for a strong impression of sexual strength and potency (Frank, 2003).

Tiefer (1995) discussed that sexual aptitude or capability is a large part of contemporary masculinity's dominant mechanisms. If this is plausible, then it would mean that current male gender roles, spawned by strains and hegemonic masculinity, sexualized mass media, pornography, strip clubs, and sex buyer demand, are all beset by the conception that a heterosexual male can only see his worth through the filter of modern society. The worth of the male is beset on his sexual prowess, sexual acuity, and sexual domination. This allows him to carry this insight in the eyes of not only females, but also of other heterosexual males (Tiefer, 1995). Thus, these factors become highly relevant in developing a heterosexual male to the point of profane twisted normalcy. Frank (2003) stated that men surround themselves with surroundings where they feel they can freely draw on dominant masculine traditions that fester quickly in social or cultural philosophies. The consumption and use of strip clubs and other commoditized sex industries are a means to preserve the felt power disparities in their personal lives.

In another strip club study, Frank (2005) found that many strip clubs in the United States offer sexual services beyond a nude dance. Frank (2005) determined this to escalate to total prostitution, sexual intercourse, erotic massage, or visibly allowing a male to masturbate in front of a strip club dancer. All this is facilitated through the monetary economic exchange in a seemingly public venue that can and does recruit sexualized exchanges that can become sexually aggressive and violent (Frank, 2005).

In another study, E. A. Wood (2000) used a similar qualitative research method as Frank (2003) did in that it was based on participant observation from 1988 to 1996. E. A. Wood

participated in over 110 hours of active interactions with strippers, such as buying table dances and tipping stage dancers to interview the strippers themselves. Through open-ended interviews of ($N = 12$) female dancers, E. A. Wood was able to shed light on masculine power dynamics within a strip club. The strippers in the study conveyed that the customer, a heterosexual male, did not want to hear about the personal life of a stripper or give any other details that would take away from the sexual attention to the customer's masculine prowess (E. A. Wood, 2000). In the male's eyes, the stripper is to be sexually objectified, nothing more (E. A. Wood, 2000). E. A. Wood (2000) also explained that strip clubs are a convergence into heterosexist, modernized societal paradigms that are standardized for masculinity. E. A. Wood (2000) stated that even femininity should be based on power or dominance, with a tremendous sexual stigma. E. A. Wood (2000) explained that men, in traditionally male roles, should financially provide for women and that these monetarily secure women and thus must desire the man in return.

It could be seen that this is yet again another component that is in place for sex buyer demand, given continued reasons to commit the act of buying a prostitute along with sexual aggression and objectification. Dancers report that they must humor or admire the customer to the point that they feel unique, significant, and, most importantly, desired, all to keep the money flowing (E. A. Wood, 2000). There is a hegemonic masculinity trait that is abrupt in strip clubs, along with being in sexualized social media forums, such that the heterosexual male wants other heterosexual males to covet the woman (i.e., the dancer) that he has just obtained (E. A. Wood, 2000). This instills a sort of microlevel rivalry that leans toward a class identification, such as a prize or trophy, even if it is just a fantasy gained by money (Bourdieu, 1984; E. A. Wood, 2000). Collins (1992) contended that the wives or girlfriends of heterosexual males, who have traditional masculinity beliefs, are seen to create an impression or brand to the outside world that

the home is orderly, clean, and efficient so that the male can feel prideful in what he has offered to the female for her to upkeep. Strippers allow or influence a need to increase a male's status to maintain the image, even if it is fantasy, that the man is sexy, essential, and desired by the ideally sought female (E. A. Wood, 2000).

Those who advocate for a culture of tolerance in which prostitutes and strip club dancers are sex workers believe that there is empowerment or self-reliance in these avenues of financial gain. There are multiple ties to organized crime, especially in prostitution, illicit sex markets, and strip clubs, where the bullying, threatening, and even killing of women for profit goes unseen (Jeffreys, 2008). There are even assumptions that the legalization, possibly Nordic-based, will lead to more profits for prostitutes and dancers in strip clubs; however, the issue arises that these sex workers are always in control (Jeffreys, 2008). While there may be remote chances of this, most women in strip clubs and working as prostitutes have no control over their financial gain. Legalizing prostitution would further drive an underground occupation (Jeffreys, 2008). Strip clubs, more times than not, are used as a front for women brought in illegally from Europe, China, and South America through the use of force, family consent, and deception (Anderson & O'Connell Davidson, 2003; Dickson, 2004; Jeffreys, 2008; Monzini, 2005). Some trafficked women must be strippers or prostitutes to work off debt bondage while also being unable to leave due to documents being taken or destroyed (Anderson & O'Connell Davidson, 2003; Dickson, 2004; Jeffreys, 2008; Monzini, 2005).

Researchers and political officials report that sex traffickers from Eastern Europe use strip clubs as a front to induct females into the sex markets, and some feminist-based groups believe that strip clubs are used to groom females into prostitution (Haughy, 2003). Holsopple (1998) conducted a 13-year qualitative study encompassing 41 interviews with 18 face-to-face

investigation surveys with female dancers. Holsopple (1998) found that aside from the power dynamic of a customer's masculinity over a dancer, there were severe, outright, night-to-night methods of exploitation, manipulation, harassment, and abuse imposed on the dancers by the male staff, management, and ownership of the strip club. Holsopple (1998) also found many forms of sexual harassment from customers because the buyers assumed that strip clubs mostly involved prostitution from any of the dancers. These concepts that spawn from a strip club and prostitution integration come back to Frank's (2003) findings that strip clubs are a means for heterosexual men to practice unfettered attributes of hegemonic masculinity to dominate the ideal women unattainable until financial compensation is presented. Buying women for an objectified means is pivotal in completing sexually aggressive control

Sex Trafficking Demand: Concluding the Continuum

This literature review has presented a credible plausibility, if not an interesting theoretical concept, that for some heterosexual males, the road to sex buyer demand is an escalation continuum with escalation dynamics. These dynamics can be traps or warning signs of indulgence in and procuring commercialized sex markets and prostitution. It can be agreed that not all men who develop through this escalation continuum will fall to all or one of escalation dynamics and find themselves criminally responsible for funding sex trafficking. It does give reason and causation to theorize that there is a better average reason for the escalation continuum, the escalation dynamics on that continuum, and a heterosexual male becoming the demand variable in the equation of sex trafficking. The following subsection attempts to illuminate sex-demand buyers, the last escalation dynamic on the escalation continuum, and show the multiple connections, hypotheses, and theories discussed in the bulk of this literature review.

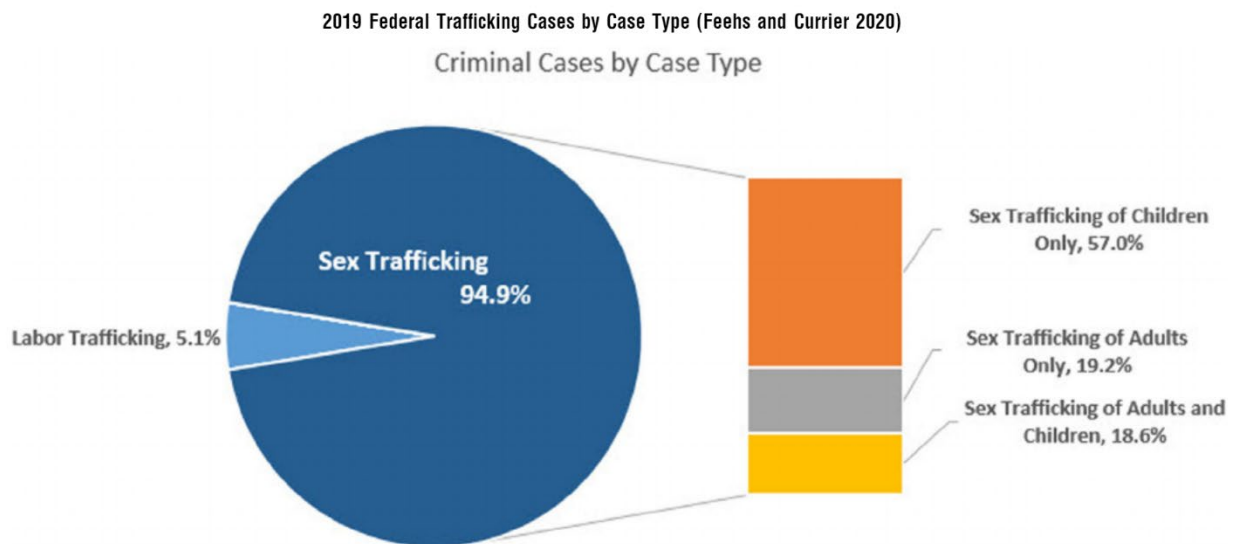
As stated previously, sex buyer demand results from a journey on a path with multiple influences that permeate the cognitive and emotional functions of heterosexual males. The subsequent subsections will show a disturbing correlation to give contextual causal evidence that the decrease or eradication of violence against or the buying of prostitutes is only achievable with the theoretical and empirical motivational understandings and cognitive choices of the patrons who petition and solicit sexual services from prostitutes (Bohrer-Padavos, 2015; M. Smith, 2019). As stated by Raymond (2004), many academics believe that heterosexual male demand for prostitution and the commercialized sex markets cause the expansion of legal and illegal sex industries; a sex trafficking market without heterosexual male customers would disappear.

By the Numbers: Demand and Prostitution Crime Stats

Before delving into the demographics that make up the aggregate of sex-demand buyers, there should first be an understanding of figures that construct an overall vestige proportionally to the demand share of sex trafficking. Niemi and Aaltonen (2017) stated that demand nurtures the need for prostitution, and from that need for prostitution comes the solidification of the human and sex trafficking business. The best means to ending sex trafficking is to control or destroy the demand for prostitution with attitudes that need to be changed in the public and private sectors.

Although the notion of ending sex markets through demand-oriented research and prosecution may be new, the demand for sex trafficking or prostitution is not a recent criminal plight. In 1948, soon after World War II, it was assessed that one-half of heterosexual males in the United States had purchased a prostitute frequently, with 69% of the entire population having purchased a prostitute at least once (Brown, 2000; Raymond, 2004). Figures such as these may

be due to stationing or military culture customs, given that the demand for prostitution was, and possibly, still high in cities and towns that surround military bases where rates of prostitution, rape, and other sexual exploitation are significant. Some critics may argue that the simple answer to end sex buyer demand is to legalize the entirety of prostitution. In Victoria, Australia, where prostitution is legal and licensed from laws passed by the Sex Work Act of 1994 and the Sex Work Regulations of 2016, there has boomed an almost uncontrollable increased flux in prostitution numbers due to legalization and decriminalization (Raymond, 2004; M. Sullivan & Jeffreys, 2001). Some estimates show buying figures of 60,000 men a week, spending over \$7 million on prostitution in a territory with an estimated 3.5 million people (Raymond, 2004; M. Sullivan & Jeffreys, 2001). A 2001 study by the U. S. Department of Justice showed that, on average, in the United States, one prostituted female had sexual intercourse with ten men per day (Raymond et al., 2001). Law enforcement approximations found that this ratio could be one prostitute for six male customers or one prostitute for 20 customers, with some prostitutes in the study claiming they were forced to have sexual intercourse with over 100 men in 2 and a half months (Raymond et al., 2001). Over 20 million victims are considered part of human or sex trafficking globally, with annual global profits of \$99 million from sex trafficking alone. According to Feehs and Currier Wheeler (2020), the federal involvement in sex trafficking in 2019 is itemized by case categories of children, adults, and adults compared to another form of human trafficking: labor trafficking (see Figure 2).

Figure 2*2019 Federal Trafficking Cases by Case Type*

In another 2019 study, Roe-Sepowitz et al. (2019) used a sample of ($N = 2,525$) adult males to project the actual size of the sex buyer demand pool in the United States. They found an average price of \$120 per sex buyer transaction, totaling 4 million, with their acquired prostitute making the total profit from U. S. sex trafficking \$480,000,000 over a 3-year range. If the number of repeat buyers in the study, 57%, indicates where the sex trafficking market is heading, then the transactional and monetary sums would be over 10 million transactions with over \$1 million in profits within the United States alone. According to Roe-Sepowitz et al. (2019), if their study sample could represent the aggregate sex-demand buyer in the United States, then the ratio could be that in the past three years, one out of every 25 men in the United States has purchased sexual services and that 57% of these men have repeatedly purchased sexual services.

If the U. S. male population is around 161.69 million (U.S. Census, 2019), and Roe-Sepowitz et al. (2019) estimated that 2% of the heterosexual male population, given the

formulations of their study, engaged in sex buyer demand, then it could be argued that 3.23 million men will engage in sex buyer demand in the next three years. This percentage could also rise, given the trends formulated in the mentioned study. If so, the consequences of these figures, along with population growth and arrests, could overwhelm the criminal justice system and public health departments or human services that focus on not only prostitution victimization but also sex buyer demand rehabilitation.

A contemptible trend that had come from technological initiations of the internet, almost certainly paralleled when pornography became the backbone of the internet, was the use of sex trafficking and prostitution advertisements. *Sex trafficking* is an economical business that utilizes the information age as a more rapid means to get the product out to those seeking it and to attract and recall customers and patrons back, matching the need for high demand with available supply (Keskin et al., 2021). One of the biggest harbingers of online sex marketing supply advertisements came from *Backpage.com*. Until its dissolution in 2018, when it was estimated to be worth \$600 million, it had been in sex trafficking advertising in over 97 countries and 943 significant cities (Whitcomb, 2019). The site was also involved in over 80% of online commercialized sex services and involved or mentioned by victims in 73% of cases researched by the National Center for Missing and Exploited Children (Whitcomb, 2019). Furthermore, specific national health surveys in the United States showed that in 2001, 16% of males had purchased sex intercourse, but only .6% did so regularly (Monto & Garcia, 2001).

It should be noted that these numbers are from around 20 years ago from the present day of this study. If these figures were beset upon the current male population in the United States, 328.8 million, that would mean that 52,512,000 men, on average, have funded sex trafficking and that, if the .6% figure of those purchasing sex stays the norm as is projected in present time, the total

would be 315,072. The contention of this research suggests that these figures, being 20 years old, come nowhere near the amounts that could be estimated today, given the outcome of internet sex marketing advertisements and the accessibility of internet pornography. Figures more closely encapsulated to the present day show that one out of every 20 adult males, or 3%, in major metropolitan cities were soliciting prostitution using online sex advertisements, such as *Backpage.com* (Roe-Sepowitz et al., 2019).

The city of Houston has an estimated male population of 1.158 million, roughly meaning that 34,740 men were or are actively searching for prostitution through online ads. According to the U.S. Census Bureau (2020), Harris County makes up 16% of Texas's population, and as of 2019, Harris County had 2,356,662 males. If the exact formulation figures used 20 years ago were today, 377,065 males could be soliciting online prostitution, with 2,262 males soliciting prostitution daily. Again, these figures are not exact, but they compare highly populated locations in the United States and the percentages of men criminally liable for sex buyer demand.

An example of the sheer number of sex-demand buyers in Houston, Texas alone can be seen from October 2, 2017, to October 13, 2017. On these dates, Houston Police Department's Vice Division conducted a sex trafficking operation targeting sex buyer demand at the 8 Star Spa located at 11316 Westheimer, Houston, Texas, where 139 arrests were made, some as high as 17 a day, including a Houston police officer (Houston Police Department, 2017). Rooms within the establishment had shackles, multiple private beds in rooms that resembled jail cells, and little to no running water (Houston Police Department, 2017). The incident report shows that 70% of the arrested suspects were Caucasian, and 11% were of African American descent (Houston Police Department, 2017).

In a study by Roe-Sepowitz et al. (2016), 15 major cities were chosen to estimate the active patrons of internet sexual advertisements in the United States through decoy ads for sexual intercourse on Craigslist.com and Backpage.com personal ads. The decoy sexual advertisements had ($N = 677$) contacts within the first 24 hours, and results showed that there was an average of one male out of 20 over the age of 18 that was searching for prostitution services online in the select major cities (Roe-Sepowitz et al., 2016). The study results also showed that Houston had the most male solicitation of internet prostitution with 21.4% of a rate that came out to one out of every five males for a total of 169,920 men seeking online sex (Roe-Sepowitz et al., 2016).

Chicago had the highest mean of posted online sex advertisements on Backpage.com in a 24-hour time frame ($N = 518.5$), followed by Las Vegas ($N = 515$), then Houston ($N = 472$; Roe-Sepowitz et al., 2016). In a similar covert study in Georgia, L. Smith and Healy Vardaman (2010) found that *Craigslist.com* sexual solicitation ads received between 132% to 175% greater attention when the ad stated, “barely legal,” “young girls,” or “just turned 18” when compared to ads not using such descriptions of females.

Monto and Milrod (2020) discussed a U. S. study in which respondents were asked if they had ever paid for sex in their lifetime or within the last year. The results indicated that around 14% of those aged 18 to 75, sampled between 2002 and 2010, had reported having paid for sex at some time in their life, with 1% saying they had purchased in the last year (Monto & Milrod, 2020). Yen (2008) reported that the U. S. Department of State 2008 estimated that between 14,500 to 17,500 men and women are trafficked into the country each year for labor and sex trafficking. Some estimates are higher for women and children, approximating that 50,000 to 100,000 of these two demographics are trafficked into the United States each year (Yen, 2008). Demand in local markets sets the rate for the purchase of a sex-trafficked female—adult or

child—somewhere from \$14,000 to \$40,000, along with the rate the victim must earn, \$75,000 to \$250,000 a year to the victim's trafficker or pimp. Thus, the supply and demand of sex trafficking are not that much different from the drug trade other than one key difference; the product or commodity sold to meet the demand can be used repeatedly over a long period.

Victims, primarily females, and female children, can repeatedly be used for sexual intercourse, keeping the supply constant. Yen (2008) reported that global profits for sex trafficking are between \$7 billion and \$12 billion. It does seem that sex trafficking was not taken seriously until 2003 with the passing of the Trafficking Victims Protection Reauthorization Act and the strengthening of the same Act in 2005 with the allocation of \$50 million to social services and law enforcement entities that dealt with human and sex trafficking. Raymond et al. (2002) discovered that Thai women were sex trafficked to parts of Australia where prostitution is legal and forced to engage in sexual intercourse with a minimum of 500 patrons with debt bondage of \$40,000 at a rate of \$40 to \$50 per customer.

Critics may digress from some of these figures, reasoning that those women choose to become prostitutes of their own volition and that sex trafficking is an issue based on a female's choice. In the United States, the premium global First World country, 38% of adult women are more likely than men, given multiple cultural and economic circumstances, to fall into the federal guidelines for the definition of poverty (Patrick, 2017). What may even be worse is that prostituted females in the United States are sometimes, depending on the state, two to 10 times more likely to be arrested than an actual male patron (Updegrave et al., 2019). Updegrave et al. (2019) examined the influences of prostitution roles from the points of view of the buyer, seller, and trafficker within the Harris County, Texas, court system with a sample group of ($N = 1,207$)

that only included those arrested after the Texas legislature passed the mandate that all prostitution crimes be indicated by the distinction of the buyer, the seller, or the trafficker.

The results showed that 96.8% of the buyers were male, that 50.7% of sellers (i.e., the prostitutes) and 48.7% of the buyers were convicted, and that persons, either the buyer, seller, or trafficker, were 99.9% less likely to be convicted on felony charges than those charged with a misdemeanor (Updegrove et al., 2019). Further results from the study show that sellers were more likely to be convicted than buyers were, leading Updegrove et al. (2019) to conclude that the Texas criminal justice system, at the least in Harris County, Texas, is more punitive to those that are considered victims (i.e., prostituted females), than to the actual offenders (sex-demand buyers).

Studies such as Updegrove et al. (2019) may have influenced the Texas Legislative Act HB1540, signed into law by Governor Greg Abbot in June of 2021. This Act took effect on September 1, 2021. It changed the penalty range of sex-demand buyer offenses from a misdemeanor to a state jail felony on the first conviction and a third-degree felony on the second conviction. Texas was the first state in the union to make the commission of buying sex a felony. It is unknown whether this will limit or dampen the amount of sex buyer demand. A longitudinal study will have to be conducted now that the law is in affect since September 2021.

Figure 3 is a graphed representation of prostitution and commercialized vice arrest cases in the United States from 2010 to 2019 that encompassed prostitution, trafficking, and sex buyer demand (U. S. Federal Bureau of Investigation, 2020). These data suggest that all prostitution and commercialized vice cases are down. It could be argued that this is due to the United States taking action with laws and acts aimed explicitly at human and sex trafficking. Laws such as the Trafficking Victims Protection Act (TVPA) of 2000 authorized methods of prosecuting

traffickers, preventing human trafficking, and protecting victims and survivors of trafficking, making human trafficking and sex trafficking, under certain concessions, and related offenses a federal crime (U. S. Federal Bureau of Investigation, 2020).

Figure 3

Prostitution and Commercialized Vice in the United States

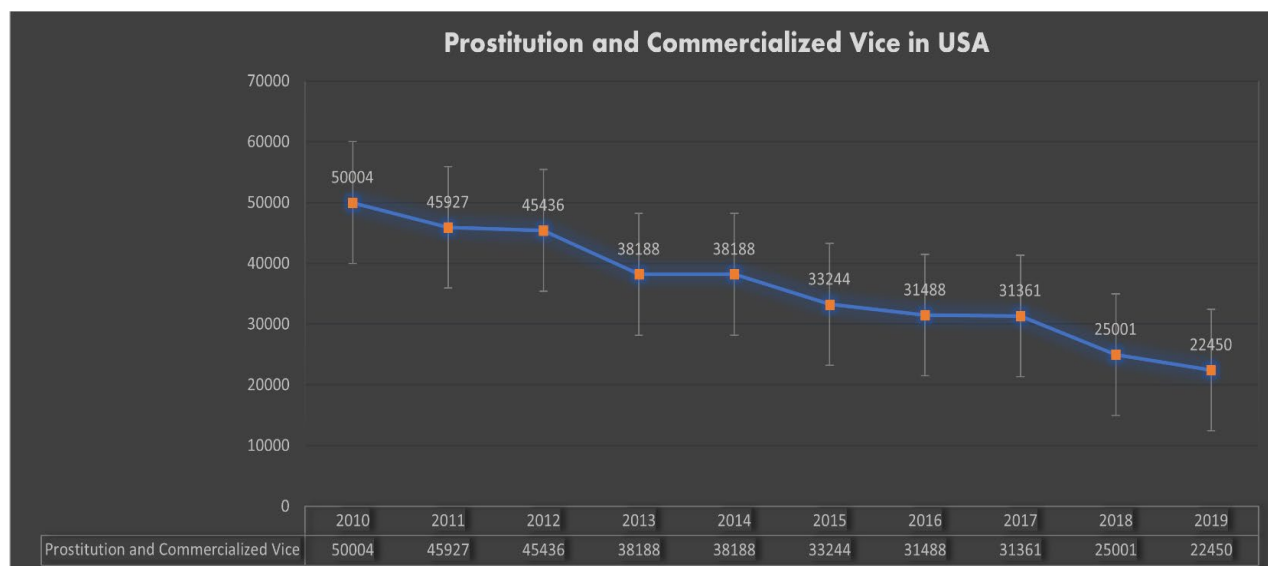


Figure 4 is a graphed representation of all U. S. arrest cases for prostitution, trafficking, and sex buyer demand (U. S. Federal Bureau of Investigation, 2020). Before 2017, there was little to no U. S. data breaking down prostitution, trafficking, and sex buyer demand into separate categories. As seen in Figure 3, crimes involving prostitution, trafficking, and sex buyer demand were gathered in a lump sum. In 2015 the Justice for Victims of Trafficking Act was passed by the U. S. legislature, and with it came higher penalties for prostitution, trafficking, and sex buyer demand. Nevertheless, this Act required reporting departments and agencies to separate prostitution, trafficking, and sex buyer demand into their general categories to represent better victimization versus sex buyer or trafficking offenders (U. S. Federal Bureau of Investigation,

2020). As Figure 4 shows, prostitution arrest cases (i.e., victims of sex buyer demand) are significantly higher than trafficking and sex buyer demand cases.

Figure 4

Breakdown of Prostitution Arrest Cases, 2017–2019



The Demographics of Demand

It may be supposed or even strongly considered that sex buyer demand is “one size fits all” in terms of the main culprits of the sex markets (i.e., heterosexual males) after examining the previous sections and subsections. Although it would be easy to assume that sex buyer demand in the United States and globally is gender-based on heterosexual males, there is more to this

single demographic. The end of the escalation continuum is the commission of purchasing sex from a prostitute. The sex-demand buyer variances are just as significant as the developmental course that leads them to this crime.

To begin, L. Smith and Healy Vardaman (2010) proposed three categories of sex buyer demand: situational, preferential, and opportunistic. Situational buyers are those that mainly seek minors in commercial sex markets. Preferential buyers are those that would be considered pedophiles are having a specific sexual preference or minor demographic. Finally, opportunistic buyers do not have a preference and purchase mainly adult prostitutes with sexual demographic selections that are indiscriminately linked to nothing more than the need to satisfy the desire-driven fantasy involved with sex buyer demand.

Age is a demographic in sex buyer demand that generates different opinions. Some may feel that sex buyer demand is sought mainly by young men or the complete opposite: that it is an offense committed by older men. Many researchers note that sex-demand buyers are not known to follow a set or even subset of an age range and show no pivotal aging curve (F. H. Farley & Davis, 1978; Freund et al., 1991; Milrod & Monto, 2012; M. Smith, 2019). Age tends to be a factor with young men, such as M. Smith's (2019) finding that younger sex buyers preferred to purchase prostitutes in street-level interaction. Some academics, such as Hughes (2004), point to a study conducted in Georgia that showed over 28,000 men were sex-demand buyers of underage girls, with almost 10,000 of them being repetitive patrons, and that 34% of the buyers were under the age of 30, 44% were 30 to 39 years of age, and 22% over the age of 40.

Monto and Milrod (2016) appraised the connection of predictor variables and perceived female prostitution power dynamics with ($N = 208$) sex-demand buyers, ages 60–84, who sought online prostitutes, showing that financially better-off, younger, and healthier sex-demand buyers

had more sexual partners purchased from online sites and had most or total power over the female they had purchased. The older sample mentioned had little to no power or wish to express that power over their purchased prostitute given their health or financial situation, sometimes reversing the dynamic power norms between sex-demand buyers and sex providers (Monto & Milrod, 2020). This study poses many exciting aspects of sex buyer demand in the realm of age. Does this mean that men do not age out of purchasing sex but can age out of power or aggression being the causal relationship to said purchase? It does seem that the older a sex buyer is, the greater odds they are married or in a significant relationship (Monto & Milrod, 2016).

An arrest sample of men in an undisclosed portion of the United States who were jailed for purchasing sexual intercourse with a prostitute showed that the average age of the first purchase was ($M = 24$) with an ($Mdn = 21$) with a range of age as young as nine and as old as 62 (Monto, 1999). A similar survey conducted in Canada showed that the first purchase of a prostitute was between 12 to 57 with an ($M = 27$; Kennedy et al., 2004). Further research based on these studies or similar studies would be advantageous given the differences, although not too dramatic, of ages in terms of means, medians, and ranges. For example, is the age of a first-time sex-demand buyer procurement determined by regional cultural beliefs and morals or do differing laws and regulations on a locational scale influence first-time buyers?

A study was conducted between December 2006 and June 2007 by the Chicago Alliance Against Sexual Exploitation (CASSE), the Prostitution Research and Education (PRE), and the Chicago Coalition of the Homeless (CCH). An interview survey was conducted with ($N = 113$) men who were sex buyers and recruited using Criagslist.com, Chicago After Dark, and the Chicago Reader. The men took part in 1-hour to 1-and-a-half-hour extended interviews and answered qualitative questions to get a sample of the City of Chicago's sex buyer demand

demographics (Durchslag & Goswami, 2008). According to Durchslag and Goswami (2008), the mean age for a sex buyer in this part of the United States was around 39, with an age range ranging from 20–71 years of age, and the average age for a first-time buyer was 21.

Marriage or significant relationship demographics are surprisingly crucial in sex-demand buying. Hughes (2004) explained that sex buyers are routinely not lonely or devoid of meaningful sexual relationships with a wife or significant other. Instead, Hughes (2004) found that sex buyers are more likely to be in a significant relationship and seek thrills or fulfillment of sexual desires provoked by the fantasy that they believe their wife or partner will not understand or try. Additionally, sex buyers are looking for sexual intercourse without needing a relationship they may already have and seeking emotional or masculine validation more than satisfying physical needs (Hughes, 2004). A U. S. survey of men arrested for sex buyer demand found that over 80% were married or involved in a satisfying sexual relationship (Sawyer et al., 2001). Durchslag and Goswami (2008) found that 62% of sex buyers identified as having a wife or a steady significant other, with 48% stating that they purchased a prostitute to satisfy a sexual fantasy, seen in pornography or other sexualized material that they either felt uneasy asking their partner to do or that they had asked, and their partner refused. Additionally, 36% of sex buyers said they purchased a prostitute to avoid any meaningful relationship or emotional involvement (Durchslag & Goswami, 2008).

Fantasy, Objectification and Power

Researchers suggest that five common themes are origin points for sex buyer demand motivation: the necessity for sexual ascendancy, sexual interest diversification, living the corporal versions of fantasy, seeking sex as a commodity, and inadequacies with emotional or physical issues (Milrod & Monto, 2012; M. Smith, 2019). In one or multiple facets, these five

categories do coincide with the dynamic escalation influences of traditional male roles, hegemonic masculinity, sexualized mass media, pornography, and strip clubs, all of which are on the escalation continuum. Some feminist researchers of sex buyer demand have found that heterosexual males are violent and view prostitutes as easy targets for victimization (Durschlag & Goswami, 2008; Monto, 2004; M. Smith, 2019; B. Sullivan, 2007). These researchers believe that sex-demand buyers see these females as not being subject to victimization at all, given that prostitution is an economic transaction of goods and services, edifying the myth that sex-trafficked females are more sex workers than the victim (Durschlag & Goswami, 2008; Monto, 2004; M. Smith, 2019; B. Sullivan, 2007).

Malamuth et al. (2012) stated that the primary prognostic factors of male sexual aggression are promiscuousness, hostile masculinity, family violence, narcissism, deviant behavior as an adolescent, and recurrent pornographic viewing. Reduced empathy, increased objectification of females, advocating sexual aggression, and even sexual violence are primary influences on male sexual aggression and sex buyer demand (M. Farley et al., 2017; Lisak & Ivan, 1995). M. Farley et al. (2017) conducted a 5-year study of ($N = 202$) men, screened into two groups, including ($n = 101$) sex buyers (SBs) and ($n = 101$) non-sex buyers (NSBs). Both groups were asked questions about their perceptions of sexual behaviors and attitudes about sex buying, number of sex partners, hostile masculinity, rape myths, female rejection, the likelihood of rape, sexual aggression, and prostitution acceptance. The results suggested that sex buyers had considerably more sexual partners over a lifetime than non-sex buyers, with 76% of SB and 33% of NSB reporting more than 15 sex partners. SBs had a higher percentage of hostile or hegemonic masculinity with SBs ($M = 89.8$) than NSBs ($M = 79.7$); SBs feared rejection more often than NSBs. With a scaled spectrum of 1 to 7, SBs averaged 5.27 (more sensitive to

rejection) compared with 3.54 for NSBs $t(199) = -3.46, p = .001$. SBs believed that prostitution could decrease the number of rapes, with some SBs stating that without prostitution, there would be more rapes; SBs had a mean rape myth score of 41.13 compared with the NSB mean of 39.74, $t(199) = -1.07, p = .287$. SBs (32%) found it more probable than did NSBs (20%) to believe that prostitution reduces the likelihood of rape (M. Farley et al., 2017).

M. Farley et al. (2017) also reported results showing that SBs would consider rape as an option: SBs (15%) were more likely than NSBs (2%) to report that they would force a woman to have sex or rape a woman if they could get away with it and if no one knew about it. SBs also reported being more sexually aggressive, with SBs explaining that they had partaken in more sexually aggressive activities than had NSBs, with a mean of 1.59 types of sexually aggressive behavior ($SD = 1.83$, range = 0-10) among the previously associated with a mean of 0.53 ($SD = 0.79$, range = 0-4) among the latter, $t(188) = -5.63, p < .001$. Furthermore, and most prominent, sexual aggression, hostile masculinity, hegemonic masculinity, and seeking impersonal sex was the primary outcome of a heterosexual male purchasing a prostitute in this study (M. Farley et al., 2017). These figures indicate that hostile masculinity and hegemonic masculinity are pointedly linked with buying sex, with an odds ratio (OR) = 2.18 and 95% confidence interval (CI) = (1.56, 3.06; M. Farley et al., 2017).

M. Farley et al.'s (2017) second step encompassed using antagonism and objective sex to predict buying sex, showing that both hostility and antagonism to females (OR = 1.82, 95% CI = [1.24, 2.67]) and impersonal sex (OR = 3.22, 95% CI = [2.24, 4.63]) have substantial fundamental properties on buying sex. Durchslag and Goswami (2008) reported that heterosexual male sex buyers chose to purchase a prostitute due to the influences of media, peers, and even family members. These aspects define the purchase of a prostitute as being a

man and not wanting to be a masculine male that did not fit into the traditional male roles (Durchslag & Goswami, 2008).

In a qualitative study, Jovanovski and Tyler (2018) analyzed data from the “Invisible Men” project organized by the Coalition Against Trafficking in Women in Australia. They examined ($n = 148$) online sex-demand buyer reviews of legal and illegal brothels and ($n = 2,424$) replies associated with those reviews. The findings indicated that most of the sex buyer reviews degraded women they had purchased to the objectification level of their sexually used body parts, reducing these parts to “holes” while explaining the violent sexual acts they did to these now objectified parts. Men also compared prostitutes to toilets and described being sexually aggressive to violating boundaries set by the prostitute as an achievement of power (Jovanovski & Tyler, 2018). According to Jovanovski and Tyler (2018), many reviews showed that sex buyers conveyed a sense of normalization to the power over female prostitutes in paralleled connection to the normalcy of objectifying them. Jovanovski and Tyler (2018) found many reviews mentioning the aggressive averages of violent sexual aggression that are also seen as a norm. The power dynamic between a sex-demand buyer and the prostitute does seem to be at the base of normalcy in that buyers are motivated by their desires to have power over something (i.e., the objectified female; Monto & Milrod, 2020). In turn, it gives credibility to the notion that buyers are not being forced to seek a monetary or sexual exchange (Monto & Milrod, 2020). Instead, sex-demand buyers approach the exchange with power using currency to obtain more power but through sexual dominance over a female.

Durchslag and Goswami (2008) reported that 79% of those sampled in their study had some college education, obtained an undergraduate degree, or had achieved a graduate degree. Research reports from 2001 suggested that sex buyers have occupations ranging from lawyers,

doctors, oil workers, dentists, and politicians, explaining that the majority of heterosexual male sex buyers are regular men with regular jobs and have stable marriages (Raymond, 2004; Raymond et al., 2001).

Additionally, similar reports, based on surveying prostitutes for sex-demand buyers measures, indicate that the most critical thing a prostituted female can do is express their enjoyment in whatever sexual act the sex-demand buyer asked for or forced her to comply to do (Raymond, 2004; Raymond et al., 2001). When allowing the sex-demand buyer to have total control while feeling they pleased the prostitute, the situation seemed to mostly end with no violence (Raymond, 2004; Raymond et al., 2001). It could be postulated that this may be due to the prostitute's compliance to power and control being a sort of shield from potential violence even though the prostitute is not complacent or receiving pleasure from the directed sexual acts. Durchslag and Goswami (2008) found that 16% of male sex buyers reported that the women they paid for sex were always sexually satisfied, with 64% believing that the prostitute was satisfied half the time during sexual intercourse. In addition, Durchslag and Goswami (2008) reported that 43% of the sex buyers surveyed believed that if a man pays for sex, the female should do anything and everything he says, no matter the activity. It can be paralleled with the notion conveyed by male sex buyers in the survey, 49% of the time, that pornography and prostitution are the same things and that the women in porn movies are considered prostitutes (Durchslag & Goswami, 2008).

The studies researched in this literature review have been essential in trudging through the dark and disrupting factors of heterosexual male sexuality in the realm of avoiding and or trying to avoid the pitfalls that are escalation dynamics on a seemingly measurable scale of the escalation continuum that leads to a heterosexual male becoming a sex-demand buyer. Although

these escalation dynamics differ in their application to the sexual development of a heterosexual male adolescent, they arguably lead to the same potential outcome of that the same development, leading to certain or at-risk males becoming sex-demand buyers.

Many, if not all, of the influences discussed in this literature review warranted a pause to seek empirical causation for a quantitative study to look past the demographics of age, race, or educational level of a heterosexual male sex buyer. Such a study served to answer essential thought-provoking questions to understand the escalation dynamics on a developmental progression of an escalation continuum. The current study was conducted to gather empirical evidence from sex buyers themselves as to what brought them to the point of committing the crime of solicitation of prostitution. In the fight to slow down human sex trafficking, there must be a credible understanding of sex-demand buyers to curtail or stop this crime long before it happens. Considering the developmental aspects that brought an adolescent heterosexual male to the point of purchasing a sex act is critical as the development perpetuates the cycle of victimization of prostituted females.

Summary

The literature review was set to roughly mirror the explanation of the escalation continuum presenting the developmental aspects of a heterosexual male from the point of adolescents to maturity with a basis theoretically formulated on general strain theory and the theory of hegemonic masculinity. These theories set the beginning of the influences met and combated by a heterosexual male in contemporary Westernized society.

This literature review included numerous research examples and explanations as to why the above-discussed theoretical framework was utilized. It also showed why the study was conducted for a better realization and understanding of the potentialities of why a heterosexual

male could be developed through influences, over time, to comment the criminal act of sex buyer demand.

Chapter Three includes the methodology, instrumentation, research questions, and quantitative formalization of how this study was conducted. The quantitative data collection used for this survey study was more than suitable for retrieving results from a sample group that is very reluctant to divulge viable empirical evidence.

In addition, Chapter Three includes the research methods used in this study stemming from the theoretical framework and research explained in the literature review to create a study aimed at understanding when and how a heterosexual male becomes a sex-demand buyer.

CHAPTER THREE: METHODS

Overview

The problem that initiated this study is sex buyer demand. In recent years, the demand for and supply of commercial sex has risen precipitously in the United States. This study aimed to understand when and how a heterosexual male becomes a sex-demand buyer. This study of the development of a sex buyer had two aims. One aim was to explore external influences or dynamics for their role in luring heterosexual men into becoming sex-demand buyers. The other aim was to determine how these dynamics are interrelated and whether they intensify over time creating an escalation continuum that contributes to the development of a sex buyer.

The following chapter addresses data collection methods in six sections. The first section describes the research design. The second section lists the research questions and corresponding hypotheses. The third section describes the participants and setting. The fourth section describes the instrumentation. The fifth section describes the procedures. The sixth section explains data analysis. The chapter ends with a summary of highlights.

Design

Because this study aimed to measure the characteristics and attitudes of a sample of the population of interest at two points in time (Creswell & Creswell, 2018), the researcher used a nonexperimental and quasi-longitudinal quantitative research design. The quantitative approach was the most appropriate choice for this study because it allowed the researcher to efficiently and economically collect systematic data from a sample generalized to the population of interest. The quantitative approach is additionally appropriate because intervening in the escalation of the illicit sex trade requires evidence-based solutions, that is, solutions that are based on empirical data. The design was nonexperimental because there was no specific intervention. The quasi-

longitudinal design was applicable because it is of interest to understand the development of a sex buyer at various points in time (his youth, his entries into the illicit sex trade, and current). The data were collected with a survey (described in the “Instrumentation” section).

Research Questions and Hypotheses

The research questions were derived from the problem and purpose statements. The participants were heterosexual men who attended the STAR program in the Houston, Texas, area.

RQ1: How do the participants describe themselves sexually?

RQ2: Are participants’ self-characterizations of traditional male roles and hegemonic masculinity associated with strains?

H₀2: The difference in strain experienced by hegemonic and nonhegemonic participants is not statistically significant.

RQ3: What is participants’ engagement with internet pornography and how did it change over time?

H₀3a: The difference in engagement with internet pornography between hegemonic and nonhegemonic participants is not statistically significant.

H₀3b: Participants’ engagement with internet pornography did not change over time.

RQ4: What is participants’ engagement with strip clubs and how did it change over time?

H₀4: Participants’ engagement with strip clubs did not change over time.

RQ5: What are participants’ attitudes about women?

H₀5: The difference in attitudes about women between hegemonic and nonhegemonic participants is not statistically significant.

RQ6: Could early intervention reduce solicitation of prostitution?

H₀6: The difference in views of the success of early intervention in reducing solicitation of prostitution between hegemonic and nonhegemonic participants is not statistically significant.

Participants and Setting

The target population was heterosexual men who purchased sex by soliciting female prostitutes. This was the most appropriate target population because these men create the demand for prostitutes and therefore have direct knowledge of the chain of events and influences that led to their solicitation. Unfortunately, no precise number or estimate of the size of the target population (heterosexual men who solicit female prostitutes) is available for any state. This lack of data prevented the researcher from drawing a random sample from the population.

Members of a target population to whom a researcher has access comprise the accessible population or sampling frame (O'Sullivan et al., 2017). Like the target population, the size of the U.S. sampling frame is uncertain, as is sample demographic information about age, ethnicity, gender, or educational level. Thus, the sample was drawn from an accessible population in the Houston, Texas, metropolitan area where the researcher lives and works. Specifically, a purposeful sample was drawn from men who attended the STAR program (Love People Not Pixels, 2020) in the Houston, Texas, metropolitan area. The STAR program was specifically designed for sex buyers arrested for soliciting a prostitute, but it is open to anyone who has purchased sex, whether arrested or not. The only requirement is the desire to stop purchasing sex. In exchange for participating in the STAR program's 2-hour orientation class, the district attorney's office in the city or county where the arrest occurred may seek reduced penalties on the prostitution charge(s) faced by the defendant. A buyer-informed nonprofit organization implements the STAR program called Love People Not Pixels (LPNP), now known as Demand

Disruption. Demand Disruption's mission is to fight the demand for human trafficking. It maintains a comprehensive database of individuals in the Houston metropolitan area who have completed the STAR program. Its database provides a central repository from which potential candidates were invited to participate in this study (see Appendix A).

A power analysis was conducted to estimate the minimum sample size needed to find effects (Creswell & Creswell, 2018). Based on paired sample *t-tests* with an estimated conservative low-medium effect size of .3, $\alpha = .05$, and *power* = .80, a power analysis estimated that a minimum of 90 participants were needed.

Thus, the sample was a nonprobability purposive sample to generalize the results to the population of interest (O'Sullivan et al., 2017). This sampling method was justified based on the estimated minimum sample size of $N = 90$ participants and the representativeness of the STAR program attendees in the Houston metropolitan area to the population of interest.

Instrumentation

This section explains the development of the researcher-generated data collection instrument, the My Sex Life Survey (see Appendix B). The problem that initiated this study is sex buyer demand. The primary source of sex buyer demand is composed of heterosexual men. Answers to questions about when and how a heterosexual male becomes a sex-demand buyer (i.e., men who perpetuate the illicit commercialized sex market) may provide a solution to the problem. These data are needed because most of the illicit sex trade literature focuses on the victimization of female sex workers.

This study sought to understand if there was a correlation between hegemonic masculinity escalation dynamics on an escalation continuum of adolescent development of when and what influences a heterosexual male to become a sex-demand buyer. The researcher was still

looking for an existing survey that addressed these questions. The researcher developed the 67-item My Sex Life Survey to collect evidence of the roles of the specific influences or dynamics outlined in Chapter Two that are hypothesized to comprise the escalation continuum (p. 42, “Escalation Continuum”). The first influence or dynamic is traditional male roles. The second dynamic is sexualized adolescent development and cultural tolerance. The third dynamic is the consumption of internet pornography and fantasy-driven aggression. Finally, a fourth dynamic is the role of strip clubs. Throughout the hypothesized dynamics, the common thread is the sex buyer’s opinions of the women in their lives, from steady romantic partners to the women they solicit for prostitution. The overarching question of this research was whether these dynamics create a male whose sexual identity must ultimately solicit prostitution to feed its needs which, in turn, provides sex buyer demand and potentially feigned actualization of male power.

The “My Sex Life Survey” addresses each of these dynamics. It was designed using Dillman’s (2014) guidance that the most successful surveys (i.e., surveys completed by the most significant number of participants) open with questions encouraging participants to continue completing the survey. Thus, the survey does not present survey statements that correspond to each of these dynamics in the same order as they are presented in Chapter Two along the hypothesized escalation continuum.

Instead, the “My Sex Life Survey” begins with statements that enabled the researcher to answer RQ1 (How do participants describe themselves sexually?) with Items 1–7. These statements collect participants’ views of the extent to which adolescent development is heavily sexualized by a society of cultural tolerance for widespread and accessible sexual expressionism. Data are solicited on whether participants see contemporary Western culture as hyper-sexualized and frankly lenient about explicit sexual expression. Understanding the role of a hyper-

sexualized society in the development of a sex buyer may illustrate the development of the sex buyer and provide solutions to the illicit commercialized sex market.

To quantify participants' views of the sexual leniency of contemporary culture, Items 8–14 engage participants in questions about internet pornography. These statements aimed to measure participants' levels of agreement that a staggering range and variety of explicit sexual imagery available on social media, printed media, music, film, video games, and TV surround the developing adolescent male. These provide results for RQ3 (What is participants' engagement with internet pornography, and how did it change over time?). These items pertain to the influence or dynamic of the consumption of internet pornography and fantasy-driven aggression. Easily accessible internet pornography, in conjunction with hyper-sexualized adolescent development and cultural tolerance, presumably impacts a young man's developing attitudes about his sexual expression as he moves from adolescence to adulthood. These dynamics also presumably influence the developing adolescent attitudes about women. Understanding the role of internet pornography in developing a sex buyer may provide a solution to the illicit commercialized sex market.

Further, the My Sex Life Survey addresses the broad dynamic of traditional male roles. In this study, male roles had three dimensions. One dimension was the male role subsumed under hegemonic masculinity. Hegemonic masculinity characterizes "the man's man" and hegemonic males are characterized as strong, competitive, assertive, confident, and independent.

In contrast, its opposites of gentleness, compassion, and easily-elicited emotional expression characterize hegemonic femininity. Hegemonic masculinity justifies the dominant position of men in human society and the corresponding subordination of women, less dominant men, and marginalized male groups such as gay men. Pertinent data were elicited from Items 15–

20. The second dimension of male roles that may account for the development of a sex buyer is composed of the strains of maintaining male roles in contemporary society; these were addressed by Items 21–22. A third dimension was the extent to which the sex buyer's father or father figure embraced traditional male roles; these presumably influenced the sex-demand buyer's attitudes about women and shaped the survey participants' attitudes about women in turn. These are addressed by Items 23–24. Finally, understanding fathers' roles in developing sex demand buyers may slow down the illicit commercialized sex market. A further influence explored in the development of a sex buyer is the role of strip clubs. These results accrued from responses to Items 25–32. By providing visual and sometimes tactile access to female sexuality through provocative dancing and nudity, strip clubs influence fantasy and reinforce masculinity. Questions arise as to the role of strip clubs, albeit commercialized provocation, in directing the development of the sex buyer. Understanding the role of strip clubs may illustrate the development of the sex buyer and provide solutions to the illicit commercialized sex market.

All of the dynamics along the hypothesized escalation continuum share a common thread: that of the sex-demand buyers' opinions of the women in their lives. The women range from steady romantic partners to females whose bodies are purchased for temporary sexual access through the solicitation of prostitution. Attitudes about women were captured by Items 33–48. The only open-ended question on the survey was the core of Item 49 (Would you solicit prostitution again? Why or why not?).

A larger goal was to identify developmental points that, if mediated, could slow sex buyer demand and eradicate this illicit industry. This goal was addressed by Item 50, which addressed if and how participants think the demand reduction might be possible. Finally, Items 51–55 were used to collect generic demographic characteristics.

The overarching question of this research was whether the above dynamics create a male whose sexual identity must ultimately solicit prostitution to feed its needs, which fuels sex-demand buyers but may also be generated and maintained by the feigned actualization of male power. The My Sex Life Survey results were interpreted to answer this overarching question in Chapter Five.

Data from the My Sex Life Survey was collected with an online survey. A survey was appropriate because surveys are quantitative data collection instruments. They generate data that enable researchers to answer specific research questions by describing trends and attitudes with descriptive statistics and drawing inferences about the population with inferential statistics (Creswell & Creswell, 2018).

The online survey method has many advantages compared to other forms of data collection (e.g., in-person interviews, mailed questionnaires, and phone surveys). Advanced computer technology has dramatically increased the number of people who conduct their daily activities online and has simplified digital data collection (Dillman, 2014). The consequences for research are that people are increasingly willing to take online surveys (Creswell & Creswell, 2018), making emailed surveys the most popular way to collect data in the United States (Dillman, 2014). According to SurveyMonkey.com, touchscreen features on smartphones and tablets allow study participants to complete surveys quickly. In this study, an online survey reached many participants inexpensively, measured many variables efficiently compared to lengthy data collection forms such as interviews, and expedited a quick return (Creswell & Creswell, 2018). An online survey was most appropriate for the men in this study because the secrecy and shame of soliciting prostitution make interviews an unlikely form of data collection.

Procedures

The researcher first sought Liberty University Institutional Review Board (IRB) permission to conduct this study (see Appendix C). Once permission was obtained, the recruitment strategy was to invite all registered STAR attendees from the last five years. The time limit of 5 years was chosen because the COVID-19 quarantines might have reduced the number of participants in the last two years. The invitation to participate was emailed to a STAR representative, who then emailed the invitation and the link to the survey to registered attendees (see Appendix D). The researcher did not have direct contact with the participants. Attendees who met three inclusion criteria were retained: (a) a heterosexual man, (b) who purchased sex with a prostitute, and (c) who subsequently attended the STAR program.

To increase response rates and encourage men to complete the survey, a reminder to complete the survey was sent one week after the initial invitation. A second reminder was sent one week after the first reminder. The 2–3-week sampling period was extended or shortened as needed to collect completed surveys from the estimated minimum of 90 participants.

Assumptions

This study had five untested assumptions. One, it was assumed that men who solicit prostitutes were the most appropriate population for this study because they compose the most significant demographic providing demand for commercial sex. Two, it was assumed that STAR program attendees in Houston, Texas, were a suitable sampling frame because there was no reason to suspect that they were qualitatively different from men who attended STAR programs in other states. Three, it was assumed that participants would be forthcoming on the survey because attendees of the STAR program volunteer to participate in the STAR program, the mission of which is to help persons stop soliciting commercial sex. Thus, participants were

assumed to be interested in understanding their sex solicitation behavior enough to stop it. Four, the invitation and survey emphasized that personal information would not be collected. This helped to safeguard the confidentiality of the men's personal information. The men were further assured that nothing they said on the survey could or would be used against them. The participants were encouraged to be communicative and to view the My Sex Life Survey (Appendix B) as an opportunity to more closely evaluate the forces that drove them to solicit prostitutes and perhaps a way to understand the development of their solicitation behavior. Finally, the fifth, it was assumed that participants would have different levels of elicited sexual experience that would reveal a spectrum of developmental trajectories.

Limitations

Limitations are intrinsic features of a study that the researcher cannot control or influence, limiting their ability to obtain accurate results (O'Sullivan et al., 2017). Limitations in this study included participants' willingness to participate and the researcher's inability to verify that the participant fulfilled the inclusion criteria or was the individual who completed the My Sex Life Survey. Another limitation was that an online survey prevented the researcher from asking clarifying or probing questions, as in qualitative studies. On the other hand, the My Sex Life Survey contains precise wording that specifies each question and conveys each item's intended meaning (Dillman et al., 2014). Another area for improvement was the researcher's inability to know whether participants were exposed to emotionally disturbing episodes that disproportionately influenced their responses.

A potent limitation was the use of self-reported data, which are artificial to the extent that they cannot and do not capture the attitudes and behavior of interest in the actual settings where they typically occur. For example, it seems likely that the tone and setting when illicit sex

solicitation occurs is qualitatively different from the tone and setting of answering survey questions in the sober light of day. Additionally, participants are often less candid when influenced by the typical response among human research subjects called the social desirability bias (conscious or unconscious desires to be socially acceptable to researchers; O'Sullivan et al., 2017). Further, men arrested for prostitution, specifically married men with children, may be distressed or embarrassed to know their illegal behavior is being studied. Given the heightened sensitivity, shame, and secrecy of being arrested for unlawful sex solicitation, another limitation was that participants might have wanted to conceal what they considered to be grave personal faults.

Steps were taken to mitigate these limitations. Based on social behavior principles, potential participants willingly volunteer to take a survey when they think the benefits outweigh the costs and that the research or researcher is trustworthy (Dillman, 2014). The invitation and survey link was emailed from STAR representatives to encourage participation, whom participants were likelier to trust than an email from a researcher they did not know. This should have helped participants feel freer to respond to sensitive questions. The invitation highlighted the benefits of participation so that participants understood their contribution was significant (Dillman, 2014). Participants were assured that their identity would remain anonymous to the researcher and that their responses would be kept confidential and published only in aggregate form (Dillman, 2014). The cost of participation was minimal because it only involved the time to complete the survey, but convenience was maximized because the survey could be completed electronically (Dillman, 2014).

Delimitations

The main delimitation in this study was the choice to sample STAR program attendees in the Houston, Texas, metropolitan area. Different results may accrue if this study were replicated on men who did not volunteer to attend self-help courses such as those available through the STAR program in Texas.

Ethical Assurances

Participants' rights were protected by this study's full compliance with the Liberty University IRB standards for conducting ethical research. University IRB approval was obtained before data collection (Appendix C). Participation was voluntary. The informed consent form disclosed the study title, purpose, benefits, risks, confidentiality, and voluntary participation transparently (see Appendix E).

For many men, soliciting prostitution and subsequent arrest involves secrecy and shame. Therefore, maintaining the confidentiality of participants' identifying information was prioritized. The researcher turned on the SurveyMonkey® Anonymous Responses setting to safeguard participant anonymity. This setting prevents the software from tracking or storing identifiable respondent information (SurveyMonkey.com). In addition, participants were identified with an untraceable case number. Electronic data were stored securely in the researcher's password-protected computer and will be erased five years after study completion.

Data Analysis

Data were screened for outliers, normality, homoscedasticity, and linearity. The data analyses involved group comparisons, such as *t-tests* or analysis of variance (ANOVAs), and associational tests, such as correlations and chi-square tests of independence. The specific type of *t-test* depends on the extent to which variables create independent groups (e.g., distinct male

roles of hegemonic versus nonhegemonic males. These aspects cause for necessitating independent *t-tests*) or matched data sets (e.g., frequency of previously versus currently engaging in internet pornography, necessitating paired *t-tests*). Assumptions for inferential group comparisons were also tested.

Summary

The focus of this study aimed to understand if there was a correlation between when and how a heterosexual male becomes a sex-demand buyer. This study of the development of a sex buyer had two aims. One aim was to explore external influences or dynamics for their role in luring heterosexual men into becoming sex-demand buyers. The other aim was to determine how these dynamics are interrelated and whether they intensify over time, creating an escalation continuum that contributes to the development of a sex buyer. The research design was a nonexperimental and quasi-longitudinal quantitative design. There were six research questions addressing the following aspects:

RQ1: Participants' self-characterizations of their sexual habits;

RQ2: Participants' self-characterizations of male roles;

RQ3: Participants' engagement with internet pornography;

RQ4: Participants' engagement with strip clubs;

RQ5: Participants' attitudes about women, and

RQ6: Participants' views on the likelihood that early intervention can reduce sex buyer demand for prostitution.

The target population comprised heterosexual men who purchased sex by soliciting female prostitutes. The accessible population was men who attended the STAR program in the Houston, Texas, metropolitan area in the last five years. A purposive sample of attendees was

drawn, and a power analysis estimated a minimum of $N = 90$ participants. Data were collected using the researcher-generated, online My Sex Life Survey of 67 items that address the specific dynamics with various Likert scales. Data analysis was applied to include group comparison and associational inferential statistics.

CHAPTER FOUR: FINDINGS

Overview

The purpose of this study was to understand if there was a correlation between when and how a heterosexual male becomes a sex-demand buyer. Data were collected to look for evidence of the impact of several specific influences or dynamics (outlined in Chapter Two) that were hypothesized to comprise the escalation continuum: traditional male roles, sexualized adolescent development and cultural tolerance, consumption of internet pornography, and fantasy-driven aggression, and the role of strip clubs. The overarching question of this research was whether these dynamics create a male whose sexual identity must ultimately solicit prostitution to feed its needs, which fuels sex-buyer demand and may also be generated and maintained by the feigned actualization of male power.

This chapter includes three sections. The first section lists the research questions and corresponding null hypotheses. The second section presents the results by research question and hypotheses. Finally, the chapter ends with a summary of highlights.

Research Questions and Hypotheses

The research questions were derived from the problem and purpose statements. Following are the six research questions with their corresponding hypotheses.

RQ1: How do the participants describe themselves sexually? (This is a descriptive question and did not require hypothesis testing.)

RQ2: Are participants' self-characterizations of traditional male roles and hegemonic masculinity associated with strains?

H₀2a: The difference in strain, measured as the ease of being one's own man, between more hegemonic men and less hegemonic men is not statistically significant.

- H₀2b: The difference between more hegemonic men and less hegemonic men in relieving stress through a prostitute is not statistically significant.
- H₀2c: The association between male family members' view of women and hegemonic categories is not statistically significant.
- RQ3: What is participants' engagement with internet pornography and how did it change over time?
- H₀3a: The difference in engagement with internet pornography between more hegemonic participants and less hegemonic participants is not statistically significant.
- H₀3b: The difference in attraction to aggressive scenes in pornography between hegemonic and nonhegemonic participants is not statistically significant.
- H₀3c: Participants' engagement with internet pornography did not change over time.
- RQ4: What is participants' engagement with strip clubs and how did it change over time?
- H₀4a: The difference in engagement with strip clubs between hegemonic and nonhegemonic participants is not statistically significant.
- H₀4b: Participants' engagement with strip clubs did not change over time.
- RQ5: What are participants' attitudes about women?
- H₀5: The difference in power over prostitutes between more hegemonic men and less hegemonic men is not statistically significant.
- RQ6: Could early intervention reduce solicitation of prostitution? (This is also a descriptive question and did not require hypothesis testing. See Appendices F and G for responses to open-ended survey items.)

Data were screened for outliers, normality, homoscedasticity, and linearity. No substantial departures from statistical normality were found. Likert-scaled data were examined using parametric group comparisons with *t-tests* and nonparametric associational tests with chi-square tests of independence. Statistical significance was set at $\alpha = .050$. Percentages were rounded to whole numbers and may not add precisely to 100%.

Descriptive Statistics

Demographics

Of the participants, 56 men completed the My Sex Life Survey. The following demographics show that the modal participant was a married man in his 40s with one child and a high school education. On average, participants were aged in their early 40s ($M = 40.44$ years, $SD = 9.85$, $min = 23$, $max = 65$). The average level of education was high school ($M = 14.27$, $SD = 2.46$, $min = 8$, $max = 20$). Table 1 shows that 59% of the men were married or in a serious relationship when participating in this study; the remaining 41% reported their marital status as separated, divorced, or single. Table 1 also shows that current marital status was broadly comparable to marital status when the participants solicited a prostitute, with 64% of the men married or in a serious relationship at the time, and the remaining 36% were separated, divorced, or single. The mode was one child ($min = 0$, $max = 5$).

Table 1

Marital Status Currently and When the Participant Solicited a Prostitute

Marital status	Currently		When I solicited prostitution	
	Frequency	Percent	Frequency	Percent
Married	27	48%	31	55%
In a serious relationship	6	11%	5	9%
Separated	3	5%	4	7%
Divorced	9	16%	1	2%
Single	11	20%	15	27%
Total	56	100%	56	100%

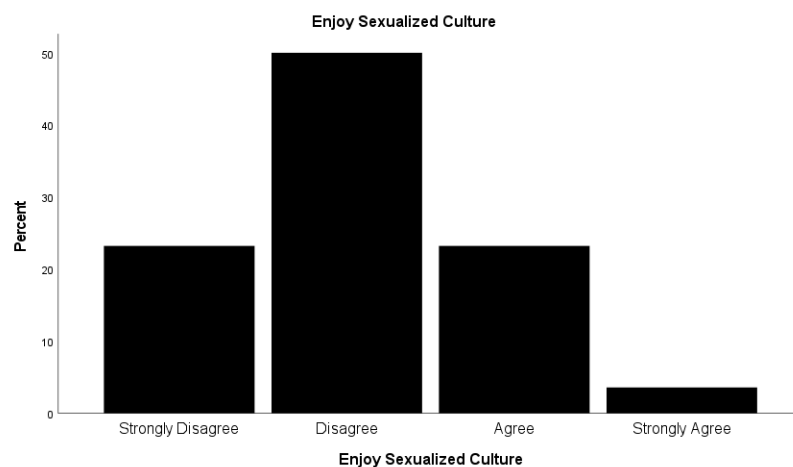
Results

RQ1: Hypersexualized Society

RQ1 was, “How do participants describe themselves sexually?” This descriptive section presents the men’s current attitudes about sex and highlights their sexual activities as youths but does not involve hypothesis testing. Regarding current attitudes, Figure 5 shows that three-quarters (73%) of the men reported that they did not enjoy the current sexualized society.

Figure 5

Percent Distribution of Men on Enjoying Current Sexualized Culture



Similarly, Figure 6 shows that 70% of the men disagreed with the suggestion that prostitution should be legal.

Figure 6

Percent Distribution of Men on the Legalization of Prostitution

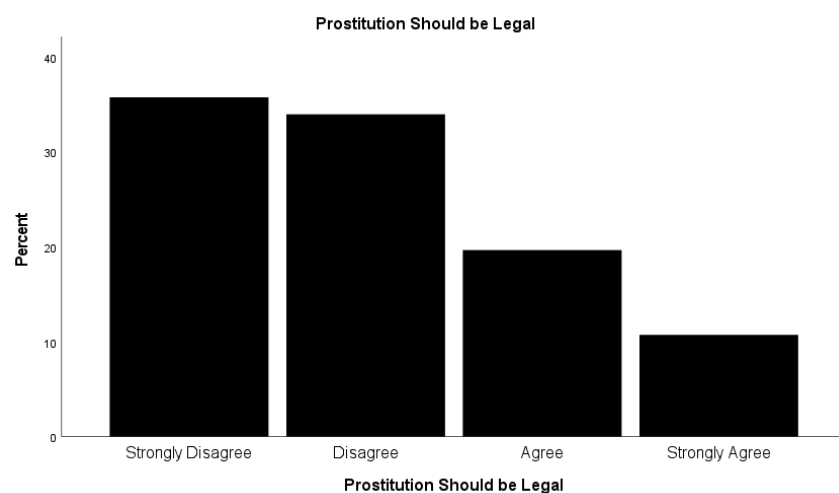


Table 2 shows that the men's current fantasies about how often they would ideally have sex differed from how often they felt sexually aroused. Nearly half of the men (46%) fantasized about having sex two to three times a week every day, and another third (35%) fantasized about having sex multiple times a month. In contrast, only 10% of the men said that they felt sexually aroused two to three times a week to every day, and the majority (62%) felt sexually aroused multiple times a month.

Table 2

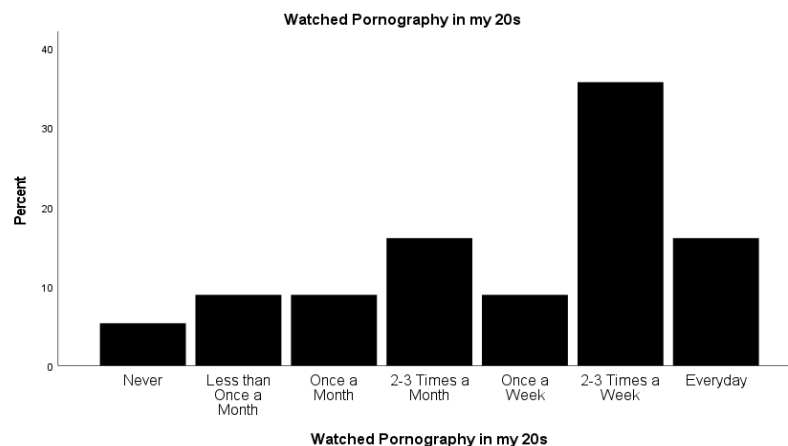
Percentages of Men by Frequency of Sexual Fantasies and Feeling Sexually Aroused

Frequency	Frequency of sexual fantasy	Frequency of feeling sexual aroused
Never	7%	5%
Less than once a month	3%	7%
Once a month	7%	15%
2–3 times a month	12%	18%
Once a week	23%	44%
2–3 times a week	41%	7%
Every day	5%	3%
Total	100%	100%

Figure 7 illustrates the percent distribution of men by frequency of watching pornography in their 20s. The two most significant percentages showed that 52% of the young men watched pornography two to three times a week or every day. Another 25% watched pornography one to four times a month. The remaining 23% never watched, watched less than once a month, or watched once a month in their 20s.

Figure 7

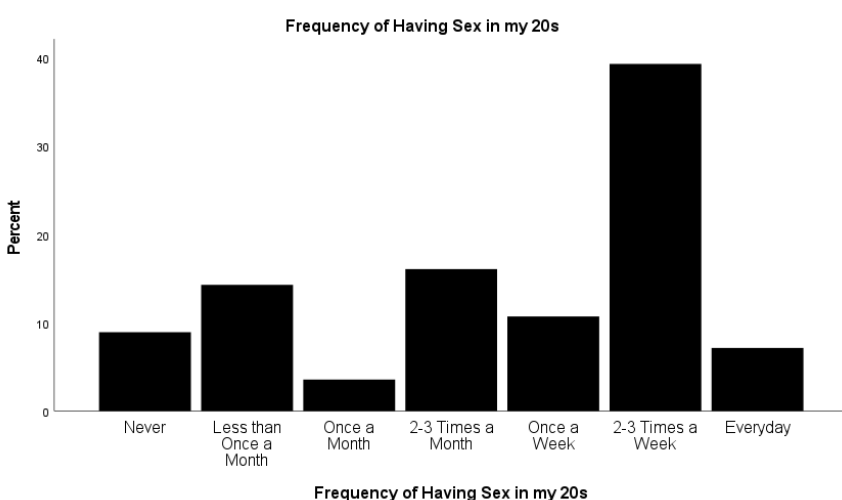
Percent Distribution of Men by Frequency of Watching Pornography in Their 20s



Concerning the participants getting sexually aroused while watching pornography in their 20s, there was a 2:1 agreement to disagreement: 66% of the men agreed that watching pornography made them more sexually aroused than they already were, compared to 34% of the men who disagreed. Figure 8 illustrates the percent distribution of men by frequency of having sex in their 20s. The two most significant percentages showed that 46% of the young men had sex two to three times a week or every day in their 20s. Another 27% had sex one to four times a month. The remaining 26% never watched, watched less than once a month, or once a month in their 20s.

Figure 8

Percent Distribution of Men by Frequency of Having Sex in Their 20s



Answer to RQ1

The answer to RQ1 (“How do participants describe themselves sexually?”) was multifaceted. Of the participants, three-quarters disagreed that they enjoyed the current sexualized society, and 70% of the men disagreed that prostitution should be legal. The men's current fantasies about how often they would ideally have sex differed from how often they felt

sexually aroused. Nearly half fantasized about having sex multiple times a week, although only 10% of the men said that they felt sexually aroused that often. Although two-thirds of the men felt sexually aroused multiple times a month, only a third fantasized about having sex that often. While two-thirds said that watching pornography in their 20s made them more sexually aroused than they already were, the remaining third disagreed. Furthermore, in their 20s, half of the men watched pornography multiple times a week and, in addition, had sex multiple times a week.

RQ2: Male Roles

RQ2 was, “Are participants’ self-characterizations of traditional male roles and hegemonic masculinity associated with strains?” RQ2 addressed the broad dynamic of traditional male roles; an idea carried through the subsequent research questions. The traditional male role was subsumed under hegemonic masculinity because it portrays “the man’s man” with attributes that justify the position of men in society as dominant. In contrast, the opposites of gentleness, compassion, and easily elicited emotional expression characterize hegemonic femininity.

The men were asked to report their degree of agreement with six hegemonic survey statements on a 4-point Likert scale (1 = *strongly disagree*, 2 = *disagree*, 3 = *agree*, 4 = *strongly agree*). Of the six statements, three measured hegemonic masculinity (“A real man carries a lot of cash in his pocket and shows it off.” “A real man has sex with a lot of different women.” “A real man has a reputation as a tough guy.”). The other three statements measured hegemonic femininity (“A real man spends a lot of time with his children.” “A real man gets married or has a committed relationship with one woman.” “A real man provides for his family.”).

Table 3 shows how the men responded. Everyone agreed with the two statements about children and family. However, of the men, 80% disagreed that “real men” have committed relationships. For hegemonic masculinity, 10% of the men agreed that real men flash cash, 15%

agreed that real men have sex with many different women, and 34% agreed that real men have a tough guy reputation.

Table 3

Percentages of Men per Hegemonic Survey Statement

Response	Cash	Sex	Tough guy	Children	Love	Family
Strongly disagree	45%	45%	39%	-	2%	-
Disagree	45%	30%	27%	-	18%	-
Agree	10%	8%	32%	55%	38%	46%
Strongly agree	-	7%	2%	45%	42%	54%
Total	100%	100%	100%	100%	100%	100%

Note. Cash = Real men carry and show off lots of cash. Sex = Real men have lots of sex with different women. Tough guy = Real men have a tough guy reputation. Children = Real men spend time with their children. Love = Real men have committed relationships. Family = Real men provide for their family.

Developing Hegemonic Categories

When identifying each participant's degree of hegemonic masculinity, each agreement with statements about hegemonic masculinity and disagreement with statements about hegemonic femininity was coded as 1. Then each man's total was calculated and used to divide the participants into one of two categories: men whose total score was 1–4 were labeled "more hegemonic" ($n = 25$ more hegemonic men). In contrast, men whose total score was zero were labeled "less hegemonic" ($n = 31$ less hegemonic men).

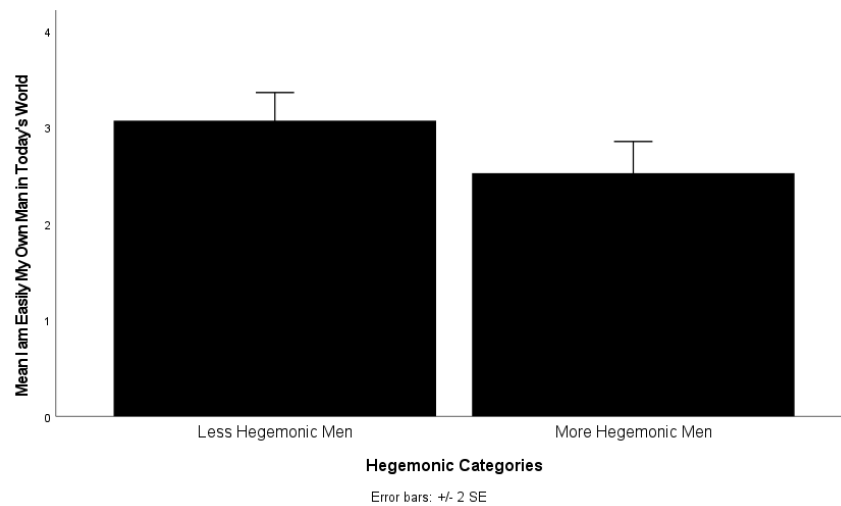
Strain

The strain of maintaining a traditional male role in contemporary society was the second dimension of male roles of interest because it could contribute to the development of a sex buyer. To answer RQ2, the men were asked to report their degree of agreement with two survey statements about the strain on a 4-point Likert scale of agreement (1 = *strongly disagree*, 4 = *strongly agree*). One strain statement was stated in the affirmative ("I find it easy to be my

own man in today's busy world.''). Figure 9 shows that, on average, fewer hegemonic men agreed, indicating that they found it easier to be their own man in today's busy world ($M = 3.06$, $SD = 0.81$), compared to more hegemonic men, whose mean fell between disagreeing and agree ($M = 2.52$, $SD = 0.82$).

Figure 9

Mean Strain Across Hegemonic Categories, Measured as Ease of Being One's Own Man



To see if the difference on Figure 9 was statistically significant, an independent t -test was run to test the following hypotheses, with strain measured as ease of being one's own man in today's world:

H₀2a: The difference in strain, measured as the ease of being one's own man, between more hegemonic men and less hegemonic men is not statistically significant.

H₁2a: The difference in strain, measured as the ease of being one's own man, between more hegemonic men and less hegemonic men is statistically significant.

Results of the t -test showed that less hegemonic men found it significantly easier to be one's own man and, correspondingly, more hegemonic men felt significantly more strain ($t[54] = 2.48$, $p =$

.016, *mean difference* = 0.54, 95% *CI* [0.10, 0.99]). The null hypothesis was rejected. The effect of hegemonic differences in the men was medium to strong (Cohen's $d = .67$).

The other measure of strain related to men relieving stress was by soliciting a prostitute. To examine this role of prostitution, the men were asked to rate their agreement that, at times, they had sex with a prostitute as a stress release. On average, more hegemonic men agreed ($M = 3.08$, $SD = 0.88$), whereas less hegemonic men disagreed ($M = 2.17$, $SD = 0.98$). The significance of this difference was also tested with an independent t -test:

H₀2b: The difference between more hegemonic men and less hegemonic men in relieving stress through a prostitute is not statistically significant.

H₁2b: The difference between more hegemonic men and less hegemonic men in relieving stress through a prostitute is statistically significant.

Results of the t -test showed that the difference in relieving stress through a prostitute between the two groups of men was statistically significant ($t(53) = 3.62$, $p < .00$, *mean difference* = 0.91, 95% *CI* [0.41, 1.42]). Therefore, the null hypothesis was rejected. More hegemonic men were significantly more likely to release stress by soliciting a prostitute. The effect of the hegemonic difference was very strong (Cohen's $d = .98$).

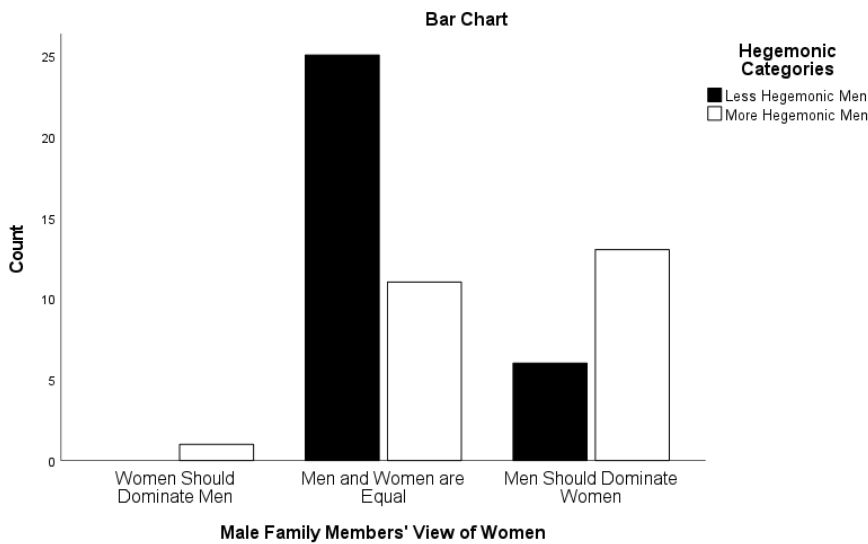
Learning From Father or Father Figure

The third dimension of male roles was the extent to which the sex buyer's father or father figure embraced traditional male roles and transferred his attitudes about father to son. Paternal influence was mutual in the two groups of men. Men in the two hegemonic categories reported similar proportions of paternal influence in that the majority agreed that they learned how to be a man from their dad or male family member (less hegemonic men: 77% agreed vs. 23% disagreed; more hegemonic men: 72% agreed vs. 28% disagreed). Concerning male family

members' views of women, Figure 10 illustrates the cross-tabulation of views with hegemonic categories. Most fathers of less hegemonic men (81%) said men and women are equal, whereas a minority (19%) said men should dominate women. On the other hand, 4% of the fathers of more hegemonic men said men and women are equal, and 52% of the fathers of more hegemonic men said men should dominate women.

Figure 10

Cross-Tabulation of Male Family Members' View of Women by Hegemonic Categories



A chi-square test of independence was run to examine the association between paternal views about women and hegemonic categories by testing following hypotheses:

H₀2c: The association between male family members' view of women and hegemonic categories was not statistically significant.

H₁2c: The association between male family members' view of women and hegemonic categories was statistically significant.

Chi-square test results showed that the association between male family members' view of women and hegemonic categories was statistically significant ($X^2(2, N = 56) = 8.48, p = .014$). The null hypothesis was rejected. For example, in the "men and women are equal" category, there were over twice as many less hegemonic men than more hegemonic men; this was a significant difference ($z = 2.8$). In contrast, in the "men should dominate women" category, there were twice as many more hegemonic men than less hegemonic men; this was also a significant difference ($z = 2.6$).

Answer to RQ2

RQ2 was, "Are participants' self-characterizations of traditional male roles and hegemonic masculinity associated with strains?" The answer was yes. Participants were classified as less hegemonic men or more hegemonic men based on responses to a series of survey questions on hegemonic masculinity and femininity and then compared by strain, paternal influence, and attitudes about women. Results indicated that the more hegemonic men were significantly more strained in their male societal role. The majority in both groups of men reported comparable paternal influence. Participants' fathers differed significantly in their attitudes about women. Fathers of more hegemonic men thought men should dominate women, whereas fathers of less hegemonic men thought men and women were equal.

RQ3: Pornography

RQ3 was, "What is participants' engagement with internet pornography and how did it change over time?" This section has three parts, two parts on engagement with internet pornography and one part on change over time. The pertinent survey items addressed the influence or dynamic of the consumption of internet pornography and fantasy-driven aggression.

Engagement With Internet Pornography

This is the first part on engagement with internet pornography. Several steps were taken to test the first hypotheses for RQ3. The first step was to create a single Engagement with Pornography Summated Scale (SS) by collapsing responses to the survey items listed in Table 4, which were measured with a 4-point Likert scale of degree of agreement. Each man's Engagement with Pornography score was the mean of his responses.

Table 4

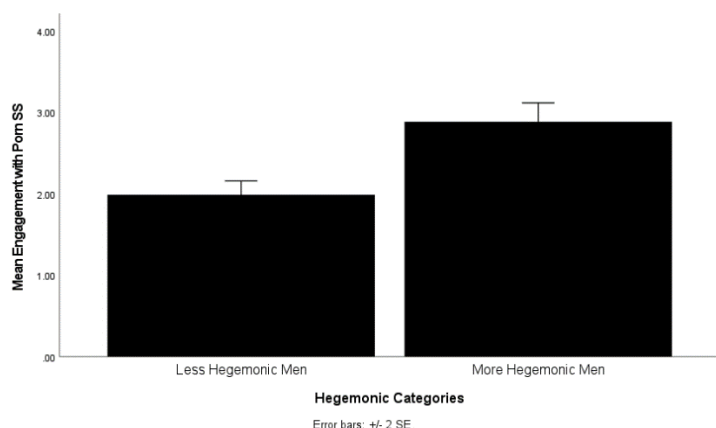
Survey Items Combined into the Engagement with Pornography SS

Item	Item text
8	Viewing pornography keeps a man's sex life healthy.
9	Pornography improves my sexual fantasies.
11	Once I realized how much pornography was available to me, I couldn't get enough.
13	Women in pornography act more like actors or avatars than real people.
14	When I watch or watched pornography it made me want to have sex with a prostitute.
18	Porn made me want to act out what I saw with someone other than my steady sexual partner.
19	Viewing porn made me want to purchase or buy sex with a prostituted female.
20	Porn is or was a factor in my purchasing of sex.

The second step was to generate and inspect the means for the two hegemonic categories (see Figure 11). Among the more hegemonic men, the mean reflected an average response of agree ($M = 2.88$, $SD = 0.58$). Among the less hegemonic men, the mean reflected an average response of disagree ($M = 1.98$, $SD = 0.47$).

Figure 11

Means of Engagement with Pornography SS Across Hegemonic Categories



The third step was to list the hypotheses:

H₀3a: The difference in engagement with internet pornography between more hegemonic men and less hegemonic men is not statistically significant.

H₁3b: The difference in engagement with internet pornography between more hegemonic men and less hegemonic men is statistically significant.

The fourth and final step was to run an independent *t*-test to test the hypotheses. Results of the *t*-test showed that the difference in engagement with internet pornography was statistically significant ($t[54] = 6.37, p < .001, \text{mean difference} = 0.89, 95\% \text{ CI } [0.61, 1.17]$). Therefore, the null hypothesis was rejected—more hegemonic men engaged with internet pornography significantly more than less hegemonic men. The effect of the hegemonic difference on engaging in internet pornography was extremely substantial (Cohen's $d = 1.71$).

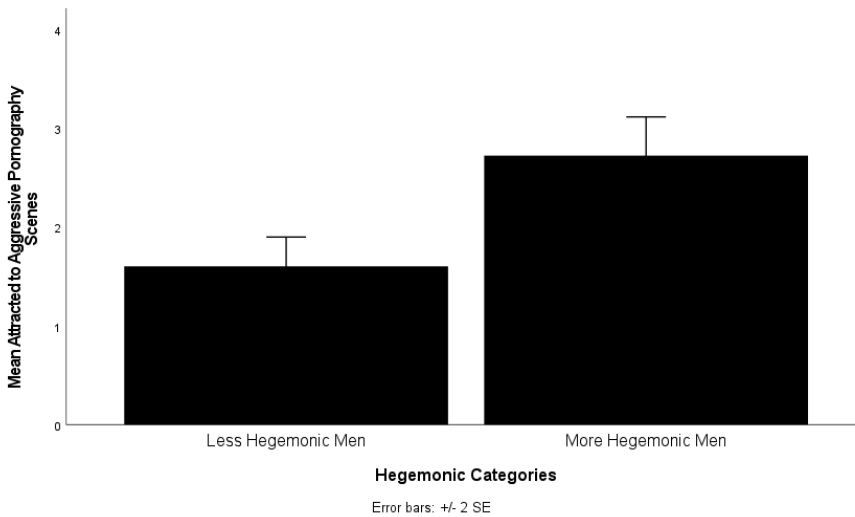
Attraction to Aggressive Scenes in Pornography

This is the second part on engagement with internet pornography. Evidence for or against the purported escalation continuum was available in survey Item 16 (“When I watch

pornography, I find or found myself attracted to aggressive scenes in pornography.”). The means are illustrated in Figure 12. The mean was higher among more hegemonic men ($M = 2.72$, $SD = 0.98$), which reflected an average of agree, compared to the mean among less hegemonic men ($M = 1.60$, $SD = 0.81$), which reflected an average response between strongly disagree and disagree.

Figure 12

Means of Attraction to Aggressive Scenes in Pornography by Hegemonic Categories



To see if the difference in means illustrated in Figure 12 was statistically significant, an independent t test was run to compare the two groups of men on this variable. The hypotheses were as follows:

H₀3b: The difference in attraction to aggressive scenes in pornography between hegemonic and nonhegemonic participants is not statistically significant.

H₁3b: The difference in attraction to aggressive scenes in pornography between hegemonic and nonhegemonic participants is statistically significant.

Results of the t -test showed that the difference in attraction to aggressive scenes in pornography was statistically significant ($t[53] = 4.63$, $p < .001$, *mean difference* = 1.12, 95% *CI* [0.63, 1.61]).

Therefore, the null hypothesis was rejected. More hegemonic men were significantly more

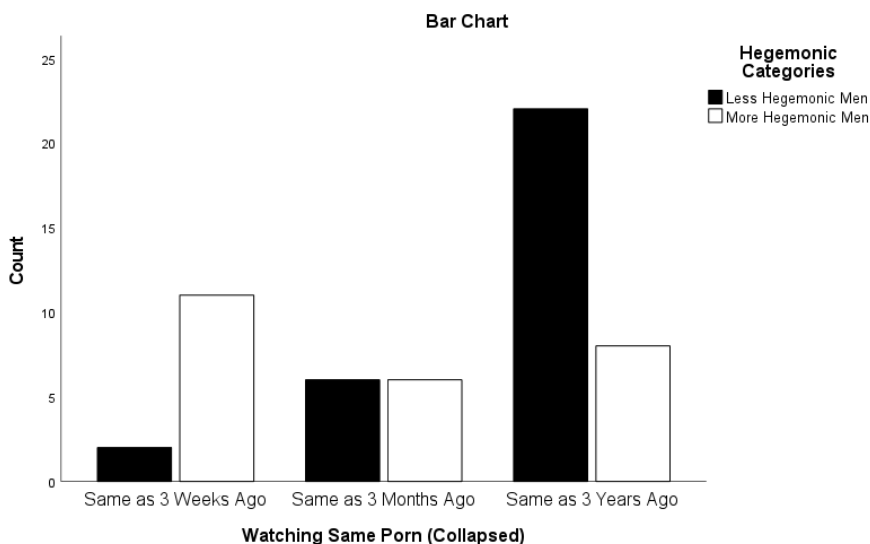
attracted to aggressive scenes than less hegemonic men. The effect of the hegemonic difference on attraction to aggressive scenes was substantial (Cohen's $d = 1.26$).

Change in Engagement with Internet Pornography Over Time

The following section pertains to changes in usage over time. The men started watching pornography in their mid-teens on average ($M = 14.38$ years old, $SD = 4.17$), although the range was two decades (min = 7 years old, max = 30 years old). Survey results indicated that half of the men (44%) viewed pornography once a week to every day, a quarter (23%) viewed pornography 1–4 times a month, and the remaining third (32%) never viewed pornography or viewed it less than once a month. Figure 13 illustrates the number of men watching the same pornography as in the past by hegemonic categories. It shows that the majority of less hegemonic men chose the “same as three years ago” category, whereas the more hegemonic men tended to be equally distributed across the three possibilities.

Figure 13

Cross-Tabulation of Watching Same Pornography As in the Past by Hegemonic Categories



A chi-square test of independence was run to examine the association between changing internet pornography habits and hegemonic categories by testing the following hypotheses:

H_{03c}: Participants' engagement with internet pornography does not change over time.

H_{13c}: Participants' engagement with internet pornography does change over time.

Results of the chi-square test of independence showed that the participants' engagement with internet pornography changed significantly over time ($\chi^2[2], N = 55 = 12.41, p = .002$). The null hypothesis was rejected. There was a significantly higher number of more hegemonic men, the same as the three weeks ago category ($z = 3.2$). In contrast, there were a significantly higher number of less hegemonic men in the same three years ago category ($z = 3.1$).

Answer to RQ3

The answers to RQ3 ("What is participants' engagement with internet pornography and how did it change over time?") had three parts. First, engagement with internet pornography was significantly higher among more hegemonic men than less hegemonic men. Attraction to aggressive scenes in pornography was also significantly higher among more hegemonic men. Third, among more hegemonic men, engagement with internet pornography also changed over time compared to less hegemonic men, whose usage remained consistent for the previous three years.

RQ4: Strip Clubs

RQ4 was, "What is participants' engagement with strip clubs, and how did it change over time?" This section addresses the role of strip clubs in developing sex-demand buyers. Strip clubs provide visual and sometimes tactile access to female sexuality through provocative dancing and nudity and, as such, presumably influence fantasy and reinforce masculinity. Questions arose about the role of strip clubs as a commercialized provocation in directing the

development of the sex buyer. Results are presented in two parts: engagement with strip clubs and changes in engagement with strip clubs over time.

Engagement With Strip Clubs

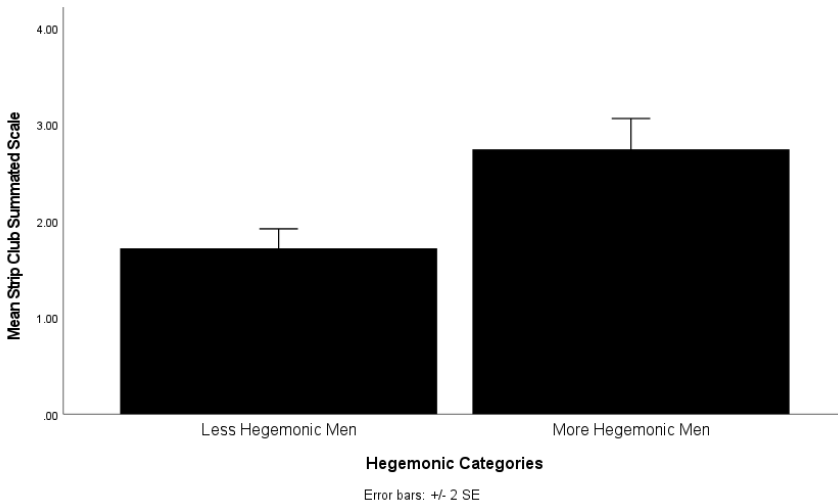
In testing the first hypothesis for RQ4, the following steps were taken. The first step was to create a single Strip Club Summated Scale (SS) by collapsing responses to the survey items listed in Table 5, which were measured with a 4-point Likert scale of degree of agreement. Each man's Strip Club SS score was the mean of his responses.

Table 5

Survey Items Combined into the Strip Club SS

Item	Item text
31	Strip club dancers improve my sexual fantasies.
34	Watching women take off their clothes in a strip club makes me feel masculine.
36	Women who work in strip clubs do not seem as real as the women I see at the grocery store or driving down the street.
37	After viewing pornography, I am more likely to visit a strip club.
38	After watching strip club dancers, I am more likely to solicit a prostituted female.
42	Strip clubs were a factor in my purchasing of sex.

The second step was to generate and inspect the means for the two hegemonic categories (see Figure 14). Among the more hegemonic men, the mean reflected an average response close to agreeing ($M = 2.74$, $SD = 0.80$). Among the less hegemonic men, the mean reflected an average response of disagree ($M = 1.71$, $SD = 0.56$).

Figure 14*Means of Strip Club SS Across Hegemonic Categories*

The third step was to list the following hypotheses:

H₀4a: The difference in engagement with strip clubs between hegemonic and nonhegemonic participants is not statistically significant.

H₁4a: The difference in engagement with strip clubs between hegemonic and nonhegemonic participants is statistically significant.

The fourth step was to run an independent *t*-test to test the hypotheses. Results of the *t*-test showed that the difference in engagement with strip clubs was statistically significant ($t[54] = 5.63, p < .001, \text{mean difference} = 1.02, 95\% \text{ CI } [0.66, 1.39]$). Therefore, the null hypothesis was rejected. The men classed as more hegemonic were significantly more likely than less hegemonic men to engage in strip clubs. The effect of the hegemonic difference on engaging strip clubs was substantial (Cohen's $d = 1.51$).

Change in Engagement with Strip Clubs Over Time

In testing the second hypothesis for RQ4, two variables were cross-tabulated (“frequency of visiting strip clubs currently” and “frequency of visiting strip clubs in my 20s”). Several of the frequency categories were collapsed to have sufficient data points per category. Even after combining categories and running the more hegemonic men and less hegemonic men separately on the two variables, there were still not enough data points, so the chi-square tests of independence were not run and H04b (Participants’ engagement with strip clubs do not change over time) was not tested.

For the more hegemonic men, the cross-tabulation of current and past frequency of visiting strip clubs showed that more hegemonic men had not changed their visiting habits over strip clubs over time (see Figure 15). They were frequent users in their 20s and remained so at the time of the study.

Figure 15

Cross-Tabulation of Current and Past Frequency of Visiting Strip Clubs Among More Hegemonic Men

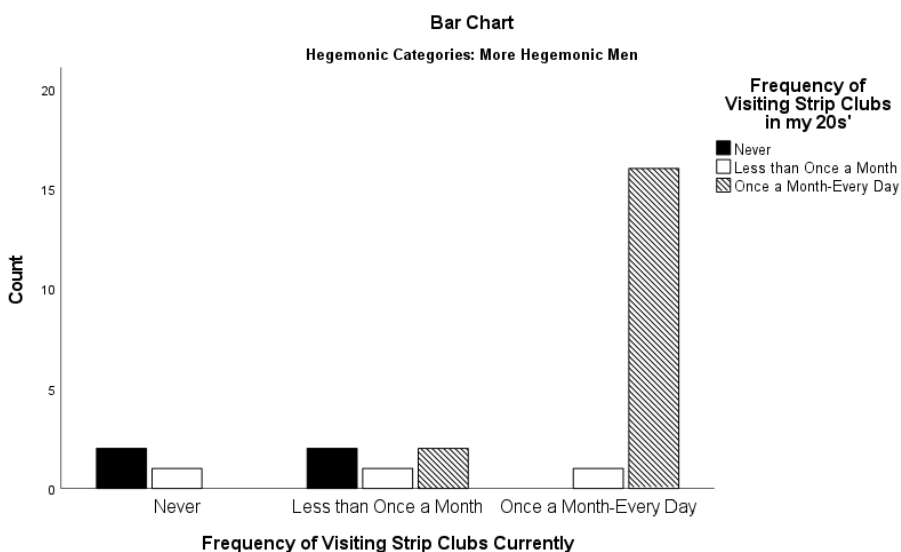
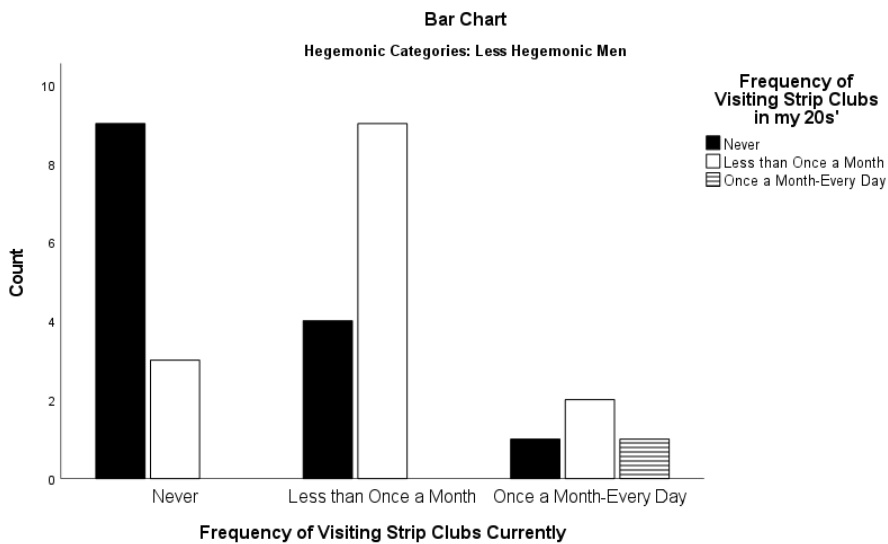


Figure 16 shows that there was also agreement among less hegemonic men that their frequency of visiting strip clubs was comparable to their frequency of visiting strip clubs in their 20s.

Figure 16

Cross-Tabulation of Current and Past Frequency of Visiting Strip Clubs Among Less Hegemonic Men



Answer to RQ4

The answer to RQ4 (“What is participants’ engagement with strip clubs and how did it change over time?”) was determined in two parts. First, a Strip Club SS was generated by combining six survey items to generate mean responses for the extent of engagement with strip clubs. The results of the *t*-test that compared the two groups of men showed that more hegemonic men were significantly more engaged with strip clubs than less hegemonic men. With respect to changes over time in the frequency of visiting strip clubs, the hypothesis could not be tested due to insufficient numbers of data points. Both groups appeared to have largely retained their strip club visitation frequency from their 20s into their subsequent decades, with more

hegemonic men visiting strip clubs regularly and frequently across their lifetimes compared to less hegemonic men, who visited strip clubs infrequently at best.

RQ5: Attitudes About Women

RQ5 was, “What are participants’ attitudes about women?” This section addresses the men’s views of women regarding several aspects of sex with their wives and the prostitutes they hired. The term “wife” is a blanket term for a legal wife, a common-law wife, significant other, or a woman with whom the participant shares a serious relationship.

Frequency of Sexual Satisfaction

Table 6 shows the percentages of men per frequency category of sexual satisfaction with a wife and a prostitute. Among less hegemonic men, two-thirds were sexually satisfied with their wives every time compared to a quarter with prostitutes. Among more hegemonic men, sexual satisfaction was more comparable across the two types of women, with just under half reporting sexual satisfaction with their wives every time and just over half reporting sexual satisfaction with prostitutes every time.

Table 6

Percent Distribution of Sexual Satisfaction with Wives and Prostitutes by Hegemonic Categories

Response	Less hegemonic men		More hegemonic men	
	Sexual satisfaction with wife	Sexual satisfaction with a prostitute	Sexual satisfaction with wife	Sexual satisfaction with a prostitute
Satisfaction 50/50 toss-up	3%	38%	24%	16%
Usually but not always	29%	35%	28%	28%
Every time	65%	27%	44%	56%
Total	100%	100%	100%	100%

Note. This survey item included a “not applicable” choice, which 3% of the less hegemonic men and 4% of the more hegemonic men chose.

Frequency of Traditional Sex

Survey items defined “traditional sex” as the classic conventional sex in the missionary position, without kinkiness or fetishes. The men were asked to describe their sex life with a 5-point Likert scale of frequency, scaled, so higher values reflect sexual exchanges that were the opposite of the traditional missionary position (1 = *always traditional*, 2 = *usually traditional*, 3 = *somewhat traditional*, 4 = *rarely traditional*, 5 = *never traditional*).

Responses revealed differences between less and more hegemonic men (see Table 7). With their wives, equal proportions (88%) of men in the two groups somewhat always had traditional sex. Within this percentage, the divisions were unequal. Among less hegemonic men, broadly comparable proportions of a quarter to a third reported having traditional sex always, usually, and somewhat of the time. In contrast, half of the more hegemonic men had traditional sex with their wives only somewhat of the time. With prostitutes, 89% of the less hegemonic men were equally likely to have traditional sex somewhat or never with prostitutes. In contrast, 84% of the more hegemonic men reported that sex with prostitutes was never traditional.

Table 7

Percent Distribution of Men on Frequency of Traditional Sex

Frequency	Less hegemonic men		More hegemonic men	
	Wife	Prostitute	Wife	Prostitute
Always traditional	26%	11%	12%	8%
Usually traditional	39%	-	24%	8%
Somewhat traditional	23%	48%	52%	-
Rarely traditional	6%	-	12%	-
Never traditional	6%	41%	-	84%
Total	100%	100%	100%	100%

Ease of Voicing Sexual Needs

The survey included two items about the relative ease the men felt in voicing their sexual needs to wives and prostitutes (see Table 8). First, among the less hegemonic men, half of the men were super comfortable voicing their sexual needs to their wives. Only 10% felt “super comfortable” voicing their sexual needs to prostitutes, and half would never voice their sexual needs to prostitutes. The pattern differed among more hegemonic men in that just under half said voicing their needs depended on the situation or felt super comfortable doing so.

Table 8

Percent Distribution of Ease of Voicing Sexual Needs

Response	Less hegemonic men		More hegemonic men	
	Wife	Prostitute	Wife	Prostitute
Never voice my needs out loud to them	-	48%	16%	16%
I want to be open, but I struggle	10%	10%	20%	
It depends on the situation	29%	23%	36%	44%
Super comfortable	58%	10%	28%	40%
Total	100%	100%	100%	100%

Note. Of the less hegemonic men, 3% said it was not applicable because they did not have a wife or serious relationship.

Importance of Pleasing My Partner Sexually

The survey included two items about the importance that the men placed on pleasing their sexual partners sexually. Table 9 shows the results for the wives and prostitutes by hegemonic categories. Among the less hegemonic men, the majority (87%) agreed that it was important to them to satisfy their wives sexually. In contrast, only a third (32%) felt that same way about prostitutes, with a striking 68% disagreeing that sex with prostitutes involved the man attending to her sexual needs. Among the more hegemonic men, the majority (98%) agreed that it was

important to them to satisfy their wives sexually. In contrast, just under half (44%) felt the same about prostitutes. About half of them (56%) disagreed that sex with prostitutes involved the man attending to her sexual needs.

Table 9

Percent Distribution of Pleasing My Partner Sexually

Response	Less hegemonic men		More hegemonic men	
	Wife	Prostitute	Wife	Prostitute
Strongly disagree	13%	14%	-	8%
Disagree	-	54%	4%	48%
Agree	39%	21%	68%	36%
Strongly agree	48%	11%	28%	8%
Total	100%	100%	100%	100%

Power Over Prostitutes

The hypotheses associated with RQ5 related to differences in power that men felt over women. In testing the hypothesis, a Power Over Prostitutes Summated Scale (SS) was created to test the hypothesis by collapsing responses to the survey items listed in Table 10, which were measured with a 4-point Likert scale of degrees of agreement. Each man's Power Over Prostitutes score was the mean of his responses.

Table 10

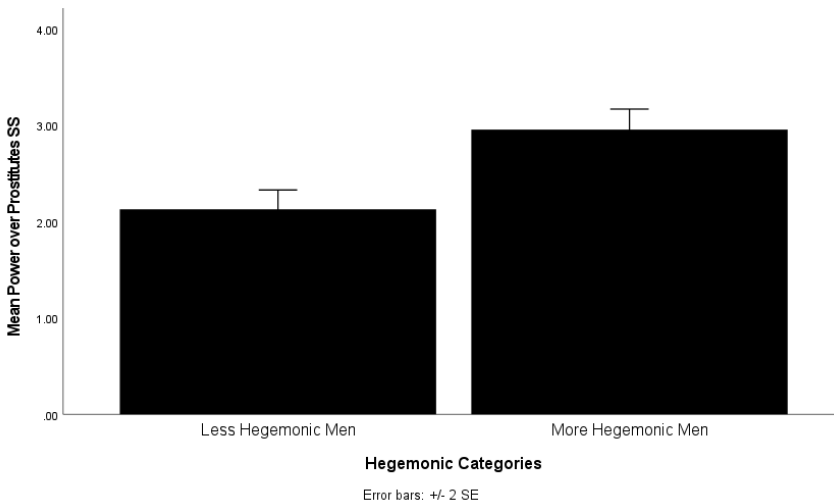
Survey Items Combined Into the Power Over Prostitutes SS

Item	Survey item text
51	Having sex with a prostitute makes me feel strong.
52	I do not feel any emotional commitment to prostitutes.
53	Hiring a prostitute is a good stress reliever.
56	Paying a woman to have sex with me makes me feel powerful.
58	Paying a prostitute gives me the right to tell her what to do sexually.

The means of the Power Over Prostitutes SS for the two hegemonic categories were generated and inspected (see Figure 17). Among the more hegemonic men, the mean reflected an average response of agree ($M = 2.95$, $SD = 0.53$). Among the less hegemonic men, the mean reflected an average response of disagree ($M = 2.13$, $SD = 0.55$).

Figure 17

Means of Power Over Prostitutes SS across Hegemonic Categories



An independent t -test was run to test the following hypotheses:

H₀₅: The difference in power over prostitutes between more hegemonic men and less hegemonic men is not statistically significant.

H₁₅: The difference in power over prostitutes between more hegemonic men and less hegemonic men is statistically significant.

Results of the t -test showed that the difference in power over prostitutes was statistically significant ($t[53] = 5.65$, $p < .001$, *mean difference* = 0.83, 95% *CI* [0.53, 1.12]). Therefore, the null hypothesis was rejected. Significantly more hegemonic men agreed with statements

referring to power over prostitutes than less hegemonic men. The effect of the hegemonic difference on engaging internet pornography was extremely large (Cohen's $d = 1.53$).

Answer to RQ5

The answer to RQ5 ("What are participants' attitudes about women?") is in five parts, and each measure showed differences between the two types of men. First, regarding the frequency of sexual satisfaction with a wife and a prostitute, two-thirds of the less hegemonic men were sexually satisfied with their wives every time. Only a quarter was sexually satisfied with prostitutes every time. Among more hegemonic men, sexual satisfaction was more comparable, with just under half reporting sexual satisfaction with their wives every time and just over half reporting sexual satisfaction with prostitutes every time.

Second, regarding the frequency of traditional sex (never to always), broadly comparable proportions of the less hegemonic men had traditional sex with their wives always, usually, and somewhat of the time. However, 89% were equally likely to have traditional sex somewhat or never with prostitutes. In contrast, half of the more hegemonic men had traditional sex with their wives only somewhat of the time, but 84% never had traditional sex with prostitutes.

Third, regarding the relative ease that the men felt in voicing their sexual needs to wives and prostitutes, half of the less hegemonic men were super comfortable voicing their sexual needs to their wives. Only 10% felt super comfortable voicing their sexual needs to prostitutes, and half would never voice their sexual needs to prostitutes. The pattern differed among more hegemonic men in that just under half said voicing their sexual needs depended on the situation or if they felt super comfortable doing so.

Fourth, regarding the importance that the men placed on pleasing their sexual partners sexually, 87% of the less hegemonic men agreed with the importance of satisfying their wives

sexually. 68% disagreed that sex with prostitutes involved the man attending to her sexual needs. Among the more hegemonic men, 98% agreed that it was important to them to satisfy their wives sexually. Only 44% said the same about prostitutes, and half disagreed that sex with prostitutes involved the man attending to her sexual needs. Fifth, significantly more hegemonic men agreed that they had power over prostitutes than did less hegemonic men.

RQ6: Proposals for Reducing the Demand for Prostitution

RQ6 was, “Could early intervention reduce solicitation of prostitution?” The men were given a list of proposals for reducing the demands for prostitution and asked for a simple yes response if they thought the proposal, was a reasonable early intervention.

Table 11 lists the percent distribution of agreement with proposals for reducing the demand for prostitution by hegemonic categories, V1 through V11. Categories V1–V5 related to proposals that would reduce demand for prostitution, while categories V6–V10 related to proposals about the most effective way to reduce the demand for prostitution. The proposals that garnered the most support involved paternal guidance away from prostitution (V1 = “Reduce demand if fathers taught sons prostitution is wrong”) and men becoming familiar with the factors that persuaded them to solicit a prostitute (V7 = “Most effective way to reduce demand is men understanding factors that lead to buying sex”). On the other hand, half to a third of the men said that demands for prostitution could not be reduced.

Although higher percentages of less hegemonic men agreed with nine of the 11 proposals (V2 and V11 were the only exceptions), comparable percentages of men in the two groups emerged for most of the proposals for reducing the demand for prostitution. For example, a quarter of both groups cited V10 (“The most effective way to reduce demand is if sex buyers were punished more aggressively”). Percentages were also very close for two variables (V3 =

“Reduce demand if strip clubs were shut down,” and V8 = “Most effective way to reduce demand is men understanding factors that lead to engaging in pornography”).

The most remarkable differences of 12–13% arose for three proposals (V5 = “Not possible to reduce demand,” V6 = “Most effective way to reduce demand is men understanding factors that create a prostitute,” and V9 = “Most effective way to reduce demand is men understanding the connection between strip clubs and sex trafficking”) with a higher percentage of less hegemonic men citing the proposal than more hegemonic men.

Table 11

Percent Distribution of Agreement with Proposals for Reducing the Demand for Prostitution

Hegemonic category	Proposal for reducing the demand for prostitution										
	V1	V2	V3	V4	V5	V6	V7	V8	V9	V10	V11
Less	74%	42%	29%	32%	45%	77%	64%	45%	48%	26%	19%
More	64%	48%	24%	24%	32%	64%	56%	40%	36%	24%	24%

Note. V1 = Reduce demand if fathers taught sons prostitution is wrong. V2 = Reduce demand if pornography was unavailable. V3 = Reduce demand if strip clubs were shut down. V4 = Reduce demand if “Johns” were fined or jailed. V5 = Not possible to reduce demand. V6 = Most effective way to reduce demand is men understanding factors that create a prostitute. V7 = Most effective way to reduce demand is men understanding factors that lead to buying sex. V8 = Most effective way to reduce demand is men understanding factors that lead to engaging in pornography. V9 = Most effective way to reduce demand is men understanding connection between strip clubs and sex trafficking. V10 = Most effective way to reduce demand is if sex buyers punished more aggressively. V11 = Not possible to reduce demand.

Answer to RQ6

The answer to RQ6 (Could early intervention reduce solicitation of prostitution?) suggested the two most effective forms of early intervention. One involved paternal guidance, in that demand could be reduced if fathers taught their sons that prostitution is wrong, while the other involved men were becoming familiar with the factors that persuaded them to solicit a

prostitute in the first place. Nevertheless, unfortunately, half to a third of the men said that demands for prostitution could not be reduced.

There was one open-ended question on the survey (“Would you solicit prostitution again? Why or why not?”). The responses from less hegemonic men are listed in Appendix F, while the responses from more hegemonic men are listed in Appendix G.

Summary

This study aimed to understand if there was a correlation between when and how a heterosexual male becomes a sex-demand buyer. Data were examined for evidence of the impact of several specific dynamics hypothesized to comprise the escalation continuum: traditional male roles, sexualized adolescent development, cultural tolerance, consumption of internet pornography and fantasy-driven aggression, and the role of strip clubs. The overarching question was whether the above dynamics create a male whose sexual identity must ultimately solicit prostitution to feed its needs, which fuels sex buyer demand but may also be generated and maintained by the feigned actualization of male power. Ultimately, the answer was yes.

Participants were heterosexual men who attended the STAR Program in the Houston, Texas, area. Fifty-six men completed the My Sex Life Survey. The modal participant was a married man in his 40s with one child and a high school education. The research questions were derived from the problem and purpose statements.

RQ1: How do the participants describe themselves sexually?

RQ2: Are participants’ self-characterizations of traditional male roles and hegemonic masculinity associated with strains?

RQ3: What is participants’ engagement with internet pornography and how did it change over time?

RQ4: What is participants' engagement with strip clubs and how did it change over time?

RQ5: What are participants' attitudes about women?

RQ6: Could early intervention reduce solicitation of prostitution?

The answer to RQ1 ("How do participants describe themselves sexually?") was multifaceted. Of the participants, three-quarters disagreed that they enjoyed the current sexualized society and that prostitution should be legal. The men's current fantasies about how often they would ideally have sex differed from how often they felt sexually aroused: Nearly half fantasized about having sex multiple times a week. Only 10% of the men said that they felt sexually aroused that often. Although two-thirds of the men felt sexually aroused multiple times a month, only a third fantasized about having sex that often. Of the participants, two-thirds said that watching pornography in their 20s made them more sexually aroused than they already were; the remaining third disagreed. Also, in their 20s, half of the men watched pornography multiple times a week and had sex multiple times a week.

The answer to RQ2 ("Are participants' self-characterizations of traditional male roles and hegemonic masculinity associated with strains?") was yes. When identifying each participant's degree of hegemonic masculinity, each agreement with statements about hegemonic masculinity and disagreement with those about hegemonic femininity was coded as 1. Then, each man's total was calculated and used to divide the men into two categories: Men whose total score was 1–4 were labeled more hegemonic ($n = 25$ more hegemonic men). In contrast, men whose total score was zero were labeled less hegemonic ($n = 31$ less hegemonic men). The two groups were compared in the remaining research questions. Results for RQ2 indicated that the more hegemonic men were significantly more strained in their male societal role. The majority in both groups of men reported comparable paternal influence. Participants' fathers differed significantly

in their attitudes about women. Fathers of more hegemonic men thought men should dominate women, whereas fathers of less hegemonic men thought men and women were equal.

The answer to RQ3 (“What is participants’ engagement with internet pornography and how did it change over time?”) was articulated in three parts. First, engagement with internet pornography was significantly higher among more hegemonic men than less hegemonic men. Attraction to aggressive scenes in pornography was also significantly higher among more hegemonic men. Third, among more hegemonic men, engagement with internet pornography also changed over time compared to less hegemonic men, whose usage remained consistent for the last three years.

The answer to RQ4 (“What is participants’ engagement with strip clubs and how did it change over time?”) was in two parts. A Strip Club SS was generated by combining six survey items to generate mean responses for the extent of engagement with strip clubs. The *t*-test showed that more hegemonic men were significantly more engaged with strip clubs than less hegemonic men. With respect to changes over time in the frequency of visiting strip clubs, the hypothesis could not be tested due to insufficient data points. Both groups appeared to have largely retained their strip club attendance frequency from their 20s into their subsequent decades. More hegemonic men visited strip clubs regularly and frequently across their lifetimes compared to less hegemonic men, who visited strip clubs infrequently at best.

The answer to RQ5 (“What are participants’ attitudes about women?”) is in five parts, and each measure showed differences between the two types of men. First, regarding the frequency of sexual satisfaction with a wife and a prostitute, two-thirds of the less hegemonic men were sexually satisfied with their wives every time. Only a quarter was sexually satisfied with prostitutes every time. On the other hand, among more hegemonic men, sexual satisfaction

was more comparable, with just under half reporting sexual satisfaction with their wives every time and just over half reporting sexual satisfaction with prostitutes every time.

Second, regarding the frequency of traditional sex (never to always), broadly comparable proportions of the less hegemonic men had traditional sex with their wives always, usually, and somewhat of the time. 89% were equally likely to have traditional sex somewhat or never with prostitutes. In contrast, half of the more hegemonic men had traditional sex with their wives only somewhat of the time, but 84% never had traditional sex with prostitutes.

Third, regarding the relative ease that the men felt in voicing their sexual needs to wives and prostitutes, half of the less hegemonic men were super comfortable voicing to their wives. Only 10% felt super comfortable voicing their sexual needs to prostitutes, and half would never voice their sexual needs to prostitutes. The pattern differed among more hegemonic men in that just under half said voicing their needs depended on the situation or felt comfortable doing so.

Fourth, regarding the importance that the men placed on pleasing their sexual partners sexually, 87% of the less hegemonic men agreed with the importance of satisfying their wives sexually. 68% disagreed that sex with prostitutes involved the man attending to her sexual needs. Among the more hegemonic men, 98% agreed that it was important to them to satisfy their wives sexually. Only 44% said the same about prostitutes, and half disagreed that sex with prostitutes involved the man attending to her sexual needs. Fifth, many more hegemonic men agreed that they had more power over prostitutes than the less hegemonic men.

The answer to RQ6 (“Could early intervention reduce solicitation of prostitution?”) suggested the two most effective forms of early intervention. One involved paternal guidance, in that demand could be reduced if fathers taught their sons that prostitution is wrong. The other involved men were becoming familiar with the factors that persuaded them to solicit a prostitute

in the first place. Half to a third of the men said that demands for prostitution could not be reduced.

CHAPTER FIVE: CONCLUSIONS

Overview

Chapter Five of this dissertation contains insightful debate on the research questions, hypotheses, inferences of present and future approaches, boundaries of the study, and endorsements of where the study could lead future academic scholars in the realm of sex buyer demand and human trafficking overall. The chapter begins with a breakdown of the results discussed in Chapter Four. Then, each research question will be deliberated for the merits of findings from the survey questions researched through this unique sample group.

Each research question will be discussed using findings parallel to the null hypothesis of the research question and the alternative theory, exclusive results of the research questions, and premises that had a significant statistical impact or difference. A brief perception summarizes each research question. Next, the section includes the study's possible implications with the research questions' empirical findings and how those findings contribute to the body of academic knowledge and give plausible theoretical results from this study. Finally, chapter Five concludes with the study's limitations, external and internal validity, and future recommendations for research.

Discussion

The study served to determine if sex-demand buyers could be grounded on two influencing factors based on the results of a survey administered to participants in the STAR program in the Houston, Texas, area. The first factor was the escalation dynamics of strain from hegemonic masculinity, traditional male roles, the influence of internet pornography, stimuli of strip clubs, attitudes towards females, and observations of how to end sex buyer demand using the perspectives of those who have committed the crime of sex buying. Secondly, considering an

escalation continuum of these dynamics in the understanding that these influences lead to sex buyer demand is a progression of negative social influence bombardment from adolescence to adulthood.

RQ1

RQ1 was, “How do the participants describe themselves sexually?” As stated in Chapter Four, RQ1 did not test a hypothesis. Instead, it was mainly used as an evocative tool to gauge current and past youthful attitudes toward sex, personally and socially, while viewing the participants’ demographics through descriptive statistics. The average participant for this survey was in his 40s, married, with at least one child, and had a high school education as far as the age demographic. These findings are almost counterpart to the Chicago Sex Buyer Demand Study from 2006 to 2007, stating that the average sex buyer in the United States was around 39 years of age (Durchslag & Goswami, 2008). There is also a similarity to Hughes’s (2004) study in Georgia on sex buyer demand showing that most offenders showed that 44% were 30 to 39 years of age, and 22% were over the age of 40.

Marriage, or the status of having a significant other, was another critical factor in the demographics. At the time of this study, 59% of participants were either married or in a serious relationship, with 64% reporting that they were active in soliciting prostitution while married or in a serious relationship. These findings are closely comparable to other U.S. surveys of sex buyer demand offenders showing that 80% of the sampled group was married or had a significant other (Sawyer et al., 2001). Durchslag and Goswami (2008) found that 62% of the sex buyers sample group had a wife or significant other when purchasing a prostitute.

What showed a difference was that in the realm of education of offenders, given that in the current study, the majority of the participants only had a high school education. In contrast,

Durchslag and Goswami's (2008) study showed that 79% of their participants had some college degree or college student experience.

Results from the descriptive statistics that correlated the participants' attitudes about a sexualized culture suggest that 73% did not enjoy the current sexualization of society. According to Sherman et al. (2020), the sexualization platform of the objectification of females is suffered by women, with the benefactors being males as the targets of the same sexualization in dominions such as mass media. If this is so, why did the participants, all heterosexual males, give a majority answer of not liking the current sexualization of society? The answer seems to lie in the strains of both hegemonic and less hegemonic found in the study.

Blake et al. (2016) found that media outlets create a sexualized culture founded on the fueling of, or profiting from, the sexual fantasies of adolescent males. Overbeek et al. (2018) stated that the social cognitive theory does aid in forming adolescent familiarity with sexual traditions. The participants in this study were aware of having fallen into the blight of the negative aspects of a hypersexualized society.

Another exciting aspect of the descriptive statistics for RQ1 was the frequency of the participants that watched pornography in their 20s. The most significant segments were those that watched pornography 2–3 times a week or every day at 52% and those that watched either 14 times a month, never observed, watched less than once a month, or watched once a month. This could be explained not by the use of porn itself but by how it was accessed. Researchers understood this as the “*triple-A engine*,” given that pornography, and more so internet pornography, allows for access, anonymity, and overall affordability (Cooper et al., 2004, p. 131).

Most survey participants were in their 40s, meaning they were in their 20s in the early

2000s when internet pornography was prevalent. Computer access may not have been as accessible to all. It could also mean that as Negash et al. (2016) stated, the delay discounting effects of internet pornography could have differed dramatically in the 20s of these participants.

Nevertheless, the slim majority of the participants seem to have been saturated in pornography starting in their 20s, carrying over to another facet of the sexual demographic: sexual arousal brought on by the viewing of pornography. K. Burke and Haltom (2020) found that participants with a devoted Christian nature became sexually aroused by the synthetic stimuli of pornography or were even preconditioned biologically to be stimulated by artificial stimuli. In the current study, 66% of the participants agreed that pornography made them hornier or more aroused in their 20s. These results lead to a 2:1 ratio of agreement to disagreement for the entirety of the sample pool.

A final important figure was the participants' answers regarding whether prostitution should be legalized. In this study, 70% of the participants believed that prostitution should be legal. Interestingly, Hughes (2004) found that the legalization of prostitution does nothing to slow down sex buyer demand overall. There is still a monetary gain from the sexual demand leading to no stoppage of illicit human sex trafficking. It could be argued that participants in this current study want the legalization of prostitution because they were caught offending and wish to continue being sex-demand buyers with no repercussions.

As noted previously, RQ1 did not involve hypotheses testing, so the question did not produce any null or alternative hypotheses results. Overall, the results from RQ1 indicate that the participants had or possibly had heavily sexualized adolescents' compliments of a society that was tolerant of widespread, readily available, and explicit sexual expressionism.

RQ2

RQ2 was, “Are participants’ self-characterizations of traditional male roles and hegemonic masculinity associated with strains?” Agnew (2013) stated that strained males that prescribe hegemonic masculinity and traditional male roles could have a divergent mindset to coping mechanisms to strain that leads to the purchasing of a prostitute. This could also be reversed: males with high hegemonic tendencies or those practicing strict traditional male roles are strained. This gives an accurate pretense to believe, as Jennings et al. (2009) discuss, that therein lies a mediation hypothesis that forms a causal chain (i.e., an escalation continuum) that progresses from one variable to the next in a succession that can lead to sex buyer demand.

Six statements were premised on a 4-point Likert scale to measure the participants’ hegemonic masculinity. Opposite to hegemonic masculinity is hegemonic femininity. Wright and Annes (2014) defined *hegemonic* femininity as characteristics of a person, most notably a female, that solidify or create a hierarchical harmonizing association that advocates all dominant positions to that of men and their traditional male roles in conjunction with women being subordinate. Schippers (2007) paralleled this notion, given that hegemonic femininity has comparative and contrasting hegemonic masculinity.

To dissect these results further in this current study, one must look at the overwhelming 80% of men who disagreed that real men have to be in a committed relationship. At the same time, all participants agreed or strongly agreed on survey statements involving family and children. During the study, as noted in Chapter Four, the coding system highlighted the agreement between statements founded in more hegemonic masculinity and those in less hegemonic masculinity. From this, a total was taken. This resulted in ($n = 25$) more hegemonic men and ($n = 31$) fewer hegemonic men.

It could be considered, as studied by Jennings et al. (2009), that the differential of the more or less hegemonic participants is found in the choices that males who fit a more hegemonic status deal with strain differently, have more specific strains, make expressive rejoinders to strain, and that is more outwardly aggressive. For example, Dolliver and Rucker (2018) noted that crime was a reaction to an individual not feeling treated relatively. The labels dictated by society and placed on a person were congruent with these choice reactions from strain, more notably, the strain of hegemonic masculinity and the holding up of traditional male traits.

There is a carry-over to the variable of strain as measured in this study by the maintenance or upkeep of a participant's struggle with or acceptance of traditional male roles in modern society, given that it is another measurement of contributions that can lead to the development of a sex buyer. Questions were asked through the lens of the dichotomy of more hegemonic participants and less hegemonic in terms of strain in society. A *t-test*, used to seek a significant difference between the means of two groups related to certain features, was applied to how fewer and more hegemonic participants answered when asked if it was easier to be one's own man in modern society.

The null hypothesis was not statistically significant. The alternative hypothesis results showed that less hegemonic participants found it easier to be one's own man ($M = 3.06$, $SD = 0.81$), with those more hegemonic participants having correspondingly more strain, falling into a mean that fell between the responses of disagreeing and agree ($M = 2.52$, $SD = 0.82$).

In addition, the *t-test* indicated (Cohen's $d = .67$), showing average to robust differences in the hegemonic effects of the participants. These results suggest that more hegemonic men feel more strain from traditional male roles and maintain hegemonic masculinity. Both can lead to a plausible prediction that these influences, or escalation dynamics, lead to sex-demand buyer

behavior. Outcomes such as this from the strain of traditional male roles based on the GST were seen in Hoffman's (2010) study of adolescent males into adulthood, suggesting that choices made in the majority, or the strains thereof, are plagued by the life events or learned coping mechanisms of adolescence.

Additionally, the participants were asked to rate their agreement regarding buying a prostitute as a stress release. On average, more hegemonic men agreed ($M = 3.08$, $SD = 0.88$), whereas less hegemonic men disagreed ($M = 2.17$, $SD = 0.98$). These differences were tested in an independent *t-test*, indicating that the null hypothesis was not statistically significant. The alternative hypothesis results show that more hegemonic men agreed that buying a prostitute was a stress release. In contrast, less hegemonic men did not agree that this was a stress release.

The independent *t-test* showed a significant difference between more hegemonic males and less hegemonic males concerning easing strain through the purchasing of a prostitute ($t[53] = 3.62$, $p < .00$, *mean difference* = 0.91, 95% *CI* [0.41, 1.42]). Moreover, the result of the variances was very stout (Cohen's $d = .98$). These figures further solidify that there is a more significant strain among hegemonic men.

Figures such as these coincide with Milrod and Monto (2012) and M. Smith's (2019) studies that indicate those sex buyers are motivated by the strain of emotional or physical inadequacies, see sex as a commodity, live out a positive sexual fantasy, and feel dominance in a sexual arena. All four are possible strains of hegemonic masculinity that lead to sex buyer demand. Using a prostitute to enable strain from the noted negative influences could also be provoked. Through sex buyer demand, an offender can have reduced empathy, have increased objectification of the purchased female, and be more sexually aggressive. All these factors come from male sexual aggression and the use of a prostitute due to strain (M. Farley et al., 2017;

Lisak & Ivan, 1995).

Simon and Gagnon (1986) believed that the strain spawned from traditional male roles was incited by men having to follow a sexual script that has been battered back and forth between what society deems the heterosexual male should do sexually and what the individual heterosexual male personally believes he should be sexual. Sanders (2008) alleged that this sexual script gave tension to sexual intimacy and emotional substance, two aspects that, if not met in a conventional role (i.e., monogamy with a romantic partner), are sought in a commercialized manner, which is synthesized through the use of the monetary exchange. The strain is eased by not just sexual intercourse but also the familiarity of paying a prostitute for sex with no emotional games or uncertainties (Sanders, 2008). An extension of this is found in internet-based prostitution communities or forums, often on pornographic sites, where sex-demand buyers are saturated with commercial sex etiquette (Peng, 2007). Paying for sex becomes a routine habit that eases the strain of not dealing with the formalities of courtship. There is even an online sex-buying website called www.skipthegames.com.

Next, the results bridged into another dimension of traditional male roles or strain from the perspective of the participant's father or male role model, given the possibility of positive or negative intergenerational transmission. The survey showed that both sets of correlated participants, more hegemonic and less hegemonic, agreed that they had similar paternal influences. Additionally, the majority agreed that they learned to be a male from their father or male family member (less hegemonic men: 77% agreed vs. 23% disagreed; more hegemonic men: 72% agreed vs. 28% disagreed).

Moon et al. (2009) stated that delinquency in children that later branches to adult criminal acts is subjugated by how a youth deals with negative emotions brought on by strain in

conjunction with harmful coping mechanisms seen or influenced by fathers or male role models. The results diverted into significant distinction regarding the participants' fathers' or male role models' views of women: 81% of less hegemonic men said their mentors believed men are equal to women, and only 19% believed men should dominate women.

In contrast, only 4% of more hegemonic men said that their role models believed women should dominate men, 44% said men and women should be equal, and 52% said their fathers or role models believed men should dominate women. A chi-square of independence was created to compare these figures with an association between paternal views of women. The chi-square results did indicate an association between participants' role models in their views of women and categories of hegemonic merit with statistical significance ($\chi^2[2], N = 56 = 8.48, p = .014$).

The null hypothesis was rejected; however, the alternative hypothesis was statically significant. Continuous results show that less hegemonic men in the survey were twice as likely to agree that men and women are equal, showing a significant difference ($z = 2.8$). The dissimilarity to this figure was that more than twice as many more hegemonic men than less hegemonic men reported that men should dominate women ($z = 2.6$).

Burnett (2021) found similarities in researching masturbation abstinence given that masculine, or more hegemonic males, refrain from masturbation, instead seeking a sexual partner to dominate. Taylor and Jackson (2018) reported that modern-age males are more drawn to acting as an "alpha-male," with correspondingly more hegemonic characteristics centered on fighting for sexual dominance or the sexual pleasure of a woman. Falling short of this would make a male fall into being a "beta-bitch" where there is no respect from the opposite sex (Taylor & Jackson, 2018).

One could argue that this carries over to the type of pornography sought, given that some studies have shown that adolescent males that view aggressive pornography are six times more likely to want to be sexually aggressive with their chosen. (Romito & Beltramini, 2015; Ybarra et al., 2011). These studies also showed that this group purchased prostituted females to assert dominance over females (Romito & Beltramini, 2015; Ybarra et al., 2011). According to N.B. Burke (2016), there are external factors of hegemony, possibly strain, male gender roles, or the influence of role models to reinforce the idea that men should have the power of dominance over women with an internalization that seeks to quell submission to any other way of nonmasculine coping mechanisms.

The results showed that the more hegemonic participants believed women were meant to be dominated and that less hegemonic men believed the opposite. These results seem to influence their fathers or male role models directly.

Direct influences may affect sex scripts during adolescence. Kaestle (2012) stated that inappropriate sexual scripts through early eroticism (i.e., pornography) lead to earlier heightened interest in sexual activity, resulting from improper parental role model guidance. Many risk factors learned in adolescence from the parent or role model can considerably impact a person's lifespan in terms of these adolescent interactions. These interactions can cumulate from other environmental risk factors that all converge to the adolescent buying or even selling sex in the future (Kaestle, 2012; Moffit, 1993).

The results for RQ2 showed that traditional male roles and hegemonic masculinity could be associated with being an active strain. If a participant showed signs of more hegemonic masculinity, their strain from the factors predicated by society and associated with that strain was higher. While both more hegemonic and less hegemonic participants had similar paternal

influences, the attitudes about women differed significantly, given that fathers or role models of more hegemonic beliefs thought men should dominate women. In contrast, less hegemonic participants and their role models believed men and women were equal. Another likely result is that the sex-demand buyers in this survey were influenced directly by their fathers or role models in their attitudes toward women, shaping their views about women in general.

RQ3

RQ3 was, “What is participants’ engagement with internet pornography, and how did it change over time?” As stated in Chapter Four, this research question was split into two parts: engagement of the participants with internet pornography and the change of that engagement over time.

The steps of determining participants’ engagement were to test the first hypothesis by creating the Engagement with Pornography SS, based on a 4-point Likert scale. The survey items included statements such as “Pornography improves my sexual fantasies,” “When I watch or watched pornography, it made me want to have sex with a prostitute,” and “Porn is or was a factor in my purchasing of sex.”

Next, of the differing hegemonic categories in the Engagement with Pornography SS, for the more hegemonic men, the mean reflected an average response of agree ($M = 2.88$, $SD = 0.58$). Among the less hegemonic men, the mean reflected an average response of disagree ($M = 1.98$, $SD = 0.47$). The null hypothesis was not statistically significant, but the alternative hypothesis was statically significant. The final step was that of an independent *t*-test for the hypotheses showing that there was statistical significance in the differences in engagement with that internet pornography ($t[54] = 6.37$, $p < .001$, *mean difference* = 0.89, 95% *CI* [0.61, 1.17]), thus rejecting the null hypothesis.

These steps show that the more hegemonic participants in the study were more engaged with internet pornography than were the less hegemonic men. The hegemonic effect difference was considerable (Cohen's $d = 1.71$). These results seem to have a continued resounding theme amid strain, traditionally male roles, and more hegemonic participants. These aspects confirm K. Burke and Haltom's (2020) findings that the frequent viewing of internet pornography relates to hegemonic masculinity. Higher rates of pornography viewership that are equivalently higher rates of hegemonic masculinity traits were also found to have an association with Borgogna et al.'s (2019) findings of negative associations between the two, such as loneliness, marital issues, sexual aggression, and dominance over women. Results such as these were found in this present study.

According to L. Smith and Healy Vardaman (2010), pornography that is mainstreamed for use by heterosexual males, in significant consumption, is driven by the hegemonic male to now view internet pornography as perpetration, internal practice, fantasy-building, and a general rehearsal for the male to become a sex-demand buyer. These factors can be seen in the responses to survey questions that focused on pornography engagement, specifically regarding participants' reactions to aggressive scenes in pornography. D'Orlando (2011) stated that significant consumers of pornography could escalate from the virtual fantasy of synthetic sex to actual physical sex, which can escalate along with sexual aggressiveness, to purchasing sex with a prostitute.

In the current study, participants were asked if they found themselves more attracted to aggressive scenes in pornography. Results showed a mean that ranged much higher with more hegemonic men ($M = 2.72$, $SD = 0.98$), averaging an agreement on a response. Less hegemonic men gave an average response of disagreeing to disagree strongly ($M = 1.60$, $SD = 0.81$).

Another independent *t*-test was administered to compare the two groups of participants on this variable, indicating that the null hypothesis was not statically significant, but the alternative hypothesis was statistically significant.

The results of the *t*-test showed a difference in attraction to aggressive scenes in internet pornography was statistically significant ($t[53] = 4.63, p < .001, \text{mean difference} = 1.12, 95\% \text{ CI } [0.63, 1.61]$). Participants who were more hegemonic were significantly more engrossed in aggressive scenes than those who were less hegemonic. The empirical study assumption was that adolescent males exposed to pornography, along with lifetime continued use, are consuming not just sexual acts but also aggressive sexual acts toward women, making these acts seem normal in both the synthetic and real worlds (Peter & Valkenburg, 2016; Shor & Seida, 2019). According to Shor and Seida (2019), in studies of the most popular searched internet porn videos of 2010, 88.2% of the most popular viewed internet pornography had physical or violent aggression against the female in the video. Shor and Seida also found that the popular videos were not only just aggressive or violent toward the females but that the females reciprocated the emotions or physical characteristics of the sexual aggression bringing them pleasure.

Studies have suggested that heterosexual adolescent males who view violent or aggressive pornography are six times more likely to attempt to conduct themselves violently or aggressively sexually (Romito & Beltramini, 2015; Ybarra et al., 2011). Mikorski and Szymanski (2017) agreed that sexual aggression is honed by modern societal norms based on misguided. They often believed in traditionally male roles and hegemonic masculinity on subjects such as rape myths or the objectification of women in general. Sexually aggressive pornography, as previously noted, is a popular medium that fuels strains, traditionally male roles, and hegemonic masculinity to the point of normalcy that saturates interpersonal associations

(Adler et al., 1992; Mikorski & Szymanski, 2016; Witt, 2000). Thompson et al. (2013) indicate that a collection of heterosexual male demographics has high hegemonic or hypersexual masculinities as learned behavior from influences such as sexually aggressive internet pornography.

The final aspect of RQ3 was to determine if there was a change in the engagement with internet pornography over time. Participants' demographics concerning this pertinent question suggested that the average age participants started watching pornography in their mid-teens ($M = 14.38$ years old, $SD = 4.17$). The ages ranged across two decades ($min =$ seven years old, $max =$ 30 years old). In a survey administered to students, Yunengsih and Setiawan (2021) found that 83% of participants were exposed to pornography between 12 to 15 years of age, with 43.1% being exposed at home. The current study showed that 44% of the participants viewed pornography once a week to once a day, 23% reported viewing pornography one to four times a month, and 32% said they do not want to view pornography or do so less than once a day month.

Regarding the dichotomy of hegemonic participants, the less hegemonic males partook in the same category of pornography as they did three years prior. Nevertheless, hegemonic participants were more equally dispersed across the possibilities of watching the same pornography three weeks ago, three months ago, and three years ago.

A chi-square test for independence was conducted to check the association of changing pornography viewing habits. The results showed that internet pornography viewership of the same or like categories changed over time ($\chi^2[2], N = 55) = 12.41, p = .002$). The null hypothesis in this matter was rejected. The results continued to show that more hegemonic males had a higher number of responses of “same as three weeks ago” ($z = 3.2$). In contrast, there were many responses from less hegemonic males of “same as three years ago” ($z = 3.1$).

In a study by Kunaharan et al. (2017), heterosexual males aged 18 to 30, with an average of ($M = 110.4$) hours per year of viewing pornography, were exposed to 150 preselected images that were pornographic, ranging from violent, pleasant, erotic, unpleasant, and natural.

Kunaharan et al. (2017) found that frequent users ($n = 20$) had a higher positive reaction to images that were more graphic and violent. Furthermore, Kunaharan et al. (2017) found a positive correlation between aggressive sexual acts and frequent use of pornography based on higher rates of watching sexually violent or aggressive pornography. In comparison to the present study, it could be argued that more hegemonic males change their usage over time to coincide with a greater need for escalation of violent or sexually aggressive pornography.

Malamuth and Huppin (2005) found that male adolescents, either exposed to or influenced by pornography, suffered risk factors of strain from hegemonic masculinity and traditional male roles as their levels of usage of sexually aggressive pornography gained in a higher frequency of that use. These results could mean an escalation correlation between the frequency of use of internet pornography in conjunction with the rise in the need for more sexually aggressive or violent pornography over time. Knowing this in combination with the fetishization or dehumanizing of already objectified females in pornographic material, one can see that this creates a formation, over time and escalation, that leads to future sexual intercourse relationships (i.e., buying a prostitute) that is based on an inexhaustible influential medium of perverse scenarios of synthetic fantasy that needs to be made a reality (Escoffier, 2020; Stoller, 1975).

RQ4

RQ4 was, “What is participants’ engagement with strip clubs, and how did it change over time?” The hypothesis tested that the engagement difference between more hegemonic and less

hegemonic participants was not statistically significant. The Strip Club SS was created from a 4-point Likert scale of degrees of agreement, and the Strip Club (SS) score was the mean for all participants. The survey items included “Strip clubs were a factor in my purchasing of sex,”; “After viewing pornography, I am more likely to visit a strip club,”; and “After watching strip club dancers, I am more likely to solicit a prostituted female.”

The means or averages for these responses were categorized into two hegemonic dichotomies. The results showed that the more hegemonic participants responded closer to agreeing ($M = 2.74$, $SD = 0.80$), while the less hegemonic participants reflected a mean or average response closer to disagreeing ($M = 1.71$, $SD = 0.56$). Both null and alternative hypotheses were examined with an independent *t-test*. The results showed that there was a statistical significance regarding a difference in engagement for categorized participants with strip club engagement ($t[54] = 5.63$, $p < .001$, *mean difference* = 1.02, 95% *CI* [0.66, 1.39]). These results rejected the null hypothesis, indicating that more hegemonic males are likelier to go to a strip club than the less hegemonic, showing a hegemonic difference that appears to be excessively large (Cohen’s $d = 1.51$).

A second hypothesis was tested to find if the participant’s engagement with going to strip clubs changed over time. The variables tested were cross-tabulated by frequency of strip club visitation and frequency of visitation during the participants’ 20s. The results showed that the testing did not have enough data points for the chi-square tests of independence, so the null hypothesis could not be tested.

The cross-tabulation of past and current frequencies of attending strip clubs showed suggestive results that more hegemonic participants did not change their habits in strip club attendance over time, continuing to be frequent users in their 20s and currently. These results

show that the more hegemonic men attend strip clubs with greater consistency and over a more significant period. In contrast, the less hegemonic men are consistent in less-frequent strip club attendance.

Tiefer (1995) explained that sexual aptitude is a massive component of modern societies' standards of masculinity beset by dominance mechanisms. Meaning that many, if not all, of the escalation dynamics on the escalation continuum that led to sex buyer demand in this current study are based on the heterosexual male's self-worth filtered through the lens of modern society. Frank (2003) found that strip clubs are a means for heterosexual males to practice their harmful hegemonic masculinities and dominance over objectified women. Transitions are based on a monetary currency system for control (i.e., dominance). Strip clubs, like pornography, are fantasy-driven, dedicated to seeking male customers over objectified women in a commercialized sex environment through carnal control (Edwards, 1993; Frank, 2003). Frank (2003) explained that more hegemonic men tend to place themselves in venues or areas where they can freely draw on traditionally male roles for use in dominance in a sexually charged social setting, such as strip clubs.

The results from the *t-test* that compared and contrasted the two groups of participants showed that the more hegemonic males were more significantly engaged with strip clubs than were the less hegemonic males. It was also found that the more hegemonic males tended to visit strip clubs more frequently in their 20s and the present, showing a lifetime trend.

RQ5

RQ5 was, "What are participants' attitudes about women?" This research question was asked to learn about participants' views of their sex lives with their wives or significant others and the prostitutes they hired. A table was created for the two participant categories of less

hegemonic and more hegemonic men and their sexual satisfaction with the wife or significant other and sexual satisfaction with a prostitute. Results show that two-thirds of the less hegemonic participants were sexually satisfied with their wife or significant other at all sexual engagements, compared to only a quarter of the time with a prostitute. Just under half of the more hegemonic males reported sexual satisfaction from their wives every time, with just over half reporting sexual satisfaction with prostitutes.

What makes seeking to understand the escalation dynamics and escalation continuum for sex buyer demand significant is that over 80% of men in a study conducted by Sawyer et al. (2001) were found to be married or in a serious relationship at the time of their arrest for purchasing a prostitute. Likewise, according to Hughes (2004), sex buyers are often in a marriage or meaningful relationship but seek thrills and sexual fulfillment of fantasies with a prostitute.

Durchslag and Goswami (2008) found that 62% of sex buyers had a wife or significant other, with 48% of those surveyed purchasing a prostitute due to sexual fantasy-seeking influenced by internet pornography who felt uneasy asking their romantic partners to satisfy this need. In addition, 36% of the surveyed sex buyers said that they sought a prostitute due to the interaction being devoid of emotional involvement (Durchslag & Goswami, 2008).

M. Farley (2016) reported that sex buyers have a curtailed mindset when seeking a way to satisfy their sexual needs, given that sex buyers believe their interactions with prostitutes can or should satisfy the needs of the sex buyer given an exchange of money. Sex buyers believe that their satisfaction is paramount in the exchange and that these objectified females have chosen to have illicit sex for money (M. Farley, 2016).

In this study, the frequency of traditional sex (i.e., classic conventional sex in the missionary position with no fetishes) was explored between the two groups using a 5-point Likert scale. Results showed that at 88%, both more hegemonic and less hegemonic participants had traditional sex somewhat always with their wives or significant others. It was found that within this percentage, the divisions were unequal. Less hegemonic participants reported a quarter to a third of the time consistently or somewhat having traditional sex. The more hegemonic males reported having traditional sex with their wives only some of the time. These results show that more hegemonic participants are potentially more sexually adventurous or need more sexual stimulation than their wives or significant others can offer.

Results indicated that 89% of less hegemonic males were similarly likely to have traditional sex sometimes or never with a prostitute. In contrast, 84% of the more hegemonic men reported that they never had traditional sex with a prostitute.

Next was to seek the ease of the participants when it came time to express sexual needs from their wife or significant other and a prostitute. Again, less hegemonic males reported being super comfortable articulating their sexual needs to their wives, but only 10% of this group felt super comfortable articulating their needs to a prostitute. In addition, half of the less hegemonic group would never voice their needs to a prostitute. Their results again suggest that less hegemonic males are not as sexually adventurous as more hegemonic males.

As previously stated, Hughes (2004) noted that sex-demand buyers seek prostitution to take a synthetic fantasy and make it real with a female who is not their partner because they believe their partner would not understand their needs or be willing to try to satisfy that sexual need. The current study also showed that less than half of more hegemonic males said that

voicing their sexual needs depended on the situation or whether they felt comfortable doing so. After voicing sexual needs was the importance of pleasing one's sexual partner.

The majority of less hegemonic participants, 87%, agreed that it was essential to sexually satisfy their wives or significant others, with only 32% feeling the same way about prostitutes. Additionally, 68% of less hegemonic males disagreed that sex with a prostitute involved the man attending to the female's needs.

In contrast, 98% of more hegemonic males agreed with the importance of sexually satisfying their wives or significant others. Less than half (44%) believed the same about prostitutes. Just over half (56%) disagreed that sex with a prostitute involved the man (i.e., the sex buyer) attending to her sexual needs. These results show that the less and more hegemonic participants approach sexual intercourse with a prostitute to satisfy their own sexual needs rather than the needs of the purchased females.

These results also lean toward the less hegemonic men treating prostitutes like avatars. Taylor and Jackson (2018) pointed out that men are entranced by what has been termed the alpha male and the behavior that coincides with this title because men are deemed to fight on multiple societal and traditional fronts to dominate for the sexual pleasure of women. Having surveyed prostituted females, some researchers found that sex buyers need to feel like they satisfied the prostituted female, given that this allows for total control (Raymond, 2004; Raymond et al., 2002). The current study results may also suggest some similarities to studies that found pleasure-seeking by the sex buyer is paralleled with the objectification and humiliation of the prostituted female (Kunaharan et al., 2017). These results may show a higher need for the sexual objectification of the female (Kunaharan et al., 2017).

The final subcategory to RQ5 was the differences in power or domination men felt over women. The Power Over Prostitutes SS tested the hypothesis, measuring responses on a 4-point Likert scale for degrees of agreement. Some of the survey questions included “Having sex with a prostitute makes me feel strong,”; “Paying a woman to have sex with me makes me feel powerful,”; and “Paying a prostitute gives me the right to tell her what to do sexually.”

The means for the Power Over Prostitutes SS for the two divergent categories showed that in more hegemonic males, the response was agreeing ($M = 2.95$, $SD = 0.53$). Less hegemonic males gave an average response of disagreeing ($M = 2.13$, $SD = 0.55$). The independent *t*-test showed that there was a statistically significant difference in the power over prostitutes ($t[53] = 5.65$, $p < .001$, *mean difference* = 0.83, 95% *CI* [0.53, 1.12]).

The null hypothesis was rejected, but the alternative hypothesis was significant. The results showed that more hegemonic men agreed with statements about the need to have power over a prostitute.

In a 5-year study, M. Farley et al. (2017) found a higher percentage of hostile or hegemonic masculinity with (SB; $M = 89.8$) than (NSB; $M = 79.7$). M. Farley et al. (2017) explained that sexual aggression, hostile masculinity, hegemonic masculinity, and seeking impersonal sex were the primary outcomes of a heterosexual male purchasing a prostitute in this study. The indications could be made that hostile masculinity and hegemonic masculinity are pointedly linked with buying sex, with an odds ratio ($OR = 2.18$, 95% *CI* [1.56, 3.06]) (M. Farley et al., 2017). Other researchers suggest that the power dynamic between a sex buyer and a prostituted female can be provoked by how the objectified females are objects for use that become a norm the more the sex buyer makes an illicit purchase (Jovanovski & Tyler, 2018). Sexual dominance over a female, whether through prostitution or a romantic relationship, is

motivated by desire at the cost of the diminished power of the now-objectified female (Monto & Milrod, 2020).

The exchange of currency is a means or tool for the power sought by sex-demand buyers, turning prostituted females into a commodity or collateral damage from seeking dominance (Monto & Milrod, 2020). The use of money to obtain, keep, or enlist power is imbedded in societal culture with traditional male roles and hegemonic masculinities of males being the financial providers for women, which means that women would not object to being governed by the monetary achievements of men (E. A. Wood, 2000).

RQ6

RQ6 was, “Could early intervention reduce solicitation of prostitution?” The most interesting about this research question is that the sample pool was all convicted sex-demand buyers. The survey questions for RQ6 were a list of proposals for reducing or ending prostitution through early interventions. A table was created to organize the list of distribution and hegemonic categories. The first five sets of proposals focused on what would reduce the demand for prostitution, with the second five being the most effective way to reduce the demand for prostitution.

The proposal to reduce the demand for prostitution that had the most support was “Reduce demand if fathers taught sons prostitution is wrong.” The proposal for the most effective way to reduce demand for prostitution that had the most support was “Reduce demand is men understanding factors that lead to buying sex.”

Results also showed that one-half to a third of the participants believed that demand for prostitution could not be reduced. Further results show that fewer hegemonic participants agreed with nine of the 11 possible selections. In addition, 25% of both groups agreed that the most

effective way to reduce demand is to punish sex buyers more aggressively. The two groups were also similar in number when it came to shutting down strip clubs and understanding the factors that lead to engaging in pornography. These results suggest that early intervention is necessary to reduce or slow down the demand for prostitution.

One of these early interventions is paternal guidance. Fathers should explain that prostitution, sex trafficking, and human trafficking are significant contemporary issues and should be discussed openly so that adolescent males understand that sex buyer demand is a criminal offense. The other intervention is for adolescent males to understand the influences that lead to purchasing a prostitute. Appendices F and G include the open-ended responses from the two groups of participants when asked if they would ever purchase a prostitute again.

According to L. Smith and Vardaman (2010), sex-demand buyers do not see the objectified women prostituting themselves as people but as products for consumption and disposal. Thomas et al. (2020) explained that sex buyer demand must be understood through the offenders' perceptions of their risks and rewards mentality of motivations. Johnson (2014) pointed out that progressive police agencies have enacted programs such as "John schools," human trafficking operations focused on sex-demand buyers, suspension of driver's licenses, or publishing photos of the arrested offenders. From the results of this current study, the means to reduce demand is not only after the arrest but should begin long before: during the years of adolescent development.

Horswill and Weitzer (2018) suggested that an essential group to research in sex buyer demand is those considered novices to purchasing a prostitute or those committing this act for the first time. For example, in a study of Australian men, Horswill and Weitzer found that first-time buyers committed to purchasing a prostitute thought it seemed similar to other goods and

services. Additionally, these buyers believed that there was a lack of sex with their current romantic partner, that they had a void left open from a previous relationship, or that they needed self-confidence. Horswill and Weitzer noted that reasons for sex buyer demand could be based on what Glaser (1956) called “*deferential identification*,” wherein an individual learns morals, values, justifications, and behaviors that support criminal acts through the remote behavior of others that seems acceptable.

Research such as this lends credibility to the current study, given the progressive nature of motivational factors that lead to sex buyer demand. Participants in the study understand that internal or external influences curtail behavior, accept the behavior, or even create the behavior that leads to sex buyer demand. Therefore, behavior, influences, and motivations need to be addressed before the purchase of a prostitute or the arrest for the offense, not after.

Implications

As stated in Chapter Four, the escalation dynamics tested in this research and the escalation continuum of those dynamics that can compel a heterosexual male to become a sex-demand buyer through the researched influences is a reliable postulation. The implications that have spawned from this research are far-reaching and numerous in scope and measure in the dominion of not only understanding the nature of the sex-demand buyer but the everyday influences that lead a male, whether more or less hegemonic, to commit this offense.

The implications show a need to understand sex buyer demand more fully past the average demographics and delve more into heterosexual male beliefs or their influenced value system. In this study, some demographics were used as a baseline. Participants were evaluated on the merits of beliefs and influences to be categorized into more and less hegemonic

participants, or those that follow more masculine principles and those that follow less masculine principles, respectively.

Concepts such as these show that whether a heterosexual male follows a particular line of reasoning from his influences to commit sex buyer demand, both categories of men are still capable. What is more concerning is that men who are moderately or strongly more prone to hegemonic masculinity suffer higher levels of strain from all influences.

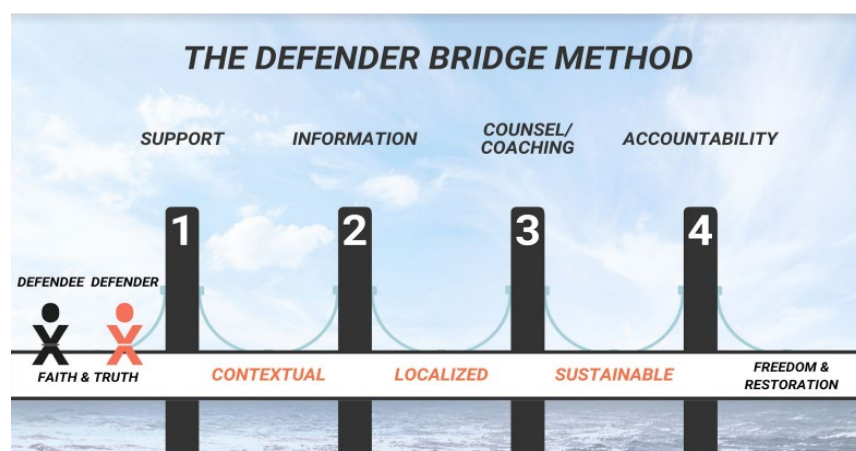
The study results showed that higher strain, felt by the more hegemonic males, contributes to what led them to commit the act of sex buyer demand, perhaps multiple times. The continued implications of this study show that traditional male roles, hegemonic masculinity, internet pornography, strip clubs, and overall attitude toward women are contributing factors to why these participants become sex-demand buyers. In addition, the study results show that the named negative societal influences, from adolescence to adulthood, can be causative factors in heterosexual men's decision to purchase a prostitute.

Implications such as these convey that sex-demand buyers or the purchasing of a prostitute are not natural biological acts. The repercussions continue to show a continuum of dangerous, yet seemingly mundane intergenerational and social influences behaviorally imprinted on at-risk males who succumb to becoming sex-demand buyers. The study results showed that these influences are anything but mundane and hold vital sway over contemporary male development and the generations that came before them.

Secondly, the study results suggest that the participants in this study, all arrested for solicitation of prostitution, have a moral compass and may not fit the mold of what an average citizen would deem as someone who purchases sex. Of the participants, 100% either agreed or strongly agreed that a man takes care of his children, and 100% of the participants either agreed

or strongly agreed that a man takes care of his family. The participants have a sense of principles regarding choices about family and children that are seemingly blocked off from that of an individual who commits the offense of purchasing a prostitute. The implication could also be postulated that these participants believe prostitution is a victimless crime. As long as the sex buyer takes care of his family or children, the sex buyer has lived up to his male responsibilities and is owed a respite from his strain by purchasing a prostitute.

Thirdly, there is regard for the STAR program and the Demand Disruption organization with the ultimate goal of slowing sex demand buyer numbers. The study proved that sex buyer demand behavior and dynamic escalation influences on a long enough escalation continuum are significant contributors to human sex trafficking. In addition, the study showed that there is a process including multiple factors over a range of growth from adolescence to adulthood. The STAR program and the Demand Disruption organization use a “defender bridge method” to create a timeline of rehabilitation that places a sex-demand buyer offender through a process of support, information, counseling or coaching, and accountability (see Figure 18).

Figure 18*The Defender Bridge Method*

The current study illuminated substantial implications that the STAR program and Demand Disruption's use of a de-escalating process to rehabilitate arrested sex-demand buyer offenders is again proof that it was an escalation continuum of multiple escalation dynamics for a heterosexual male to become an active sex-demand buyer. If it takes a de-escalation process to rehabilitate a sex buyer, then it takes an escalation process for a heterosexual male to become a sex-demand buyer.

Fourth, and what could be argued as the most critical implication derived from this study, is that now knowing that being a sex-demand buyer is a learned influence of an integrated process, there needs to be heterosexual male-specific programs or interventions in the educational processes of adolescent males. As the study results indicate, the means to fix sex buyer demand is not after the point of arrest but long before the influences of the escalation dynamics reach a point of escalation continuum saturation. Therefore, adolescent males need to be educated on the escalation dynamics that lead them to become sex-demand buyers.

The influences researched in this study show that this will be a daunting task given that at-risk heterosexual males could have misguided transgenerational beliefs on masculinity or

traditional male roles, that they are living in a hypersexualized society that inundates all aspects of popular culture and advertising, and that internet pornography has a stimulating effect on heterosexual males in contemporary society. Nevertheless, the study implications are that constant early interventions and education for heterosexual males on the pitfalls of influences that lead to sex buyer demand are integral to reducing or even eradicating human sex trafficking. Furthermore, this study proved that sex buyer demand is a rational choice to contend with lifelong influences more drastic in adverse outcomes from their consumption than society indicates.

Hegemonic masculinity, in any amount, negatively influences transgenerational traditional male roles, internet pornography, commercialized sex industries (such as strip clubs), and misguided beliefs or attitudes toward women. All of these are influencing factors that lead to sex buyer demand long before an at-risk heterosexual male chooses to purchase a prostitute. The study results provide a more than adequate new insight to the working body of knowledge of understanding not only sex-demand buyer behavior but also possible means to curtailing demand in sex trafficking from a proactive direction long before the escalation continuum leads a heterosexual male to commit the offense of solicitation of a prostituted female.

A fifth implication is that rehabilitation programs, like the STAR program, are highly effective at changing sex buyer demand behavior and directly affecting the rates of prostitution, resulting in the reduction of individuals being prostituted. A sixth implication is that aggressive content from internet porn consumption parallels unrealistic physical and behavioral portrayals of females on which sex-demand buyers base their expectations. High to moderate internet porn consumption changes the aspects of a heterosexual male into trying to make a fantasy a reality with a morbid sense of sexual satisfaction. The frequency of exposure to pornography with

engagement in strip clubs leads to the drive to experience illicit commercialized sex. The same implication also means that internet porn is a catalyst taking the traditional male roles of hegemonic masculinity and misguided generational transmission and bridging to the seeking of sexually aggressive material to fuel a growing drive leading to sex-demand buying.

Limitations

As with all quantitative and qualitative research, there are inherent limitations, including a moderate number of constraints that came before and after the completion of the study. This section will shed light on these limitations by accounting for the aspects that had the most significant potential impact on the study, followed by the nature of these limitations, their justification, and their recognition, highlighting the choices made in conjunction with the study. Finally, this section includes how these limitations can be overcome in the future for similar empirical studies.

A limitation that had a potential impact on the study was the sample size. Since its creation, 150 heterosexual males have been advocated for and completed the STAR program. Of that group, 90 could be reached for recruitment and permission to administer the online survey. Only 56 participants responded to the request for participation.

Another limitation was the measure used to collect the data in conjunction with the study's time frame. Additionally, the online survey was based on self-reported data that could have been based on bias, selective memory, telescoping (i.e., recalling events or situations that occurred differently), and the factor of exaggeration (i.e., participants could have embellished or misrepresented themselves in their responses).

Reflecting on the nature of these limitations is essential to understand this research. The sample size was a limitation. Sex-demand buyers, prostitutes, and human traffickers, as well as

the commercialized sex industry, may seem like an overtly over-the-top medium on the surface. In its current state, a significant part of human sex trafficking is the anonymity of all those involved. It is a very secretive venture for one to purchase sex and or be objectified to be used for sexual services.

The participants in this research study had all been arrested for purchasing commercialized sex. With this comes a stigma, either self-imposed or societally generated, that is mired in shame when a heterosexual male is arrested. In addition, the state of Texas, where all the survey participants were arrested, has changed the buying of a prostitute from a misdemeanor to a felony.

The mysterious private world of sex buyer demand is based on seeking paid sexual gratification without endangering one's private or family life until being caught as an offender. Unfortunately, the sample size in this study was small due to the shame and reluctance of the participants who fear or do not understand what a participant in a survey study such as this one may bring. Even with all the information explained in IRB-mandated recruitment and participation, there could have been reluctance. Additionally, many participants may not want to relive the experiences that caused them to be arrested. They may be less likely to engage with a study that includes questions related to being a sex-demand buyer.

The self-reporting of the online survey was another limitation. For example, participants could have given responses that were based on bias. This bias could have been against the survey questions because the participant wanted to make themselves out to be anything but sex-demand buyers. The participants in this study were surveyed either during or after completing the STAR program, which could have affected the data collected. Finally, it is also possible that participants based their responses on selective memories of past events, seeking not to recall

events possibly now made traumatic given the STAR program, and make their selections based on who they are now postconviction rather than selections they might have made prior to conviction.

Limitations of the researcher also played a role in the study among facets such as time playing a significant factor. For example, doctoral students are only given a set number of weeks to complete differing sections of a doctoral dissertation. In conjunction with the mounting cost of the semesters, editors, and time away from the researcher's full-time occupation and family life, this illuminates the limitations placed on the time frame used to acquire participants and wait for their responses.

These limitations could also be placed upon the amount of experience of a prospective doctoral student attempting to finish their dissertation in a given time frame; lack of experience in gathering, organizing, and interpreting data; along with the limitations of the researcher's lack of funds for better tools or resources to complete the research study. For example, research on proper formatting of dissertation protocols, experimentations, statistical analysis, best editing practices, and research construction setbacks was costly in conjunction with the limited time of the given semesters. In addition, the researcher's lack of funds was also a limiting factor, as the means and methods of research, survey construction, and self-editing tools were imperfect.

These limitations could be overcome in the future with procedures or different choices that could be made to shorten the restrictions of such studies. For example, given the explained nature of the participants, the sample survey could be significantly increased if more programs, like the STAR program, were approached for participants. While participants may be more reluctant to participate in surveys like the one used in this study, gaining access to programs

dealing with the same subject matter of arrested sex-demand buyers may produce a more significant sample pool.

These changed factors could solve other limitations and allow for more excellent samples of questions so that there could be a more significant number of the sample pool, a more accurate return of the data, and producing a more precise sample of the target population. Surveying multiple programs for sex-demand buyers would have a more significant outcome.

Future research would benefit from the gained experience of the researchers who have been through the dissertation process in conjunction with a more significant time frame. If a longer time frame were viable, the research would benefit from participants having more time to think about being part of the survey, allowing for the more significant potential for sampling with multiple programs and a larger sample size that is not limited to academic deadlines.

Recommendations for Future Research

The recommendations for further research in the realm of sex-demand buyers are as follows:

- To create a quantitative survey of sex buyer demand participants at the point of arrest during human trafficking undercover law enforcement operations.
- To create qualitative survey of sex-demand buyers' interviews during the course of their process in the STAR program.
- To create a quantitative study of prostituted females that measures escalation dynamic on the escalation continuum from the point of reference from a victim in the cycle of sex trafficking.
- To create a quantitative study on the sale cycle of internet pornography to its connection with the advertisement of online sexual escort services.

- To create a 5- to 10-year longitudinal quantitative study of the rate of sex buyer demand arrests in Texas from the beginning of the offense becoming a felony.
- To create a mixed methods survey of the men in this research study 5 to 10 years from its implementation to see the effects of the STAR program and if their sexual behavior has changed over time.

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APPENDIX A: PERMISSION TO ACCESS S.T.A.R. ATTENDEES

S.T.A.R. Program Description / Permission Letter

SEX-BUYER TRANSFORMATION AND RESTORATION PROGRAM

The Sex-Buyer's Transformation and Restoration (S.T.A.R.) Program is designed specifically for people who have been arrested for a solicitation related charge. The S.T.A.R. Program is implemented by the buyer-informed non-profit organization Demand Disruption. Demand Disruption's mission is to fight the demand for human trafficking, an industry fueled by exploitation and prostitution activity. In exchange for selecting to participate in the S.T.A.R. Program's Class, the D.A.'s office in the city or county men were arrested in (at their full discretion) may offer reduced sentencing on the charge(s) they are facing.

Program Description:

There are many reasons that lead a man to the point of purchasing another human being for sex. Demand Disruption recognizes the unique circumstances and history of each individual and does *not* propose a one-size-fits-all solution. Instead, using a proven model developed in collaboration with professional therapists for transformation and restoration, Demand Disruption will introduce the arrested buyer and their self-selected partner to the S.T.A.R. Program process.

The objective of the full S.T.A.R. Program is to help arrested sex buyers who are sincerely seeking change and to get the help they desire. Participants who attend the S.T.A.R. Program Class will be invited to fully participate in the Extended STAR Program but are under no obligation to do so.

Demand Disruption implements the STAR Program as an extension of our core trainings and classes. This program was created and co-developed by Beau Abdulla & Joe Madison and has been conducted since 2018 in partnership with the Montgomery County District Attorney's Office. This program works with men who are arrested, convicted and are in the sentencing phase of being charged with solicitation of prostitution in the greater Houston area.

Permission To Include

Permission is hereby granted to Kevin Wilkinson, Jr. to include the STAR Program and reference the program's unique data for the purpose of developing the research document *The Breeding of Wolves*. The information supplied to Mr. Wilkinson will be vetted by Joe Madison to ensure accuracy and is to be used only in the manner agreed upon by Mr. Madison & Mr. Wilkinson. Any data derived from online survey/questionnaire, archived information or any other sources related to the program will be utilized in such a way that protects the personal identity of program participants. This permission is granted for the research and survey/questionnaire implementation time period of this study and does not extend beyond the date of completion of this research process for *The Breeding of Wolves*.

Joe Madison

Executive Director of Demand DisruptionSTAR Program Co-creator

Phone: (346) 229-9777

Email: director@demanddisruption.org

APPENDIX B: MY SEX LIFE SURVEY

This survey asks about your sex life. Personally-identifying information will not be collected. Our goal is to see how men in American cities measure up sexually. *Thank you for your help!*

“Pornography” means explicit sexual imagery that is available on social media, in music, on film, in video games, print media, social media and on TV.

“Steady Sexual Partner” means your wife, girlfriend, or significant other. If you do not have a steady sexual partner at this time, please answer survey statements from times when you had a steady sexual partner.

Unless otherwise indicated, a 4-point Likert Scale of agreement is used (1 = Strongly Disagree (SD), 2 = Disagree (D), 3 = Agree (A), 4 = Strongly Agree (SA)).

Sexual Demographics

RQ1: How do the participants describe themselves sexually?

1. If I could live my sexual fantasies this year, I would have sex... Never, less than once a month, once a month, 2-3 times a month, once a week, 2-3 times a week, every day RQ 1
2. I enjoy how sexualized our current culture is. RQ 1
3. I feel sexually aroused... Never, less than once a month, once a month, 2-3 times a month, once a week, 2-3 times a week, every day RQ 1
4. In my early 20s, I watched internet pornography... Never, less than once a month, once a month, 2-3 times a month, once a week, 2-3 times a week, every day RQ 1
5. In my early 20s, watching pornography made me hornier than I already was. RQ 1
6. In my early 20s, I had sex... Never, less than once a month, once a month, 2-3 times a month, once a week, 2-3 times a week, every day RQ 1
7. Prostitution should be legal. RQ 1

Pornography

RQ3: What is participants’ engagement with pornography and how did it change over time?

8. Viewing pornography keeps a man’s sex life healthy. RQ 3
9. Pornography improves my sexual fantasies. RQ 3
10. I look at pornography... Never, less than once a month, once a month, 2-3 times a month, once a week, 2-3 times a week, every day RQ 3
11. Once I realized how much pornography was available to me, I couldn’t get enough. RQ 3
12. I was _____ year old when I started watching pornography. RQ 3
13. Women in internet pornography act more like actors or avatars than real people RQ 3

14. When I watch or watched pornography it made me want to have sex with a prostitute. RQ 3
15. I am watching or had watched the same porn categories I was watching three days ago, three weeks ago, three months ago, three years ago
16. When I watch or when I did watch porn I find or found myself attracted to aggressive scenes in porn
17. Viewing porn made me want to act out what I saw
18. Viewing porn made me want to act out what I saw with someone who was not my steady sexual partner or significant other
19. Viewing porn made me want to purchase or buy sex with a prostituted female
20. Porn is a factor in my purchasing of sex: was not at all, may have, probably and was most defiantly a factor

RQ2: Are participants' self-characterizations of traditional male roles and hegemonic masculinity associated with strains? What did participants learn about masculinity from their fathers or primary male influences?

21. A real man carries a lot of cash in his pocket and shows it off. RQ 2
22. A real man has sex with a lot of different women. RQ 2
23. A real man has a reputation as a tough guy. RQ 2
24. A real man spends a lot of time with his children. RQ 2
25. A real man gets married or has a committed relationship with one woman. RQ 2
26. A real man provides for his family. RQ 2

Strain

27. I find it easy to be my own man in today's busy world. RQ 2
28. At times, I had sex with a prostitute as stress release. RQ 2

Learning from Father or Primary Male Role Model)

29. I learned how to be a man from my dad or male family members. RQ 2
30. My dad's view of women is best described as: Men should dominate women, Women should dominate men, Men and women should be equal RQ 2

Strip Clubs

RQ4: What is participants' engagement with strip clubs and how did it change over time?

31. Strip club dancers improve my sexual fantasies. RQ 4

32. Currently, I visit strip clubs... Never, less than once a month, once a month, 2-3 times a month, once a week, 2-3 times a week, every day RQ 4
33. I was _____ years old the first time I visited a strip club. RQ 4
34. Watching women take off their clothes in a strip club makes me feel masculine. RQ 4
35. In my early 20s, I visited strip clubs... Never, less than once a month, once a month, 2-3 times a month, once a week, 2-3 times a week, every day, I didn't visit strip clubs back then; the habit just grew on me as I became older. RQ 4
36. Women who work in strip clubs do not seem as real as the women I see at the grocery store or driving down the street. RQ 4
37. After viewing internet pornography. I am more likely to visit a strip club. RQ 4
38. After watching strip club dancers, I am more likely to solicit a prostitute. RQ 4
39. A real man frequents to strip clubs?
40. I have purchased a sex act in a strip club?
41. My first strip club visit was with my father, primary male role model, peer or friend or by myself
42. Strip clubs were factor in my purchasing of sex: was not at all, may have, probably and was most defiantly a factor

Attitudes about Women

RQ5: What are participants' attitudes about women?

43. With my steady sexual partner, I am sexually satisfied during sex... Every time, usually but not always, it is a 50/50 toss up, Not applicable because I never had a steady romantic partner. RQ 5
44. "Traditional sex" refers to classic conventional sex in the missionary position, without kinkiness or fetishes. With my steady sexual partner, I would describe my sex life as Never traditional, Rarely traditional, Somewhat traditional, Usually traditional, Always traditional. RQ 5
45. With my steady sexual partner, I am comfortable voicing my sexual needs and desires... Super comfortable. It depends on the situation, I want to be open but I struggle. I would never voice my needs out loud to them. I never had a steady sexual partner. RQ 5
46. It is important to me to please my partner sexually. RQ 5
47. Easy access to sexual imagery increased my interests in soliciting a prostitute over time. RQ 5
48. Paying a prostitute gives me the right to tell her what to do sexually. RQ 5
49. When I have sex with a prostitute, I do my best to please her sexually. RQ 5
50. With a prostitute, I orgasm during sex... Every time, Usually but not always, it is a 50/50 toss up. RQ 5
51. Having sex with a prostitute makes me feel strong. RQ 5
52. I do not feel any emotional commitment to prostitutes. RQ 5

53. Hiring a prostitute is a good stress reliever. RQ 5
54. With a prostitute, I am comfortable voicing my sexual needs and desires. Super comfortable. It depends on the situation, I want to be open but I struggle. I would never voice my needs out loud to them. RQ 5
55. At the time I solicited a prostitute, my sex life was... Very dissatisfying, dissatisfying, somewhat dissatisfying, somewhat satisfying, satisfying, very satisfying RQ 5
56. Paying a woman to have sex with me makes me feel powerful. RQ 5
57. I was always interested to being with a prostitute, even as a teenager. RQ 5
58. With a prostitute, my sex life is traditional Never traditional, Rarely traditional, Somewhat traditional, Usually traditional, Always traditional RQ 5
59. Would you solicit prostitution again? Why or why not? _____ RQ5
60. Prostitution is just another job, some might be exploited but not most, most are being exploited through sex trafficking, all prostituted women are subjugated to human trafficking RQ5
61. It is possible to reduce the demand for prostitutes if... Please mark all that apply RQ6:
Fathers taught their sons that prostitution is wrong. If internet pornography was unavailable. If strip clubs were closed. If "johns" who hire prostitutes were fined or imprisoned. It is not possible to reduce demand.
62. How old are you? _____ years
63. My current marital status is... Divorced Married or in a serious relationship Separated Single Widowed RQ 5
64. How many children do you have? _____ children
65. How many years of education do you have (e.g. high school = 12 years) _____ years
66. At the time I solicited a prostitute, my marital status was... Divorced Married or in a serious relationship Separated Single Widowed RQ 5
67. The most effective way to reduce the demand for prostitution is: (select all that pertain) RQ6

If men better understood what are the factors that lead someone to be prostituted

If men better understood the factors that lead someone to buy sex

If consumers understood the factors that lead someone to engage in porn

If patrons of strip clubs understood the correlation between strip clubs and prostitution/human trafficking

If buyers who solicit prostitution were more aggressively fined or imprisoned

It is not possible to reduce the demand for prostitutions

APPENDIX C: LIBERTY UNIVERSITY PERMISSION TO CONDUCT RESEARCH

Approved

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THE BREEDING OF WOLVES: UNDERSTANDING THE ESCALATION CONTINUUM & ESCALATION DYNAMICS OF CONTEMPORARY SEX TRAFFICKING DEMAND

PDF

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Approval Date:

Expiration Date:

Organization:

Active Submissions:

01-18-2022

N/A

Government

N/A

Admin Check-In Date:

Closed Date:

Current Policy

Sponsors:

N/A

N/A

N/A

Post-2018 Rule

N/A

Key Contacts

Attachments

Team Member	Role	Number	Email
Sharon Mullane	Co-Principal Investigator		sgmullane@liberty.edu
Kevin Wilkinson	Principal Investigator		kwilkinson11@liberty.edu
Kevin Wilkinson	Primary Contact		kwilkinson11@liberty.edu

APPENDIX D: EMAILED INVITATION TO PARTICIPATE

Dear S.T.A.R. Attendee,

We appreciate your attending in the S.T.A.R. program! I am e mailing you because you are also uniquely qualified to add essential information on the sexual realities that boys and men face today. Your background is invaluable to the first study of the sex lives of men in the Houston area. Please participate in Kevin Wilkinson's doctoral research by taking a survey by clicking the link below.

Message from Kevin Wilkinson:

Modern life is complicated. Computers help. But the digital world also makes life more complex, especially for our kids. My goal is to understand the pressures and stresses that affect the sex lives of boys and men.

I am a researcher. I am also a father of boys. I want to understand the kind of sexual stimuli available to boys today and if that puts boys under different pressures than in the past. I also want to understand what I can do as a father to guide my boys so that they develop healthy and happy sex lives.

Please take my survey. It collects no personal information. Your answers are only identified with an untraceable case number.

With America's boys and young men at risk for developing unhealthy sexual habits, this study is important! So is your contribution to it!

Please help me understand by clicking the link and completing the survey. I ask for only 15 minutes of your time.

Sincerely,

Kevin Wilkinson
Doctoral Candidate
Liberty University

APPENDIX E: INFORMED CONSENT FORM

Consent

Title of the Project: THE BREEDING OF WOLVES: UNDERSTANDING THE ESCALATION CONTINUUM & ESCALATION DYNAMICS OF CONTEMPORARY SEX TRAFFICKING DEMAND

Principal Investigator: Kevin L. Wilkinson Jr., Liberty University, Helms School of Government

Invitation to be Part of a Research Study

You are invited to participate in a research study. To participate, you must be at least 18 years of age, a heterosexual male, and currently or previously enrolled in the S.T.A.R. Program in the Houston Metro area. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research.

What is the study about and why is it being done?

The purpose of the study is the purpose of this study is to understand when and how a heterosexual male becomes a sex demand buyer. This study of the development of a sex buyer has two aims. One aim is to explore external influences or dynamics for their role in luring heterosexual men into becoming sex demand buyers. The other aim is to determine how these dynamics are interrelated and whether they intensify over time in ways that create an escalation continuum that contributes to the development of a sex buyer.

What will happen if you take part in this study?

If you agree to be in this study, I will ask you to do the following things:

1. Complete an anonymous online survey by clicking on the given hyperlink that will be presented at the bottom of this consent form. The survey will take 10 to 15 minutes to complete. Please take your time and answer honestly and to the best of your knowledge.

How could you or others benefit from this study?

Participants should not expect to receive a direct benefit from participating in this study.

Benefits to society include the understanding of sex buyer demand from the point of view of the solicitation of prostitution consumer so that positive approach or therapeutic programs, before or after the solicitation, can be better utilized for the advantage of all those involved in these situations and or experiences. The study may be able to allow the general society to see that sex buyer demand or solicitation of prostitution is a complicated and dynamic process.

What risks might you experience from being in this study?

The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life. However, the subject matter may trigger negative thoughts or emotions. If at any time you feel any negative emotions or psychological trauma from the questions being asked, please stop, and close the survey study window immediately. Regardless of completion of the survey you are advised to reach out to a S.T.A.R. program representative

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that will advise you on how to speak with a staff psychologist or therapeutic representative for any negative emotional trauma you may have felt during the survey.

How will personal information be protected?

The records of this study will be kept private. Research records will be stored securely, and only the researcher will have access to the records.

- Participant responses will be anonymous.
- Data will be stored on a password-protected external hard drive.

How will you be compensated for being part of the study?

Participants will not be compensated for participating in this study.

Is study participation voluntary?

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time, prior to submitting the survey, without affecting those relationships.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please exit the survey and close your internet browser. Your responses will not be recorded or included in the study.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is Kevin L. Wilkinson Jr. You may ask any questions you have now or questions you may have later, **you are encouraged** to contact him at kwilkinson11@liberty.edu. You may also contact the researcher's faculty sponsor, Dr. Mullane, at sgmullane@liberty.edu.

Whom do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.

Your Consent

Before agreeing to be part of the research, please be sure that you understand what the study is about. You can print a copy of the document for your records. If you have any questions about the study later, you can contact the researcher using the information provided above.

If you consent to this study and are ready to begin, please click on or copy the following link:

<https://www.surveymonkey.com/r/89VPTVZ>

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APPENDIX F: LESS HEGEMONIC MEN'S COMMENTS ON REASONS FOR OR AGAINST SOLICITING PROSTITUTION AGAIN

The comments below are in unequivocal agreement that the less hegemonic men will not engage in prostitution again.

Case	Less Hegemonic Men's Comments On Reasons for or Against Solicit Prostitution Again
5	No, I learned my lesson
10	Never. I am VERY happy with my soon-to-be-wife and our relationship, including our sex life. Buying sex is NOT worth the risk to myself, my relationship and my partner, and I don't want any part of perpetuating the cycle in which most women in the sex trade find themselves trapped.
13	No, it was a bad idea.
14	No. I have opened up more with my wife which has allowed us to talk more freely. We have developed a greater connection after this.
16	I will not, as I have been down that road and realized that it has many more negative effects in both lives than it does that one time to have an orgasm. As my family's life mentally and emotionally are at risk, the prostitute would be going through physical, mental and emotional pain and I will not contribute to that.
17	No, I made a mistake and have taken steps to prevent myself from being put into that position so I have an outlet to prevent it from happening again.
18	No, because it's a human. You don't buy a human.
19	No, First time I went for it, walked in in to a sting operation. Had a terrible experience in Jail, the process to clear my name wrecked me mentally. Never even thought about it again. I never looked back.
24	I would not. I am very comfortable with my partner.
25	No
26	No, it's not the right way to engage with a partner. I prefer to have a relationship.
27	No. The respect for a person is what is important! I would rather give them help and not take advantage of them.
28	No. That's my past.
29	No
30	No
31	No- everything about it is wrong.
33	Never

- 34 No because now I have concise about the human traffick and plus can make me lost my family
- 36 No because it is now a felony and I don't want a prison sentence
- 38 Never
- 39 No, is not right
- 40 No. Not worth it
- 42 No. It's illegal and the consequences ruined my life
- 44 No, after learning more about the abuse of trafficking and all that it entails.
- 45 No! I honestly believed that I was helping the ladies financially! They told me why they were selling themselves and it was always financial. After my arrest and subsequent realization of what trafficking is, I can now see how many ladies are powerless to not perform as they are being told to do.
- 46 No, I've learned from my lessons and never wish to do it again.
- 47 Never
- 48 Hell no! It ruins your life!
- 50 No because it's illegal
- 51 No way. I am completely saving my money to buy house and I'm happy have a partner. I am discussed my previous sudden situations. It'll never happen I am hurt still so many situations I wish I can go back fix it. I can only move forward not backwards so, I am moved on even teach friends anytime I get opportunities not to make mistakes like me. God is good I love a happy life now. Many thanks to y'all. I learned so many things. Appreciate y'all.
- 53 No, It's illegal. I'm no longer making the same mistakes.
-

APPENDIX G: MORE HEGEMONIC MEN'S COMMENTS ON REASONS FOR OR AGAINST SOLICITING PROSTITUTION AGAIN

The comments below show that the majority of more hegemonic men would not engage in prostitution again. However, six men would (Cases 1, 3, 9, 35, 52, and 56).

Case	More Hegemonic Men's Comments on Reasons for or Against Solicit Prostitution Again
1	If it was legal, yes.
2	Absolutely not. It ain't like you see in movies or porn. They are forced or have terrible lives that force them to do that.
3	Depends on situation and the prostitute
4	No way, I know too much now
7	Not really. I have a wife and kids now.
8	No. I don't do that anymore.
9	IDK
11	No - 1. It is wrong, I know that now, 2. Its a felony and most of them are forced to do that. I didn't know that before I was arrested and went to class.
12	No. Because I didn't know they were not usually in control of their decision to be a prostitute. I learned that and trafficking are common in the class I took after I was arrested
15	No it's nothing but trouble and dangerous
20	No way. I'm better now, I know there forced to do that work now. I did not know that before but I knew it was wrong.
21	No now that I know how and why they are in the prostitution
22	No, because it is wrong, especially considering woman in that "Profession" do not have a choice if they want to be there or not.
23	No because I am happily married
32	Never
35	If it were legal, yes
37	Never! I value what kind of life I had before the incident. I never imagined the losses I would face from this act. The fantasy for me now is coming home to a loving wife and family.
41	No
43	No. I'm a man of God now.
49	Never again. I have learned that this is a dangerous and endless cycle that traps people. I regret the day that I took that decision. I was not even wanting to be with the person, I just wanted to watch. This is why I am holding on to the Lord now more than ever so that He may take away any and all perversion from my life. My wife and kids mean everything to me. It makes me sick to my stomach looking back on this event. So my answer is no and will always remain as no.

-
- 52 Hell yea because everyone uses them... Look at our people in power, they never get in trouble
so why is it even illegal? Our Congress members use them all the time.
- 54 No, I wouldn't I felt an embarrassment I've only done it once and I felt horrible when I got
arrested felt shame when my family found out.
- 55 Not now not knowing what I know now. They get trafficked and forced into do that a lot
- 56 Yes.
-