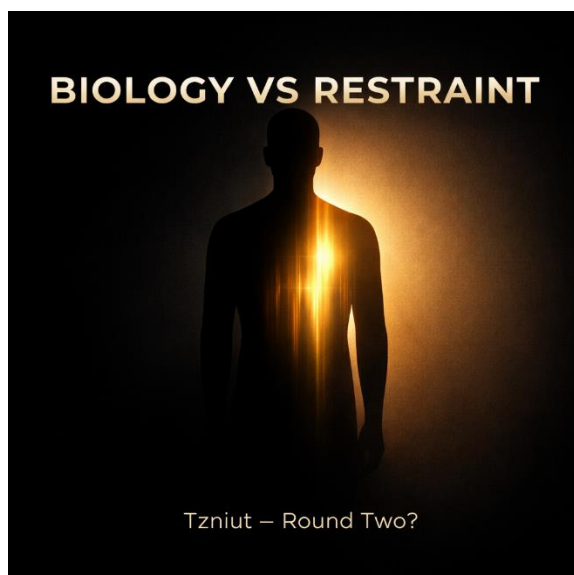


*The battle is not only outside.
It is within—and demands restraint.*



Rebel Against Sexual Slavery?
*Or Return to Tzniut as the Only Serious Defense
Against a Biological Force*

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Uncompressed Thinking

Author's Preface

This paper began as a reaction to the article *Rebel Against Sexual Slavery* by Eden Farber, published in *PROPHECY: A Journal for Tomorrow*, March 27, 2026. I read it with agreement, with respect, and with a growing sense that something essential, though deeply uncomfortable, remained unstated.

The moral outrage expressed in the article is justified. Sexual exploitation is among the most degrading and destructive phenomena in human society. That it persists, in modern states and within advanced economies, is not only disturbing—it is intolerable.

And yet, I found myself unable to fully accept the framing of the response as “rebellion,” at least not without further clarification. Rebellion against what? Against whom? Against which force, precisely? The more I reflected, the more it became clear to me that the answer cannot remain at the level of institutions, laws, or criminal actors alone. The problem, as I see it, lies deeper. It lies in a domain that modern discourse is often reluctant to address directly: the biological drive itself—the God-given force tied to human reproduction, powerful, internal, and not easily restrained.

If this is true, then the implications are significant.

It would mean that no system of law, no enforcement mechanism, no philosophical framework, and no social campaign—however well designed—can fully address the problem at its root. These tools are necessary, but they act from the outside. The force they attempt to regulate originates from within. This realization led me to reconsider a framework that modern secular culture has, to a large extent, set aside or actively resisted: religion, and specifically the Jewish concept of Tzniut.

I do not claim that religion eliminates exploitation. It does not. Human beings remain imperfect, and no system transforms them into angels. But I do claim that religion may be the only framework that meaningfully enters the internal life of the individual, placing restraint, accountability, and discipline at the level where the drive itself operates.

Tzniut, in this context, must be understood not as a superficial code of modesty, but as a comprehensive structure of dignity, boundary, and conduct before God. It is an attempt—perhaps the most serious one historically—to confront the biological force directly, rather than manage its consequences.

This paper is not written as a rejection of modern efforts to combat trafficking and exploitation. On the contrary, it is written out of urgency. If we are serious about minimizing the harm—if not eliminating it, then reducing it as far as possible—then we must be equally serious about diagnosing its source. We cannot afford comforting abstractions. We cannot afford partial explanations. And we cannot afford to exclude, a priori, the possibility that the tools we have set aside may be among the few capable of addressing the problem at its deepest level.

If this paper raises discomfort, that is not unintended. The subject itself allows no easy comfort. But if it also opens the possibility of reintroducing, even in partial and adapted form, a framework of internal restraint rooted in something higher than the individual, then it may contribute—however modestly—to a conversation that cannot be delayed.

The harm is too great.

And it cannot be too soon.

Abstract

The modern call to “rebel against sexual slavery” is morally justified, urgent, and necessary. Yet such a call often remains incomplete because it does not fully identify the deepest source of the problem it seeks to oppose. Sexual exploitation is commonly discussed in legal, social, economic, and cultural terms. Those dimensions are real and important, but they do not reach the root. The root is biological. The demand that drives sexual exploitation is not merely market demand, cultural demand, or socially conditioned demand. It is tied to one of the most powerful and difficult-to-resist forces in human life: the God-given biological drive to multiply. If that drive is left insufficiently governed, it will tend toward demand; and where demand persists, exploitation will arise.

This paper argues that no merely external mechanism—whether civil law, criminal law, philosophy, public campaigns, or managerial reform—can fully address a force that originates internally. Such measures may mitigate harm, rescue victims, punish offenders, and reduce visible abuse, but they do not penetrate to the source of demand itself. For that reason, religion occupies a unique and irreplaceable role. Religion does not eliminate desire, nor does it make men into angels. But it does introduce into the psyche of the individual a higher authority, a system of boundaries, and a moral seriousness that can resist biological impulse in a way that external institutions alone cannot. Within Judaism, this structure is expressed in the concept of **Tzniut**—not merely as modesty in dress, but as a comprehensive architecture of dignity, restraint, holiness, and disciplined human conduct before God.

The paper begins with a response to the rhetoric of “rebellion” against sexual slavery and asks whether such language is too amorphous to be effective unless the true engine of the phenomenon is named directly. It then examines why secular modernity, in weakening religious structures in the name of freedom, may have dismantled one of the few serious civilizational tools for resisting the internal source of sexual exploitation. Finally, it explores whether some renewed, religion-based form of Tzniut can be reintroduced into secular society—not as nostalgia or coercion, but as a serious attempt to move society, however slightly, back toward God and toward a stronger defense of the vulnerable.

Introduction

The article *Rebel Against Sexual Slavery* is powerful, painful, and morally urgent. It speaks with justified outrage about something so openly vile that one almost cannot believe we still need to persuade society to fight it. Sexual slavery is not a marginal evil. It is not a technical defect in the machinery of law. It is not a policy oversight. It is one of the clearest forms of human degradation. That such a phenomenon continues in the modern world, including in societies that pride themselves on progress, democracy, enlightenment, and rights, is appalling.

And yet, while reading such a call, one may become troubled not by its moral force, but by the structure of its diagnosis. The language of rebellion sounds righteous, but it often remains amorphous. Rebel against what, exactly? And how? What is the enemy at the deepest level? Who or what must be resisted if the fight is to be more than a cry of outrage?

This paper begins there. It agrees with the urgency of the protest, but questions whether protest framed as “rebellion” can be effective unless it names the source of the phenomenon with much greater precision. My argument is that the demand driving sexual exploitation is not merely social, cultural, economic, or legal. It is biological. It is bound up with the male sexual drive tied to reproduction, the God-given drive to multiply. Unless that reality is placed at the center of the discussion, the discourse remains generic, and therefore weaker than the evil it seeks to confront.

From that starting point follows a broader conclusion: if the force in question is internal, primal, and biologically rooted, then external mechanisms alone cannot govern it adequately. Only a system capable of entering the internal life of the human being has a serious chance to resist it. For that reason, religion—and particularly the Jewish framework of *Tzniut*—must be reconsidered not as a relic of a more restrained past, but as a possible civilizational defense still relevant to the present crisis.

1. The Power and the Limitation of the Call to “Rebel”

There is great moral force in the command to rebel against sexual slavery. The phrase captures urgency, disgust, and refusal. It insists that sexual exploitation must not be normalized, managed, tolerated, or quietly absorbed into the background of modern life. In that sense, the call is correct. It serves a necessary purpose. It shocks moral attention back into wakefulness.

But the phrase also reveals a weakness. Rebellion, unless defined, remains directionless. It gives heat but not yet structure. It signals that something monstrous exists, but it does not necessarily explain the mechanism that keeps the monster alive.

Rebel against traffickers? Yes. Against pimps? Certainly. Against purchasers of sex? Without question. Against networks of corruption, indifference, and exploitation? Obviously. But even all of that, taken together, remains at the level of visible actors and visible crimes. It addresses the agents of exploitation more readily than the force that continuously regenerates the demand on which exploitation feeds. This matters because sexual exploitation is not sustained by criminals alone. Criminals profit from it, organize it, and brutalize through it, but they do not invent the human appetites on which it depends. Those appetites are already there, and where they are strong, under-governed, rationalized, and separated from restraint, demand arises almost naturally. If that deeper source is left unspoken, then the rebellion risks becoming abstract. It becomes a moral mobilization without a full anthropology.

That is why the discussion must go deeper.

2. The Root Problem: Demand Is Biological

The central point, in my view, is that the demand driving sexual exploitation is not merely social, cultural, or economic. Those categories describe conditions, channels, and amplifiers. They do not describe the root. The root is biological.

This is the point that must be stated directly, because without it the discussion remains generic. We are not speaking here simply about a market preference shaped by advertising, nor about a social taste produced by media, nor about a policy distortion created by weak penalties. We are speaking about one of the most internal, powerful, persistent, and difficult-to-resist drives in human life: the sexual drive tied to reproduction, the God-given drive to multiply.

Once that is acknowledged, the persistence of sexual exploitation becomes more intelligible, even as it becomes no less horrifying. Biology does not morally justify exploitation. It does not excuse it in the slightest. But it does explain why the phenomenon is so stubborn, so adaptable, and so resistant to suppression. We are dealing not with a superficial appetite, but with an elemental force in human nature.

That is precisely why responses built only at the surface are bound to struggle. One can punish acts, regulate industries, shut down networks, educate potential victims, fund support services, and raise public awareness. All of this is necessary. All of it may save lives and reduce harm. But none of it directly governs the source from which the demand itself keeps emerging. The force originates within the person before law enters, before institutional intervention begins, before philosophy offers a framework, and before public messaging can correct behavior. It rises from within the body, from impulse, from imagination, from appetite.

That is why merely calling the phenomenon “demand-driven” does not go far enough. Demand-driven by what? By biology. And not by biology in a weak or incidental sense, but by a drive that belongs to the central structure of human propagation and desire. Unless that is named openly, the discussion risks becoming morally passionate but intellectually evasive.

3. Why External Systems Cannot Reach the Root

Once the biological source is placed at the center, the weakness of many modern responses becomes clearer. Civil law has a role. Criminal law has a role. Police action has a role. Rescue organizations, rehabilitation services, therapy, education, and prevention all have indispensable roles. No serious person should dismiss them. Their importance is obvious.

But the critical question is not whether these tools matter. It is whether they can reach the root of the problem. My answer is that they cannot, at least not in any deep or decisive way.

The reason is structural. They are external. They restrain conduct from the outside. They intervene after violation, or near violation, or through the threat of punishment. They can alter incentives, increase risk, rescue individuals, and create barriers to overt abuse. That is all valuable. But they do not enter the inner theater in which the drive first forms its momentum. They do not govern appetite at its source. They do not place a sustained authority within conscience that remains present before action, before rationalization, before temptation is converted into conduct.

Philosophy is even less effective in this domain. Philosophy may clarify, refine, persuade, and illuminate, but it does not generally command. It does not usually bind. It rarely occupies daily life with the intimacy needed to resist powerful instinct. In the face of a force this old and internal, abstract principles alone are too fragile.

This is why the problem cannot be solved at depth by civil or criminal law, and even less by philosophy. These instruments are not false. They are insufficient. They operate downstream from the spring itself.

4. Religion as the Only Serious Internal Counterforce

If the force in question arises internally, then only a counterforce capable of entering the internal life of the person has a real chance to resist it meaningfully. That is why religion must be brought into the discussion, not as ornament, not as nostalgia, and not as an embarrassment to be politely tolerated, but as the only serious framework historically developed for governing the biological drive from within.

I do not claim that religion eliminates sexual exploitation. That would be false. Human beings remain human beings in every society, including religious ones. Men do not become angels. Desire does not vanish. Sin does not disappear. Religion does not produce perfection.

But that is not the standard. The question is not whether religion abolishes the problem. The question is whether anything else has a serious chance to resist the biological drive to the extent resistance is possible. Here, I believe religion stands alone.

Religion introduces into human life a form of internal authority that external systems cannot reproduce. It places the human being not merely under rule, but before God. It transforms appetite from a private domain into a morally governed domain. It creates daily habits, boundaries, expectations, prohibitions, and forms of self-accountability that do not wait for police, judges, or public exposure. Most importantly, it places the giver of the drive within the mental and moral field of the one who bears it.

This point is decisive for me. The biological drive left on its own will tend toward demand. Demand, wherever weakness and opportunity intersect, will tend toward exploitation. That should not surprise us. It is almost the expected direction of an ungoverned force. The only serious resistance begins when the bearer of the drive does not experience himself as its sovereign owner, but as answerable for it before the One who gave it.

Without that, what remains is largely management. And management is not enough.

5. Judaism's Realism and the Role of Tzniut

Judaism understood the seriousness of this issue with unusual realism. It did not pretend that sexuality would disappear. It did not imagine that desire could simply be educated away or converted into harmless freedom by enlightened attitudes. It confronted sexuality directly, firmly, and with sobriety. It built laws, customs, boundaries, expectations, prohibitions, family structure, norms of conduct, and systems of restraint around it. It did not leave the individual alone against impulse. It placed the person within a covenantal structure.

This is where Tzniut must be understood correctly.

Tzniut is often flattened into a narrow notion of modest dress. That is far too small. In its fuller meaning, Tzniut is not a detail but an architecture. It is a comprehensive framework of dignity, self-restraint, boundary, mutual respect, spiritual seriousness, and disciplined conduct before God. It addresses the fact that sexuality is powerful and potentially destructive when detached from holiness, obligation, and limit.

In that sense, Tzniut is not a peripheral religious custom. It is one of the cornerstones of a civilization that knew what it was up against. It represents the refusal to surrender the sexual domain to appetite

alone. It insists that not everything that can be desired may be pursued, that not everything seen may be consumed, and that the body is not public property merely because desire exists.

Its power lies in the fact that it is not merely external regulation. It operates through consciousness. It keeps the “giver” of the drive present in the mind of the one who bears it. This is what secular systems cannot reproduce. They may declare rights, impose penalties, and conduct campaigns, but they do not create the same internal gravity as the belief that desire itself stands under command.

That is why, in my view, only a society in which both men and women live in some genuine way of Tzniut has a serious chance to resist the biological drive to the extent possible. Not to abolish it. Not to conquer it fully. Not to turn men into angels. But to resist it meaningfully and structurally, rather than cosmetically.

6. The Secular Mistake: Dismantling Restraint in the Name of Freedom

At this point, the criticism must widen. The weakness in our current response to sexual exploitation is not only legal or institutional. It is civilizational.

Modern secular culture often presents itself as a liberation from religious restraints, especially in matters of sexuality, modesty, family, and male-female boundaries. Religious structures have been attacked for generations, often by self-described freedom fighters, many of them on the left, in the name of autonomy, liberation, equality, self-expression, and release from repression.

But in dismantling those structures, society did not dismantle the biological drive. It dismantled one of the few tools ever developed to govern it.

That is the irony. The old language of command, reverence, holiness, shame in its proper and constructive sense, moral limit, and sacred boundary was discredited. In its place came managerial language, therapeutic language, activist language, and rights language. Each has some value. None penetrates the male psyche in the same way as the conviction that one stands before God. None creates the same seriousness around the gaze, the fantasy, the transaction, the temptation, the hidden rationalization, and the moral boundary.

As a result, society now fights a primal force with weakened instruments. It oscillates between permissiveness and outrage, between liberationist rhetoric and emergency response. It removes one layer of internal restraint and then wonders why external enforcement feels fragmented, overstretched, and ineffective.

The problem, then, is not simply that institutions are fragmented. The fragmentation is deeper. It is anthropological and spiritual. Society no longer agrees on what desire is, what freedom is for, what restraint means, what shame properly does, what holiness is, or whether God has any legitimate place in the moral formation of the human being. Once that disintegration occurs, laws may still be passed, organizations funded, and articles written, but the center no longer holds.

7. Why “Rebellion” Is Not Enough

We can now return to the original call to rebel against sexual slavery. The problem with that language is not that it is too strong. The problem is that it is not strong enough in diagnosis.

Rebellion against traffickers is necessary. Rebellion against pimps and purchasers is necessary. Rebellion against corruption, indifference, and public hypocrisy is necessary. But unless the rebellion also turns against the illusion that biology can be governed by law alone, and against the civilizational arrogance

that imagines religious restraint can be discarded without consequence, then the rebellion remains incomplete.

One must rebel not only against crimes, but against false explanations. One must rebel against the notion that the deepest forces in human nature can be neutralized by administrative means. One must rebel against the habit of blaming “the system” as though the system were not ourselves. The system is us. It is our norms, our tolerances, our refusals, our evasions, our rationalizations, and our surrender of internal restraint. To speak only of systemic failure can become a way of dissolving responsibility into abstraction.

The trouble is not only that institutions fail to protect. The trouble is that society, at large, fails to resist. It fails to resist at the root, where resistance is hardest: against the biological force itself.

Without that clarity, “rebellion” risks becoming a slogan that allows emotional release without demanding deeper self-examination.

8. Tzniut, Round Two? The Problem of Reintroduction

This leads to the most difficult and perhaps most important question: can some form of religion-based Tzniut be reintroduced into secular society?

The answer cannot be simplistic. Tzniut cannot simply be imported as a dress code, a list of prohibitions, or a surface-level behavioral package detached from its spiritual core. Once severed from God, it can easily degenerate into formalism, performance, social control, or moral policing. That would miss its essence entirely.

The strength of Tzniut lies precisely in the fact that it is not merely external. It is a way of living before God. It is internalized boundary. It is reverence translated into habit. It is the recognition that sexuality, the body, the gaze, and desire itself all belong within a moral order not authored by the self.

So if Tzniut is to have a “round two,” it cannot be a theatrical restoration of old forms without old meaning. It would have to begin more humbly and more deeply. It would require a reintroduction of moral language that secular society has often discarded: language of dignity, limit, self-command, sacredness, restraint, danger, seriousness, and obligation. It would require men to be addressed not as consumers whose urges are assumed and managed, but as moral beings commanded to govern themselves. It would require women to be protected not only through law after harm, but through a culture that refuses to normalize the conditions from which harm grows.

Families, schools, communities, and religious institutions would all have to participate in such a renewal. Society would need to relearn how to speak about sexuality not only in the language of freedom and consent, but in the language of discipline and sanctity. This would not instantly transform society into a religious one. But it might move it a little toward God. And perhaps that is exactly the direction in which any serious remedy must point.

If the problem begins in a God-given drive, then the refusal to allow God any place in the struggle against it may not be enlightenment. It may be blindness.

9. Practical Limits and Moral Urgency

None of this should be mistaken for utopianism. There is no perfect arrangement. There is no world in which exploitation disappears entirely. There will remain hypocrisy, failure, secrecy, abuse, betrayal, and

sin. Religious societies are not immune. Secular societies are not uniquely corrupt. Human imperfection is universal.

But the standard is not perfection. The standard is whether a society possesses any serious means of resisting the forces that predictably produce exploitation. In the face of a drive so internal and strong, mere management is not enough. The vulnerable cannot wait for perfect theory. The harm is too severe, too immediate, and too degrading.

We must do anything possible to stop—if not fully stop, then minimize as far as possible—the harm done by sexual exploitation. It cannot be too soon. That urgency is precisely why the diagnosis must be honest. If the root is biological, then the response must reach into the human being at that level. If the drive is God-given, then excluding God from the struggle weakens the very effort meant to protect the vulnerable.

This does not cancel the need for criminal law, enforcement, rehabilitation, education, and support infrastructure. On the contrary, all of these remain necessary. But they should be understood as part of a larger framework, not as substitutes for one. Without an internal culture of restraint, they will always be forced to chase consequences rather than govern causes.

Conclusion

The call to rebel against sexual slavery is morally necessary, but it is not enough. Unless the discussion identifies the deeper source of the problem, rebellion risks becoming outrage without adequate diagnosis.

The deepest source, in my view, is biological: the God-given drive to multiply, left insufficiently governed. That drive, left on its own, tends toward demand. Demand, where vulnerability and opportunity intersect, tends toward exploitation. This does not excuse evil. It explains why the evil persists.

Because the root is internal, external tools alone cannot reach it. Civil law, criminal law, philosophy, activism, and public campaigns all matter, but none of them, by themselves, can place the needed counterforce inside the human psyche. Religion can. Not because it eliminates desire, and not because it produces angels, but because it introduces higher accountability, disciplined boundary, and daily moral seriousness before God.

Within Judaism, Tzniut stands as one of the clearest expressions of that internalized restraint. Properly understood, it is not merely modesty in appearance, but a larger system of dignity, limit, reverence, and self-governance. In dismantling such structures, modern secular culture may have weakened one of the very few serious defenses available against the biological engine of sexual exploitation.

The question, then, is not only whether society should rebel, but whether it is prepared to recover some deeper architecture of restraint. Tzniut, round two, cannot mean a simplistic return to old forms without spiritual substance. But it may mean a renewed willingness to move, however imperfectly, back toward God, back toward seriousness, and back toward the recognition that freedom without boundary does not protect the vulnerable.

If we are serious about minimizing the harm of sexual exploitation, then we must be serious enough to ask whether the internal discipline once cultivated by religion is not merely relevant, but indispensable.