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CHURCH BASED INTERVENTIONS WITH HUMAN TRAFFICKING IN SOUTHERN CALIFORNIA: A DENOMINATION STUDY

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IN SOUTHERN CALIFORNIA: A DENOMINATION STUDY

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A Project

Presented to the

Faculty of

California State University,

San Bernardino

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In Partial Fulfillment

of the Requirements for the Degree

Master of Social Work

_____

by

Michael Dale DeWit

June 2017

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Approved by:

Laurel Brown, Committee Chair, Social Work

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ABSTRACT

The focus for this research project was to explore the development of human trafficking mercy ministries within South Coast Presbytery. South Coast Presbytery consists of 21 churches belonging to the Presbyterian Church in America (PCA), a Christian denomination with member churches throughout the United States. The study was conducted following a constructivist paradigm with a PCA church belonging to South Coast Presbytery to determine the role of the church and the presbytery in addressing human trafficking through the development of mercy ministries. Interviews were conducted with 11 church members. Five major themes emerged from analysis of the interviews: 1) Effects of the existence of human trafficking on participants; 2) The role of the church/presbytery in addressing human trafficking; 3) Service provision to victims of human trafficking; 4) Partnerships with outside agencies; and 5) Ministry development in South Coast Presbytery. An action plan was developed based on the following subthemes: raising awareness, teaming up, the need for specialists, and the need for oversight. The action plan includes the following: the development of a presentation to raise awareness, plans to visit each church of South Coast Presbytery to promote a shared vision, and building a database of available church resources to link with needs identified by service providers in the community.

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CHAPTER ONE

ASSESSMENT

Introduction

Chapter one begins with the identification of a research focus for the study. This is followed by a discussion of the research paradigm and a literature review. A theoretical orientation is then developed. This chapter closes with a discussion of the potential contribution of the study to micro and/or macro social work practice.

Research Focus

Human trafficking is a serious social problem in the United States, with California among the top destinations for victims of human trafficking (State of California Department of Justice Office of the Attorney General, 2012). Difficulty defining human trafficking is well recognized throughout the literature (Harlan, 2012; Rafferty, 2013; Smith, 2011). For example, Harlan (2012) observed that foreign victims are often treated as illegal immigrants by the United States, which may lead them to be denied the legal status (and definition) of trafficking victim. Rafferty (2013) acknowledged inconsistent definitions of trafficking due to the fact that trafficking can occur within a country or across international borders. Nations have different legal definitions of trafficking that prevent an international consensus. Smith (2011) noted, "The overlap between issues of migration, smuggling, trafficking, and slavery has created challenges for both academics

and activists" (p. 272). It is not always easy to practically distinguish between these activities.

For practical purposes, this study will use the definition provided by the federal government of the United States. According to the Federal Trafficking Report for 2015:

"Trafficking in persons," "human trafficking," and "modern slavery" have been used as umbrella terms for the act of recruiting, harboring, transporting, providing, or obtaining a person for compelled labor or commercial sex acts through the use of force, fraud, or coercion…When a child (under 18 years of age) is recruited, enticed, harbored, transported, provided, obtained, or maintained to perform a commercial   sex act, proving force, fraud, or coercion is not necessary for the offense   to be characterized as human trafficking (United States Department of State Trafficking in Persons Report July 2015, p. 7).

This definition identifies two types of trafficking: forced labor and sexual exploitation. It also emphasizes the fact that, legally, any use of minors for purposes of sexual exploitation is considered trafficking. This definition is legally recognized throughout the United States. This ensures that any findings from the current study are based on a definition that is applicable throughout the nation.

California has nine regional anti-trafficking task forces. Through the work of these task forces, The California Department of Justice (2012) reported nearly 1,300 identified victims of human trafficking from 2010 to 2012 in California.

Victims were about 2.5 times more likely to be involved in sex trafficking compared to labor trafficking.

Accurate human trafficking statistics have been difficult to estimate in Southern California counties. An exception is San Diego County. Carpenter and Gates (2015) reported that sex trafficking is second only to drug trafficking in San Diego's underground economy representing approximately $810 million in annual revenue. Carpenter and Gates further estimate that there are between 8,830 and 11,773 sex trafficking victims per year in San Diego County. Riverside and Orange Counties have also been confronted by human trafficking as evidenced by the formation of regional anti-trafficking task forces is these counties.

The Presbyterian Church in America (PCA) is a Christian denomination headquartered in the United States that is involved in various urban and mercy ministries to address social problems related to the denomination's overall mission. With 1,499 churches in 82 presbyteries (geographical coalitions of churches), the PCA has the potential to serve victims of human trafficking (PCA, 2015). South Coast Presbytery is made up of 21 PCA churches and has the following county boundaries: San Diego, Imperial, Riverside and Orange. With three of nine state-sponsored regional anti-human trafficking task forces operating within these boundaries, South Coast Presbytery is well positioned to address the problem of human trafficking. The purpose of this study is to explore current and potential trafficking-related mercy ministry activities among the churches of South Coast Presbytery. It is hoped that through a greater

understanding of existing mercy ministry activities (or lack thereof) that current services for trafficking victims may be improved and/or new ministries developed in South Coast Presbytery.

Paradigm and Rationale for Chosen Paradigm

This study was conducted following a constructivist paradigm. Constructivism assumes that human experience is subjective. With respect to constructivism, Morris (2013) states "the only way we can understand a human phenomenon is to completely and thoroughly understand the perceptions, or constructions, of those people who are engaged in that human phenomenon" (p.64). According to Morris, another assumption of a constructivist approach is that data is unique to time and place. Therefore, key players of any study must be engaged in a "hermeneutic dialectic" to form a shared construction of the topic.

Although all PCA churches share a common theology as defined by the Westminster Standards and Book of Church Order (PCA 2016), this shared theology does not directly address the problem of human trafficking. Various perspectives will undoubtedly emerge with respect to issues such as the following: definition of the problem, extent to which PCA churches should be involved, level of proselytizing, working with secular agencies, level of services offered to victims, etc. A constructivist paradigm is well suited to explore the various interpretations of the problem of human trafficking in order to produce a

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shared construction of the best way to address human trafficking for churches of South Coast Presbytery. This shared construction may be used to develop a training program or provide information that may increase access to resources for churches in the presbytery that wish to develop mercy ministries to serve trafficking victims.

<center>Literature Review</center>

Human trafficking is a global problem involving a complexity of factors. This complexity presents a challenge for conducting research and has directly affected this study. The following literature review provides an overview of the prevalence, determinants and risk factors, experience of victims, and interventions of human trafficking.

<u>Prevalence</u>

Determining the prevalence of human trafficking reflects the difficulties associated with determining a definition. The difficulties in measuring the prevalence of human trafficking are reflected in the estimates used by researchers. Vinkovic (2010) cited 2.45 million victims, Holman (2008) cited 560,000 victims, and Sun and Xie (2014) cited 800,000 victims of trafficking worldwide on an annual basis. Holman, and Sun and Xie, both limited their estimates to trafficking across international borders. They both noted that the estimates would reach into the millions if trafficking within national borders were included.

There are many issues that present difficulties in estimating the occurrence of human trafficking. Clark (2003) identified organized crime, under-reporting of missing persons, and reluctance of victims to report trafficking due to fear or shame, as factors that have led to inaccurate measurement of trafficking. Helfferich, Kavemann, and Rabe (2011) found that trafficking offenders used strategies of fear (threats of violence, isolation and control), commitment (promises, falling in love), and debt traps to prevent trafficking victims from making statements to police. Harlan (2012) included police corruption and the rise of the Internet as factors that have kept victims hidden.

Clark (2003) observed that human trafficking is a crime that exploits the "weakest and most vulnerable members of society" (p. 247). The pool of trafficking victims consists of several social groups. Clark has helpfully summarized these vulnerable populations, which includes the following: children, women, young girls belonging to cultures that practice arranged marriages, those who live in poverty, those who live in areas controlled by organized crime and those who live in areas of civil war or political unrest. It is difficult to estimate the actual number of children involved. Gozdziak, Bump, Duncan, MacDonnell, and Loiselle (2006) noted that little research has been conducted with respect to child trafficking, specifically. Gozdiak et al. noted that children tend to be included under the heading of "women and children," as opposed to being considered their own category.

It is extremely difficult to estimate the prevalence of human trafficking in

the United States. Clawson, Dutch, Solomon, and Grace (2009) conducted a review of the literature for the U.S. Department of Health & Human Services, and concluded that direct estimates of human trafficking in the U.S. were impossible with data available at the time of their review. Hepburn and Simon (2010) noted the difficulty of estimating the prevalence of the form of human trafficking (sex vs. labor) due to the hidden nature of the crime and due to the fact that most studies do not focus on domestic trafficking.

A more practical estimate of the prevalence of human trafficking may be identified through law enforcement statistics. This undoubtedly underestimates the true number of victims, but does have the advantage of providing a minimum baseline. The California Department of Justice (2012) reported 2,515 suspected human trafficking incidents investigated by U.S. Department of Justice federally funded tasks forces between 2008 and 2010. The report calculated that approximately 80% of these cases involved sex trafficking.

Determinants and Risk Factors

Several determinants and risk factors have been identified with respect to human trafficking. Wheaton, Schauer, and Galli (2010) have provided a supply and demand model for understanding human trafficking. In this model, Traffickers are the go-betweens that connect the supply (victims) to the demand (buyers). Wheaton et al. noted that for the poor, relocation can represent the opportunity to provide financially for one's family. This leaves victims susceptible to being lured by traffickers with the false promise of economic opportunity.

Children are especially vulnerable due to the demand for child prostitution. They are susceptible to being lured or kidnapped by traffickers. Adding to the model proposed by Wheaton et al. Jac-Kucharski (2012) found that economic inequality between men and women, ease of accessibility to the destination country, and the presence of international gangs in the source country, were all significant factors in the prevalence of trafficking.

Konstantopoulos et al. (2013) identified the following determinants for sex trafficking: child sex abuse, family dysfunction, early exposure to violence in the home, low self-esteem, need for affection, inappropriate sexual boundaries, financial insecurity, lack of education, and living in an area with high demand for commercial sex. Kotrla (2010) identified runaway/throwaway children and the use of the Internet to groom children with false advertising as factors in domestic child sex trafficking in the United States. Countryman-Roswurm and Bolin (2014) noted that teen relationship violence may serve to make potential victims susceptible to the grooming process of domestic minor sex trafficking as such relationships mimic the dynamics of pimping.

Experience of Victims

The experiences of trafficking victims can be devastating.   Hoyle, Bosworth, and Dempsey (2011) summarized the Palermo Protocol's means by which trafficking may occur as follows: "threat of force, use of force, other forms of coercion, abduction, fraud, deception, abuse of power, abuse of a position of vulnerability" (p. 316). Banovic (2012) included confiscation of documents,

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torture, physical beatings, rape, and starvation as methods used by traffickers to ensure obedience on the part of victims. Victims may also be forced to participate in abuse against fellow victims. In her work with survivors of human trafficking, Johnson (2012) encountered victims who admitted to the following: "having to hold someone down while he/she was being raped and or abused, having to watch someone tortured (or killed), being forced/threatened to do sexual or other 'abusive' acts on other people, having to recruit and train a new girl" (pp. 385-386).

Victims of trafficking are at risk for malnutrition, physical attack, physical injuries, and lack of proper medical care due to the criminal nature of trafficking (Stotts Jr. & Ramey, 2009). Those victims that experience sexual assault may be infected with STIs, experience unwanted pregnancies, or may be forced to have unsafe abortions (Kalmuss, 2004). Victims of extreme abuse, such as trafficking related sexual assault, are at a greater risk of developing PTSD (Hossain, Zimmerman, Abas, Light, & Watts, 2010). In addition to PTSD, victims of trafficking may also be susceptible to Complex Trauma (CT). CT involves prolonged exposure to severe stressors over time that may lead to "difficulties related to self-regulation, relationships, psychological symptoms (depression, anxiety, and dissociation), addiction, alterations in attention/consciousness, self-injury, identity, and cognitive distortions" (Lawson & Quinn, 2013, p.498).

Interventions for Victims

Victims of human trafficking often experience multiple traumas that require

a wide range of services including, but not limited to, the following: housing, medical, mental health, and legal (Williamson, 2009). According to Hom and Woods (2013), frontline service providers have identified the following factors as essential for providing services to trafficking victims: victim-centered (survivor as expert), culturally competent, non-judgmental, and holistic. Johnson (2012) emphasized meeting practical needs (food, clothing, and shelter) of trafficking survivors prior to dealing with psychological and emotional needs.

Provision of services for victims of trafficking may be complicated by immigration status. Victims of human trafficking may be classified as pre-certified or certified. The U.S. Department of Health and Human Services (HHS) defines pre-certified victims as "persons who are neither U.S. citizens nor Lawful Permanent Residents ("foreign victims") and who have not yet received a Certification Letter from the U.S. Department of Health and Human Services (HHS) allowing them to access federally funded benefits and services to the same extent as refugees" (U.S. Department of Health and Human Services, 2011, p. 2). HHS (2011) has identified the following community resources available through non-governmental organizations (NGO) for pre-certified victims: food, shelter, clothing and goods, medical, legal, education, transportation, and crime victim compensation.

Additional benefits are available for minor victims of human trafficking. Child trafficking victims need a letter of eligibility from HHS to receive full federal assistance. HHS authorizes eligible minors to receive the following benefits:

TANF, Medicaid, State Children's Health Insurance program, Health Resources and Services Administration Programs (HRSAP), and Substance Abuse and Mental Health Services Administration Programs (SAMHSA). For non-eligible minor victims, HHS authorizes HRSAP and SAMHSA services. According to HHS, California provides "temporary and immediate access to services prior to Federal Certification" (U.S. Department of Health and Human Services, p. 5).

Although there does not appear to be any literature that directly links Family Meeting interventions with trafficking victims, Child and Family Teams are typically used in Child Welfare. As such, a Family Team approach seems well suited to meet the various needs of child victims in a manner recommended in the literature. For example, the Core Practice Model (CPM) is a model that recommends Child and Family Team Meeting intervention designed to serve children and families to access services from child welfare and mental health systems in California (California Department of Social Services (CDSS), 2016). According to CDSS (2016), CPM "requires collaboration between child welfare and mental health staff, service providers, and community/tribal partners working with children, youth, and families" (Chapter 2, p. 1). CDSS has identified the following principles that guide CPM: child safety; needs-driven, strength-based, family focused services; individualized services; multi-agency collaborative and community based service delivery; family voice, choice and preference; blend of formal and informal services; cultural competency; permanency and stability for children's living situation.

Williamson (2009) emphasized the importance of case management in navigation of the multitude of systems with which trafficking victims must interact. Williamson also noted the unique difficulty of navigating multiple systems for international and minor (or both) trafficking victims due to lack of familiarity with the systems involved. Therefore, Williamson has suggested the use of a central case manager who "can assess clients' needs for services and support; identify, obtain, and coordinate services; coordinate and manage consensual communications across systems; and serve as liaison for clients" (p. 11).

In addition to case management to coordinate services and meet basic needs, mental health services are essential in dealing with traumas experienced by child trafficking victims. Several researchers have suggested the use of Cognitive Behavioral Therapy (CBT) techniques in general or Trauma Focused Cognitive Behavior Therapy (TF-CBT) in particular for victims of human trafficking (Williamson, Dutch, & Clawson, 2010; Countryman-Rosrum & Bolin, 2014; and Johnson, 2012). TF-CBT includes elements from Cognitive Therapy, Behavioral Therapy and Family Therapy in addressing the following effects of trauma related to sexual and physical abuse: maladaptive beliefs, acting out, depression, and PTSD symptoms (Child Welfare Information Gateway (CWIG), 2012). CWIG (2012) identified the following components: psychoeducation and parenting skills; relaxation techniques; emotional expression and regulation; cognitive coping and processing; trauma narrative; processing; and in vivo exposure; joint parent/child sessions; and development of personal safety skills.

Case management and TF-CBT are a good fit for use with a CPM intervention. Once a child is identified as a victim of human trafficking, he/she will be involved with child welfare services. Whether the child is placed in an emergency shelter, emergency foster care, or returned to immediate family; a CPM Team Meeting would be valuable designing a plan to meet the needs of the child, while seeking permanent placement. The fact that TF-CBT involves the child and the family (whether immediate or foster) in therapy makes it especially applicable to Family Team planning.

Mutual Aid is a group intervention that could be used in public or private shelters as part of an array of services for adult trafficking victims. There does not appear to be any literature that directly links Mutual Aid interventions with trafficking victims. However, studies have been conducted in order to examine the experiences of refugees and asylum seekers, of which trafficking victims are a subset (Robertson, Blumberg, Gratton, Walsh, & Kayal, 2013). Neuner et al (2010) noted that asylum seekers may experience numerous, repeated traumas that often lead to severe forms of PTSD. Research findings from asylum seekers may therefore be applied to victims of human trafficking.

According to Knight (2006), "the mutual aid model is based on the assumption that the experience of being with others with similar life challenges is empowering" (p. 23). Steinberg (2014) defined mutual aid as a process and a result that emphasizes member-member based dynamics as opposed to worker-member based dynamics. Steinberg identified the following key components of

mutual aid: "free-floating" communication; a climate that encourages expression of and respect for real feelings and ideas; and a purpose shared by the entire group. This process allows the group to harness its strengths through the purposeful use of self by each member of the group. Trafficking victims may experience multiple traumas over long periods of time, while having every major decision of their lives made for them by their perpetrator. Mutual aid seems especially well suited as an intervention for empowering victims, allowing them to discover and use their individual strengths to help themselves and other group members.

Payne, Liebling-Kalifani, and Joseph (2007) recommended the use of client-centered group therapy for trauma survivors, arguing that unconditional positive regard and use of empathy creates a supportive environment. Neuner, Schauer, Klaschik, Karunakara, and Elbert (2004) found that narrative exposure group therapy showed promising results for improving PTSD symptoms among African refugees. Elements of each of these approaches may be useful as part of mutual aid for trafficking victims. Knight (2006) noted the importance of recognizing the unique needs, in terms of where they are in the recovery process, of trauma survivors in order to maximize benefits of group work. Knight suggested that early work should focus normalizing experiences and feelings through the use of psycho-education. Once individuals have reached an appropriate level of stability and basic understanding of their traumas, Knight argues that they may then be ready for a deeper level of sharing in mutual aid

groups. Robertson et al (2013) noted emotional, social, cognitive, and psychological deficits due to prolonged exposure to trauma by survivors. They developed a three-phase group therapy approach. Phase one emphasizes stabilization and symptom management through psycho-education and CBT techniques. Robertson's et al second phase focuses on processing traumatic experiences using exposure-based techniques. Their third phase emphasizes building a sense of belonging to a community in preparation of reintegration into society. This phased approach is consistent with principles of mutual aid.

Hickle and Roe-Sepowitz (2014) have offered a group intervention similar to TF--CBT. Their approach emphasizes education about trauma in a safe environment to allow victims to come to terms with the exploitation that they have experienced so they can manage the strong emotions associated with trafficking-related trauma.

Vogel-Scibilia, McNulty, Baxter, Miller, Dine and Frese III (2009) developed an intervention that parallels Erickson's stages of human development applied to therapy. Although this approach is not specifically designed for victims of trafficking, the application to trafficking seems promising. This approach offers flexibility in providing therapy appropriate to the stage of development of the client. Trafficking victims are in need of such flexibility.

Churches in general, and the PCA in particular have the organizational structures and values to address human trafficking. The PCA has a global missionary network that places it in a position as an organization to come in

contact with human trafficking at the international and domestic levels. The PCA as an organization is committed to developing mercy ministries in urban areas (PCA 2016). These mercy ministries are well suited to address the risk factors reviewed here (poverty, violence, sex abuse) by providing resources and working to prevent these risk factors.

By definition, mercy ministries are non-judgmental. The concept of mercy ministry comes from the parable of the good Samaritan found in Luke 10:25-37. As Keller (1997) states, "the phrase 'ministry of mercy,' comes from verse 37 where Jesus commands us to provide shelter, finances, medical care, and friendship to people who lack them" (p. 11). Keller points out that the Samaritan went out of his way to help his sworn enemy. The emphasis is on helping those in need without consideration as to whether or not they deserve it. Mercy ministries in PCA churches have this connotation of serving those in need in the community regardless of their affiliation with the church. This means that mercy ministries of the PCA have the potential to provide interventions in a supportive, non-judgmental way to trafficking victims who have experienced the severe abuse described in the literature review.

Theoretical Orientation

The theoretical orientation guiding this study is General Systems Theory (GST). "System theory studies reciprocal relationships among individuals, groups, organizations, and communities and mutually inter-influencing factors in the

environment, in seeking to holistically change behavior by examining interacting components" (Andreae, p. 242). As key stakeholders collaborate with one another to construct a mutual understanding of how best to serve trafficking victims, they must consider the various systems that affect these victims. Trafficking victims must potentially interact with the following systems: legal, immigration, medical, education, family, housing, employment, and mental health. Churches wishing to develop ministries aimed at helping victims of trafficking will need to determine how best to engage with these systems in order to connect victims with necessary resources. GST provides a useful framework for guiding the discussion as to how this may best be accomplished.

Contribution of Study to Micro and/or Macro Social Work Practice

At the micro level, this study has the potential for increasing understanding of the needs of trafficking victims. This study will provide the opportunity to develop additional support and access, through South Coast Presbytery churches, to resources for victims. This study also provides the opportunity to examine the value and efficacy of faith-based micro social work practice. Human trafficking is a complex problem. Providing services to victims requires interventions from a variety of sources. PCA churches may provide a piece of the micro practice puzzle.

At the macro level, this study has the potential to cultivate a caring, supportive environment within churches that serve victims of trafficking.

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Although this study was conducted in the Southern California area, the trafficking involved includes victims from foreign nations. Unlike many public agencies, the PCA is not limited by borders. Due to its commitment to international missions, the PCA has the potential to address human trafficking at the international level. There is also potential to develop partnerships between public agencies and churches to provide more comprehensive care for victims and address trafficking at domestic and international levels. Finally, South Coast Presbytery churches may serve as a model for churches throughout the PCA in ministering to victims of trafficking. They may even serve as a model for other faith-based organizations in how to best serve those victimized by human trafficking.

Summary

The research focus for the proposed study is to explore current and potential trafficking-related mercy ministry activities among the churches of South Coast Presbytery. It is hoped that through a greater understanding of existing and/or potential mercy ministry activities that current services for trafficking victims may be improved and new ministries developed in South Coast Presbytery. The study was conducted following a constructivist paradigm. A literature review surveyed different aspects of human trafficking. A General Systems Theory approach to social work is the theoretical orientation used to help reflect upon data gathered during the study. The chapter concluded with possible contributions to social work practice.

CHAPTER TWO

ENGAGEMENT

Introduction

The study was conducted with a church that belongs to South Coast Presbytery of the Presbyterian Church in America (PCA). Members of the 21 churches of South Coast Presbytery formed the initial list of potential participants. Additional participants were identified and engaged as interviews were conducted. Strategies were employed to address issues of self-preparation, diversity, ethics, politics, and technology.

Research Site

South Coast Presbytery does not have a physical "site" location. Presbytery meetings (gatherings of all 21 member churches) are hosted by individual churches on a rotating schedule. Originally the study was to be conducted at churches within South Coast Presbytery with varying degrees of involvement with human trafficking ministries: churches currently engaged in trafficking ministries, those interested in starting trafficking ministries, and those that do not wish to have their own trafficking ministries, but still wish to support these ministries in other churches. It was anticipated that most churches would opt not to participate in the study. In fact, due to limited time and resources, only three to five of the 21 churches were expected be included in the study. In order

to maintain confidentiality, the final study report will omit the name of the churches involved.

Engagement Strategies for Gatekeepers at Research Site

Mission to North America (MNA) is the PCA's agency that coordinates church planting and outreach ministries in North America. The chairman of the MNA's Mercy and Urban Ministries committee was contacted by e-mail in December 2015. The e-mail contained an inquiry as to the PCA's willingness to allow research to be conducted with churches in the South Coast Presbytery. A focus on church responses to human trafficking was suggested. The chairman responded with interest and offered assistance with the study.

Potential participating churches were identified through the South Coast Presbytery directory of churches provided by the PCA. Initial contact with each church occurred via e-mail March 10, 2016 after receiving permission from the chairman of the MNA committee by phone. The e-mail introduced the researcher and provided a basic outline of the study's focus, potential benefits of the study for the South Coast Presbytery, and an invitation to participate in the study. Five churches responded with various levels of interest. Of the five respondents, only one church was currently involved with a mercy ministry addressing human trafficking. Although this particular church originally agreed to participate in the study, the pastor of the church later indicated that the church would not be available during the time frame set for the study. Since the other four churches

had no actual experience with human trafficking mercy ministries, it was decided that available time and resources for the study would best be utilized by limiting the study to one church. Of the four interested churches, one had already given official permission to conduct interviews with church members and was chosen as the site for the study. Interviews were scheduled and conducted between September 15, 2016 and December 31, 2016. Interviews were used to identify additional, potential participants in the study.

Self-preparation

Perhaps the most important part of self-preparation is the understanding of the subjective nature of the study. This means that the researcher is not an "outsider" gathering data, but acts "as a facilitator who will assist participants in reporting and interpreting their own data" (Morris, p. 67). The primary means of gathering data was through interviews that allowed participants to provide their own understandings and interpretations of human trafficking. Throughout the process of data gathering, the researcher remained aware of his effect on study participants and carefully considered cross cutting issues including ethics, politics, diversity and the use of technology as part of the engagement process (Morris, 2013).

Human Trafficking involves some of the most severe types of abuse. Due to limited time and resources, the pool of participants did not include trafficking victims themselves. The focus of the study is on the mercy ministries offered by

churches. Therefore, participants were limited to church members. This

minimized the potential for emotional or psychological harm caused by the

interview process. While the perspectives of victims are important, the nature of

a constructivist study allows for plans to conduct additional research with victims

at the conclusion of the current study. Participants in the study may still be

deeply affected during interviews. Great care was taken in preparing for this

possibility. Emphasis was placed on communicating that participants had the

right to determine whatever level of participation was comfortable for them. Each

participant was reminded that they may drop out of the study at any time without

penalty and that they had the option of skipping any interview questions for any

reason.

Diversity Issues

Riverside and Orange Counties provided demographic analysis of human

trafficking. San Diego and Imperial Counties have offered general statistics that

reflect the numbers of Riverside and Orange counties. The most recent data

available for trafficking victims served through Operation SafeHouse in Riverside

County are from 2010-2011 (Riverside County Anti-Human Trafficking Report,

Accessed 2015). Operation SafeHouse serves adolescent victims of trafficking.

Diversity issues reflected in this data include type of trafficking, gender, and

ethnicity. Adolescent sex trafficking was involved with 90% of clients, while 10%

of clients were victims of forced labor. Females made up 87% of clients, males made up 7%, and 3% identified as transgender.

The Orange County Human Trafficking Task Force (OCHTTF) has offered comprehensive demographic analysis for all victims served in Orange County in 2014 (Human Trafficking Victim Report, 2015). The statistics can be broken down as follows: 72% were victims of sex trafficking, 23% were victims of labor trafficking, 4% were victims of both, and 1% were unclassified. Females made up 91% of victims, 8% were male and 1% was transgender. Two thirds of victims were U.S. citizens. Of these victims, 63% were adults and 37% were minors.

Minors in general, and victims in particular, pose a challenge for the study. Due to the severe nature of human trafficking and the potential harm that may be caused by participation, trafficking victims were excluded as participants in the study. While victims in general, and minor victims in particular, have the potential to add an important perspective to the study, it was determined that the potential harm outweighs potential benefits due to the limited time available to complete the study. Victim perspectives (minor and adult) were gathered from available research.

Diversity issues could have been complicated by the religious context of the study. The churches and people involved had various perspectives on how their theology relates to trafficking. In the future, each church that wishes to develop trafficking ministries faces questions related to the following: what services to provide as a church, what level of involvement they should have with

secular or para-church agencies, and how the church will respond to victims that may be considered "sinful." Fortunately, diversity posed no problems for the current study. This may be due to the fact that it consisted of participants from a single church.

Ethical Issues

A proposal for this study was submitted to the CSUSB Institutional Review Board for approval. A summary of the engagement process, with a detailed description and rationale for contact with churches of South Coast Presbytery prior to IRB approval, was submitted with the research proposal. Approval for the project was received via e-mail from the CSUSB School of Social Work Human Subjects Committee on 6/29/16.

Moral, competency, and terminal (personal and societal) values must be considered in carrying out any study (Morris, 2013). This study was guided by the moral values of inherent dignity of participants, diversity, and the right to self-determination. Every aspect of the study was participant-centered. This began with informed consent. The researcher's roles as church elder and researcher in the study was discussed with participants. No conflicts arose during the study due to these roles. Rather, being an elder in the PCA actually helped with the collaboration process between the researcher and participants. Contact with participants was limited to the research role as much as possible. Additional

contacts throughout the course of the study were unrelated to the study itself. Potential conflicts were discussed and dealt with as needed.

The purpose and focus of the study was presented to participants. Potential benefits and risks were thoroughly discussed as part of the informed consent process. For example, a benefit of the study for participants was providing them with a voice to share their understanding of service to human trafficking victims. Their perspectives will be used to help develop and/or provide services for trafficking victims.

Confidentiality is difficult to ensure in a constructivist study due to the ever-changing focus of the study (Morris, 2013). Confidentiality was impossible to maintain with participants since they were all members of the same church. As Morris (2013) noted, study participants must be made aware of the risks. Participants were reminded throughout the study that they may withdraw at any time and were reminded that they have control over their level of involvement every step of the way. No ethical problems arose, related to confidentiality, during the course of the study.

Competency values guided procedures of the study. This began with the literature review. No difficulties related to diversity issues arose during the data gathering process. As data was gathered and analyzed, procedures were evaluated for effectiveness and adjusted accordingly. For example, it was discovered that an additional question related to the geographical boundaries of South Coast Presbytery needed to be added for interviews.

Personal and societal values overlapped for the researcher and the participants. Prevention of, and intervention with, human trafficking continue to be goals for all individuals involved and society as a whole. The study has the potential to help with the intervention of trafficking victims by making use of resources that PCA churches are capable of providing. The process of observing and listening to the perspectives of participants also had the potential to be therapeutic for participants who have had first hand experience with human trafficking.

<div align="center">Political Issues</div>

There are internal and external political issues for the study. In a constructivist study, all participants must be willing to share power and reconsider their value positions (Morris, 2013). Internally, PCA churches have a commitment to the Bible as inerrant and a commitment to the authority of elders as ordained leaders. For the participating church in the study, the pastor and elders held a role analogous to that of directors of agencies. Since the study is concerned with perspectives on human trafficking, which occurs outside the church, sharing of power was not an issue. Sharing of power was addressed when the request was made to conduct the study at the participating church. As an elder of the participating church, the researcher abstained from voting to approve the church's participation. Throughout the study, the researcher also

abstained from use of his authority as an elder with respect to any decisions related to the study.

PCA churches are committed to the assumption that the Bible teaches objective truth and values. This would seem to disqualify these churches from participating in a constructivist study. However, this is not necessarily the case. While PCA churches believe the Bible teaches objective truth, they do so with the understanding that the Bible does not speak directly or with equal detail to every subject. The values of the Bible reflect those of the purpose of the study, to minister to victims of social injustice in the form of human trafficking. The Bible does not provide details for what trafficking looks like, how victims are affected, or the best way to identify and meet practical needs. These issues are subjective. PCA members share a common core theology, but still differ on certain interpretations and applications of the Bible to life. This process is similar to that of a constructivist approach.

The main external political issue for the study is the extent to which churches can or should partner with secular and/or para-church organizations in providing services. For example, if part of the shared construction is that churches should engage in proselytization as part of the services they provide, would state sponsored agencies be willing to partner with such churches? If so, might this introduce legal issues? These types of issues were explored throughout the study.

The Role of Technology in Engagement

Technology played a significant role in engagement. Potential study participants were spread across four counties. Most of the communication with participants was through the use of e-mail.

Summary

Initial engagement with research sites and selection of potential participants was discussed. Issues related to self-preparation along with diversity, ethics, politics, and the role of technology were also discussed. These issues served as a guide in implementation of the study.

CHAPTER THREE

IMPLEMENTATION

Introduction

Participants were identified for the purpose of creating a comprehensive

diversity of opinions about ministry provision to human trafficking victims. The

selection process is reviewed and includes church leaders and church members

as members of the hermeneutic dialectic circle. Plans for data gathering and

analysis are discussed and include phases of data collection and the process of

data recording.

Study Participants

Potential key stakeholders for the study originally included the members of

the 21 PCA churches of South Coast Presbytery and social agencies involved

with these churches that provide services to trafficking victims. As described

previously, one church was chosen for participation. Key stakeholders include

the church leaders, lay members, and service providers of the participating

church. Church leaders include pastors and elders who have ultimate decision-

making authority for all activities of the church involved. These individuals were

the gatekeepers who controlled access to the study site. Service providers

include deacons and lay-volunteers within the participating church as well as

individuals who work in outside agencies that serve as potential partners of the

participating church. Deacons and lay-volunteers are the "hands-on" workers who work directly to fight trafficking and work to provide resources to victims. These stakeholders form the "'hermeneutic dialectic circle' of key informants who jointly build the construction of the research focus" (Morris, p. 144).

<center>Selection of Participants</center>

Study participants were selected following a purposive sampling strategy described by Patton (2002) in Morris (2013) as Snowball or Chain Sampling. Snowball sampling "is a way of understanding and utilizing the networks between key people in relation to the study focus" (p. 125). Initial participants included a pastor, an elder, a deacon and a lay member. Once interviews were completed, these participants were asked to identify additional key people who may have a different perspective to add to the final joint construction. This continued until various key perspectives were represented in the hermeneutic dialectic circle. A total of 11 participants completed interviews, including seven women and four men. This amounted to approximately 10% of the church's membership. The age range of female participants was 31-60 years of age. The age range of male participants was 36-63 years of age. Participants included residents from six different cities of Riverside County.

Data Gathering

A Constructivist approach focuses on gathering subjective data. This is best accomplished through the use of interviews. The constructivist interview is unique in that "the constructivist researcher is the interview data-gathering instrument" as opposed to "the questions on a piece of paper" (Morris, 2013, p. 208). Data is gathered through the process of the hermeneutic dialectic between participants. All members of the hermeneutic dialectic circle have the opportunity to respond to each other's constructions, which allows them to refine their own constructions (Morris, 2013). This process was carried out by making adjustments to questions with each subsequent interview that allowed each participant to respond to data provided by previous respondents.

Phases of Data Collection

According to Morris (2006), "the process of gathering data to build a joint construction through a hermeneutic dialectic circle is one that starts with an open-ended approach and becomes more structured as the study progresses" (p. 218). The first phase of data collection consisted of the initial interviews with gatekeepers (Morris, 2013). In this study, the gatekeepers (who are also stakeholders) were the pastors, elders, and deacons of the participating church. These pastors and elders provided initial constructions of human trafficking ministry. They also provided identification of other stakeholders, which consisted of lay members. Data from each interview was used as appropriate in

subsequent interviews to provide opportunities for participants to reflect upon and respond to one another's perspectives. Data collection and analysis were a continuous, albeit rudimentary, part of the interview process.

Once data analysis was completed from each interview, the analysis was sent to the interviewee for review and adjustment as needed (Morris, 2013). This process was completed prior to the member check meeting. The researcher presented each participant with the same summary of human trafficking statistics along with responses from previous interviews as appropriate to include as many perspectives as possible. This process continued until the entire hermeneutic circle had been interviewed and a "checklist" reflecting repetitions was formed, which was shared with each member of the circle at the member check meeting.

The second phase of data collection involves the development of the joint construction. A first draft was presented to the hermeneutic circle at the member check meeting. According to Guba and Lincoln (1989) in Morris (2013) "the meeting will identify claims, concerns, and issues; i.e. areas of agreement, areas of disagreement and issues to be addressed and acted upon" (p. 212). The goal of the meeting is to finalize the joint construction and prepare participants to act upon the joint construction. For the current study, the member check meeting took place April 2, 2017. One participant has moved out of state, but has expressed a willingness to continue as a participant in the study. This participant was unable to participate in the member check meeting, but was provided results of the meeting via e-mail and encouraged to provide feedback.

Data Recording

After obtaining written informed consents, interviews were conducted and recorded digitally via the voice-recording capabilities of the researcher's smartphone. Digital files were kept on the smartphone and password protected to guard confidentiality. Interviews were transcribed verbatim to create written reports for each interview.

Data Analysis Procedures

Erlandson et al. (1993) in Morris (2013) suggest initial analysis that includes the identification of themes and other data sources that emerge from the interview data. A more formal analysis offered by Lincoln and Guba (1985) in Morris (2013) involves the identification of "units" of information, which are basic stand-alone pieces of information. According to Morris, the next step in analyzing the data is using units to develop categories. The emphasis for the constructivist is in how each unit "enriches" the category as opposed to a post positivist approach, which emphasizes repetition of units in the building of categories. For example, in this study several participants identified different examples of risk, which represented individual units under the category of "risk." "Risk" represented a category under the subtheme "challenges," which was part of the major theme "service provision." The final step in data analysis "is to search for relationships between categories" (p. 284). The emphasis is on bridging categories as opposed to the prediction of repeated relationships.

The goal of analysis for the current study was to provide a complete picture of the factors related to human trafficking that will assist churches in creating and/or improving mercy ministries to serve trafficking victims. Procedures used for analysis were informed by the process described above. The first step consisted of reading each interview transcription and adding notes in the margin to identify basic units of information relevant to the research question. The second step was to link units in each transcription where possible to form categories. The third step was to combine transcription responses into a single document, including their individual margin notes and categorizations. The most natural way to group responses was according to interview question. Not surprisingly, major themes that emerged reflected the questions asked. For example, the first major theme identified was *Effects on Participants*, which reflected the question, "How does the reality of the existence of human trafficking affect you?" The fourth step consisted of comparing categories to determine which could be combined to form subthemes. This process resulted in five major themes, 14 subthemes, and 35 categories that were presented to participants and discussed at the member check meeting. This analysis formed the basis for the final joint construction and corresponding action plan produced during the member check meeting.

Summary

Potential participants were identified for the purpose of creating a comprehensive diversity of opinions about ministry provision to human trafficking victims. The selection process was reviewed and includes church leaders (pastors and elders), and service providers (deacons and lay-members) as possible members of the hermeneutic dialectic circle. Plans for data gathering focused mainly on dialectic interviews. Data was recorded digitally and transcribed in order to perform qualitative unit analysis.

CHAPTER FOUR

EVALUATION

Introduction

This chapter includes an analysis and interpretation of data gathered from interviews. A discussion of the proposed action plan formulated during the member check meeting is included. Implications for micro and macro practice are also discussed.

Data Analysis

The following major themes emerged from participant responses: effects of human trafficking on participants, the role of the church/South Coast Presbytery (SCP), service provision, partnerships with outside agencies, and ministry development in SCP.

<u>Effects on Participants</u>

The first major theme to emerge was the effect that the existence of human trafficking had on participants. Intellectual effects and emotional effects were two subthemes that emerged as participants were asked to consider the ways in which the reality of human trafficking effected them.

<u>Intellectual Effects</u>

Participant responses for the intellectual effects of the existence of human trafficking can be broken down into the following categories: contributing factors and consequences; close to home; and distancing.

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Contributing Factors and Consequences

Several participants reflected on a variety of factors involved in human trafficking including, but not limited to, the following: poverty, abuse, family problems, inhumanity, financial, and crime. Responses also included a consideration of the negative consequences for victims. Participant #5 stated, "It helps to put things in perspective to realize that there are people, children and women being objectified, and their lives are completely in shambles..." (Personal communication, September 29, 2016). Participant #6 stated, "And the traffickers themselves, when we're talking about sex trafficking, there's a business and even though it's a really ugly business, it's a business. And so there's a demand there." (Personal communication, September 29, 2016).

> Participant #1: Yeah, well that list of what you know, I mean it, the bad
> things is they, they never had a good life more than likely. And they
> started in poverty and they have, you know, parents with substance abuse
> and then they're abused and it's like, it's almost like they don't know how
> to, how to get out of this kind of thing. There's no way to break through
> this, and so it's just like this never ending cycle, but then they go into
> trafficking and then they, or prostitution, or whatever it is and somehow
> end up into that and then, it's just kind of their way of life. (Personal
> communication, September 13, 2016).
>
> Participant #2: It does encompass, I think, some of the like the world's
> gravest evils. And so, in terms of like how it affects me, I think on a

personal level it probably doesn't too much with the exception of it just

paints the picture of a world that's capable of just horrific evil. You know.

It just kind of paints the picture of humanity and what humanity is capable

of, you know. (Personal communication, September 20, 2016).

Participant #10 recalled a conversation she had with a woman describing her

experience in Mexico witnessing children who become potential victims of human

trafficking.

> Participant #10: She said, "There are families that just give away their
>
> children to U.S. people, to U.S. citizens." "They just give them away like
>
> puppies," she said. And, oh my God, I just couldn't believe it. I just looked
>
> at her and kind of surprised I said, "How's that? I mean they just, you can
>
> just bring two kids? How about the papers and, you know, would this be
>
> an adoption, a legal adoption?" And she said, "No, they just give them to
>
> you because they're so poor, they don't have the resources to feed their
>
> kids and to, to practically cover their bare necessities. So they're willing
>
> just to, to give their children as puppies." And who knows, I mean, I
>
> believe so that his woman is a, you know, I don't know much about her,
>
> you know, she was just a kind of coworker situation. Uh, but she seemed
>
> decent, but then she mentioned something, "Now can you imagine if these
>
> children just easily are given away practically by their parents because
>
> under their circumstances, to unscrupulous people, to criminals." They'll
>
> be like victims or exposed to rape, exposed to, to abuse, any kind of

abuses since from the time that that kid just leaves their homeland, Mexico, their life can be anywhere, you know, with all the stuff that we don't even want to imagine can happen to the children. (Personal communication, December 23, 2016).

Close to Home

Participants observed the proximity of human trafficking in terms of location, including the potential interaction of trafficking victims with the church. Participant #2 stated, "Yeah, so you just know who the clientele is. So it's not as if the evil is like really, you know, out there in some kind of distant land." (Personal communication, September 20, 2016).

> Participant #3: …but uh, I can see the church body too, we might have people come into our church who, um, who we're really not aware of where they might be, but they certainly could be in situations like this because we know we have several people around us as those things say. There could be that that's going to be part of our attendance. Somebody's going to be there that's been through that. (Personal communication, September 20, 2016).
>
> Participant #5: Granted if one of those victims steps in, you know darkens the door of the church, we definitely should make sure that the elders and deacons are being attentive to that and ministering to them to the best of their ability. But at the same time it's like what can the church do to, can they really stop it? Can they really only be a ministerial presence for those

that have already been victimized by that, in which case that kind of goes back to, if they come to the church… (Personal communication, September 29, 2016).

This same participant drew a parallel between the effect of human trafficking and the affect of watching crime dramas. He emphasized the affect of human trafficking on his own personal thoughts and conduct.

Participant #5: Um, and part of the reason that I watch the show is to be reminded of, of just how bad it is so that I don't forget that it's going on and, um, and you know, being careful about um, just my own views of, you know, my own issues with sexuality and objectifying women for my own pleasure and things like that. (Personal communication, September 29, 2016).

Another participant noted that becoming aware of human trafficking has increased her level of suspicion and vigilance wherever she goes.

Participant #1: Well, in a judgmental way I feel because it's hard to like even go places and see people and sometimes because I think whenever you become aware of it you know certain signs you kind of can look for and um, I don't know. It just, I sometimes I'll unfortunately look at people and just wonder and think of you know, trying to look at the, the dynamics of the relationship of a girl and a guy or go to the gas station or you hear somebody, you know … You just walk around and I feel like I'm just looking for signs… (Personal communication, September 13, 2016).

Distancing

Several participants mentioned that there was an intellectual distancing due to the overwhelming nature of human trafficking. Participant #2 stated, "I think if we're being honest you know, there becomes separation from the, uh, just like the heinous evils of the world, I guess. There's probably a little bit of like, distance and anesthetizing that we do…" (Personal communication, September 20, 2016).

> Participant #5: I believe when people say it doesn't affect them at all, I think some of that might be willful. Like you don't, people don't want to think about it because it's so troubling … Well I think, I've heard that it went on, but I guess the question then becomes "what do I do about it? What can I do about it?" Um, and I think that might be part of the willful, you know, "out of sight, out of mind" because it's like "well, what do I do about it?" So what's the good in thinking about it aside from praying for these, for these women that they would be recovered, but I mean, even if they come out of it they're still going to have scars that last the rest of their lives. And, so it's like what do I do about that? You kind of feel, you kind of feel powerless and overwhelmed by it's pervasive nature that you're overwhelmed to the point where, like, I don't want to think about it, 'cause there's nothing I can do. (Personal communication, September 29, 2016).
>
> Participant #10: I feel, my heart just hurts because these are unprotected children that pretty much parents don't care about them very much. And

they're just being brought up to have this kind of fate and it's just hard to,

to witness. It's hard to acknowledge it because what we want to do is

always to hide and to just try not to, to even get personally involved with

this because it's too much emotionally, mentally, uh, physically because it

is a lot of effort. So many people, they don't even know how to wrestle

with this issue. So the best way just to, to put it under the thumb and just

to hide it and just to pretend that it does not exist. (Personal

communication, December 23, 2016).

Participant #11: Um, I don't know. It's one of those things that's, like,

really hard to think about, you know? Uh, but, um I don't know. It's just

really hard to like even, I mean the statistics that you just said, it's like

astonishing numbers, so I don't know how it affects me. (Personal

communication, December 30, 2016).

Emotional Effects

Participant responses reflected the following categories:

sympathy/empathy, sadness/grief, and frustration/anger.

Sympathy/Empathy

Several participants reflected on their own families and expressed

empathy or sympathy for human trafficking victims. Participant #1 stated, "So

when you say something like how many children are, are uh, abused like that,

that's you know having a child at home, it's like ugh…that is someone's baby".

(Personal communication, September 13, 2016).

Participant #2: On an emotional level, I think there's always a narcissistic element of suffering, um, when others suffer, where like I think your natural, reflexive impulse is to think about yourself and your own situation. So you like think about your daughter, you think about your wife, and you think about treatment of women in general. I think to a great degree, I think just how the exploitation and subjugation of women, I think those issues probably on an emotional level. (Personal communication, September 20, 2016).

Participant #7: I didn't realize the numbers were as large as they were. Um, and when I think about my own children … I'm thinking and these are the ages you're saying of some of these kids coming into this. I can't imagine what it would do to a child or you know, I still call them children, but you know even these young teens and adults, like, that's a heavy thing for their body, their heart, their head, you know, their mind, everything. Um, and uh, it's actually very disturbing to be honest. (Personal communication, December 20, 2016).

Participant #9: Um, I, um, worry about, you know, as a parent I think you worry about your kids because you hear stories of kids being kidnapped and that kind of thing. And especially having our daughter, that's in group homes, because sometimes they target those types of places…and personally also makes me just kind of sad and concerned for children in the larger society. (Personal communication, December 23, 2016).

Participant #10: I get affected by it because I'm a mom also. I have two children. They are being raised here in the United States. As a responsible parent, you try to do your best and you, as a believer, you know part of a Presbyterian church directly of this community. I feel my heart just hurts because these are unprotected children that pretty much parents don't care about them very much. And they're just being brought up to have this kind of fate and it's just hard to, to witness. (Personal communication, December 23, 2016).

Sadness/Grief

Participants generally reported experiencing sadness or grief. Participant #3 stated, "It's sad. It is. I can't believe there are so many people, um, boys and girls, adults they've taken in and their lives are being absolutely ruined…" (Personal communication, September 20, 2016). Participant #6 said, "Well, it's grieving and devastating to me…" (Personal communication, September 29, 2016). Participant #7 stated, "Well, I guess it, for me, it saddens me. I didn't realize the numbers were as large as they were." (Personal communication, December 20, 2016). Participant #8 said, "Uh, well, um, well it's heartbreaking and it should be. Um, yeah, overwhelming. Depressing. Yeah." (Personal communication, December 20, 2016). Participant #9 reported, "Um, it's just really sad, and I think it makes me feel really sad." (Personal communication, December 23, 2016).

Frustration/Anger

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Several participants also reported experiencing frustration or anger at the injustice of human trafficking. Participant #4 stated, "Um, obviously disgust. Um, um, you know anger at the person that perpetrates it." (Personal communication, September 22, 2016). Participant #11 said, "It emotionally affects me but, you know, otherwise it's hard. It's like, it's very upsetting." (Personal communication, December 30, 2016).

Participant #1: One thing that kind of frustrates me is, and I know that with human trafficking, it's very, you know, they know how to do the system and they know how to keep it all hidden. But when you hear statistics of the Super Bowl, every year, year after year, I get like livid that I know that their hands are tied. At some point they can only get out whatever information they know, but why are this many girls trafficked and this much stuff going on year after year. And it's just, statistics seem to grow and then it's, I don't know, that's something I don't know, just how these big events always go on and you hear all these statistics that, that's something that's always bothered me about it…why does that keep on happening? Like why? And I know it's easy for me to say looking on the outside and then the officers are saying, "We didn't know". It just doesn't make sense to me. (Personal communication, September 13, 2016).

The Role of the Church and/or Presbytery

The second major theme is the role that the church (local or as part of the presbytery) should play in addressing human trafficking. The following

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subthemes emerged from participant responses: participants felt compelled to act; they expressed a level of uncertainty; and focused on what the church proper could or should do.

Compelled to Act

The vast majority of participants agreed that the church should play some sort of role in addressing human trafficking. Two categories that emerged from participant responses were calling/duty and the importance of raising awareness. Most participants expressed a desire to be personally involved in forming some type of human trafficking mercy ministry in the church. The following response was representative.

Participant #7: Yeah. Oh yeah. I would. I would. I mean I don't know if I have what it would take to, you know, to counsel a girl, but I know that I would love to help in any way that I could, you know. Whether it be financially or, you know, even just having someone to talk to, you know, that kind of a thing. Um, I'm not sure what all their needs would be, but for sure… (Personal communication, December 20, 2016).

One participant expressed doubts about whether any local church was capable of addressing human trafficking on its own.

Participant #2: I don't know if any church could ever like successfully address, I'm sure it's been done. I just have a hard time imagining a church being in a place to really effectively minister to that kind of reality. You know if some churches teamed up for like women's shelters and with

ministries that are on the streets, that to me seems like the best example

of like para-church ministries, where the focus just extends a little bit past

the purview of what the local church can provide. (Personal

communication, September 20, 2016).

Calling/Duty

Most participants described ministering to human trafficking victims as part

of the calling or duty of individual Christians and the church as a whole.

Participant #6 stated, "Well, I believe that we're to love our neighbor and this is

something that is hurting our neighbor. Um, and I think we have a responsibility

to lead people to Christ. And this is obviously counter-Christ." (Personal

communication, September 29, 2016). Participant #11 stated, "Because I feel

like one of the church's main roles is to reach out to people, to the community

and show them love and care. And this is just one of the ways that could have a

big impact on people around." (Personal communication, December 30, 2016).

Participant #1 said, "I think it's a duty. I think it's something we should do…Yeah.

I think. Yeah, I think … I mean in general I think yes, because I think we're called

to help the orphans and the widows and you know any of these." (Personal

communication, September 13, 2016). This participant thought it was a duty

even if the church were unable to talk to victims about Christianity.

> Participant #1: Yeah, I think despite that I mean I think just as human
>
> beings we should do that. I think its not, it doesn't have to be, you know
>
> we can show Christ's love without necessarily saying that. We can, we

can tell them, "How can I help you? How can I love you?" I think it's

important and we never know if that's going to be on our children or

grandkids or something like that. So why, I think it's, it's people crying out

for help regardless if I can tell them about Jesus or just show his love

through me. I think we should. I think we should help any time there's a

need. (Personal communication, September 13, 2016).

Participant #3: I'd have to say that the gospel tells us we are unfit to come

before God, yet God chooses us and cares for us with grace. That's

unmerited favor towards us, which we don't deserve, so certainly we

should reach out to others just because God has reached out to us.

(Personal communication, September 20, 2016).

Participant #4: Um, I think it's part of our call, just as far as being

Christians and serving those that are poor, those that are, um, for some

reason have difficulty, you know, helping themselves. That's sort of the

call as a Christian, is to help the underserved…Well, the church, a big part

of the church is mercy ministry and always has been since the beginning.

You know, in Acts and talking about the beginning of the church it has

always been involved in helping those in need, helping those who are

underserved. So I don't think there's any question that a big part of the

church is helping, not just preaching. (Personal communication,

September 22, 2016).

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Participant #5: Well because we're called to be, we're called to mission. Um, we're called to mission regardless of…You know we're sinners and we're sinned against and every single person in the human race falls into that category. And so we need to be a mission to those people. And how that sinner and sinned against plays itself out manifests itself in different ways, but they still need to be ministered to. (Personal communication, September 29, 2016).

Participant #7: Well, I mean I'd like to say that, you know, we could help find them safety. Um, but I know that would mean a lot of people opening up their homes and these are a lot of kids with a lot of issues I'm sure and I know for myself who has always desired to adopt, um, it would scare me probably in some sense to bring some of these people into your home and to, um, be around your family. But at the same time, I know we're called to do that, um. (Personal communication, December 20, 2016).

Participant #9: Um, I guess I'm not sure about specifics, but I just think as Christians we're called to intervene when people are suffering. Like you said even though they are viewed as people who have done something illegal, but they're victims and they don't have much support or resources and I think that's something as Christians that we're called to intervene in…Yes, so I think wherever a church is located you have to look at "what are the issues going on in your community?" And because it is going on in the community, especially in our presbytery, you know even fairly locally in

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our church, then yeah, I think it's something we should be looking to address. (Personal communication, December 23, 2016).

Raising Awareness

Participants identified raising awareness as important for educating and motivating others to become involved, whether it be as individuals or churches. Participant #3 stated, "I'm not so sure if it's necessary to form a specific thing. Maybe enough to at least teach people in the congregation, teach at least all our leaders in the congregation about this specific problem so that we can address it and know that it's around us." (Personal communication, September 20, 2016).

Participant #1: I don't know, I think that one of the biggest things is to bring awareness and I think that if, like, the statistics of things are out … This is the first step of making it look ugly to them and I just think awareness first, but we also can't just wave stats, we have to do stuff, but I think raising awareness and changing mindsets... (Personal communication, September 13, 2016).

Participant #3: I guess the South Coast Presbytery should at least have this be made known to them and see how they might react to it, and to see if there's any way, uh, that we can have our churches at least, uh, brought up to speed on this where we can understand maybe what we might do or just to have our awareness up enough to know that these things are going on, which maybe we don't know right now... (Personal communication, September 20, 2016).

Participant #7: And I think for myself, I mean, I'm not even sure if I'm

aware of where all of our money goes. And so making us all aware and

keeping everybody in the loop and saying, "Hey, these are a lot of the

problems that we're seeing right now in our church, in our area." And

honestly, I did not realize that we are in such a high rate of sex trafficking.

I was not aware of that and when I think about that it's like, "man, like,

right now where I live this is what they need help with." So, I think that's

kind motivating for me to realize, "Well I live in a neighborhood or an area

where they need help in this area." (Personal communication, December

20, 2016).

Uncertainty

While there was a general consensus that the church should play a role in

addressing human trafficking, there was also a general sense of uncertainty.

Categories that emerged from participant responses included the following:

beyond the scope of the church's ability, limited resources, and the importance of

teaming up. Participant #6 stated, "Well I won't pretend that I know what the

answer is, but I would absolutely be interested to do that, but I don't honestly

know what that answer is." (Personal communication, September 29, 2016).

Participant #3: I don't what the involvement looks like. That's why I kind

of stammer on that. I'm not exactly sure what that involvement would be

other than to be there to take the people that we know that might come

into our church that might need that help and direct them to the right path

or agency and care for them while they're in there. (Personal communication, September 20, 2016).

Participant #5: Sure, I mean, yes. Um, but the how really, I think, has to influence the "yes" or "no" because if there's no way to implement it then the answer has to be "no." It becomes a moot point if there's no way to implement it, there's no way to do it, why ask the question? How's it going to get off the ground? Should it be done? Sure. How do we do it? (Personal communication, September 29, 2016).

Beyond the Church's Ability

The uncertainty involved was due in part to the fact that some aspects of human trafficking are beyond the scope of the church's ability to intervene. In particular, lack of specialized training and difficulty identifying victims were specific issues involved.

Participant #2: I mean that this is, in many ways, this is more almost everywhere. This is more than just a sad tragedy that exists in our streets. This is rather a serious crime. It's underground. So in many ways it's hard to, you can see how like, victims you could minister to, right? But, a lot of the distance you feel, especially from our vantage point, being so removed from the face of that suffering is to also I kind of think there are lots of terrible crimes. Which ones as a church do we get involved with? Then you start wondering, "Are we actually outside of the purview of what the church is doing?" (Personal communication, September 20, 2016).

Participant #8: That's step one. So branching up from there, um, I, or maybe I'm skipping how, because I know that there are ways to train, to involve and train the laymen, but I would really want, um, someone well-trained. So I'm just going to skip that idea right now and leave it up to people like you who really know what they're doing…I mean I would vote to, if it's up to me, put money towards this. Uh because it is happening in our back yard basically is what you're telling me. And, um, but I would really want somebody really well-trained... (Personal communication, December 20, 2016).

Participant #10: Uh, I thought about because first of all, I mean, you have to gather the resources. You have to gather the team. I think, I mean, there's a way how you can, um, actively open up, um, not quite a shelter, but somehow. The problem that I see here is people that have been into human trafficking, they don't openly tell you, "Hey, I have been a victim." They will not share their stories unless they feel that they are being trusted, that their story is being understood. They're not going to pour out their emotions into you and you're going to say, "Hey, God bless you. See you tomorrow." I mean, no. They are, it is so very difficult because they're not… Okay, in other words, they're not going to have a sign on their chest saying, "I have been a victim." (Personal communication, December 23, 2016).

Limited Resources

Another source of uncertainty was due to limited resources. <u>Participant #3</u> stated, "Uh, I think so. I do. So many in need outside of us, yet I don't think we can care for everybody's need outside of us. Uh, I'm not sure." (Personal communication, September 20, 2016).

<u>Participant #2</u>: I think that there are two different answers probably because as a church your consideration is you know, in terms of the means that you have and then like the wisdom in allocating those resources and I think it would be, like, there would be a foolishness to like, a church in Temecula that doesn't have an inordinate amount of resources to be focused on this one issue that probably doesn't affect where we are geographically. And so I think there'd be there's an element where it's hard to imagine just being like a pressing issue other than just normal like needs of the community that we should be addressing. (Personal communication, September 20, 2016).

<u>Participant #5</u>: In a way I, I mean I think this goes back to what you were saying about, you know, there's so many problems. Which one do we pick to work on? And usually when the word mercy ministry comes up, in my own thoughts I'm thinking diaconal and monetary resources. And my understanding of the church, this again goes back to my understanding of the two kingdoms that the mercy ministry should be reserved for people in the church. Um, you know that, if there's, if there's people in the church that are members and have devoted themselves to and taken the vows,

gone up to the stage, taken the vows to help others and to minister the

gospel to each other and that person can not have their own needs met.

The resources of the mercy ministry should be allocated to them first is my

understanding of how that should go. That again goes back to the, you

know, monetarily caring for those people, is that not a government,

something that the government should be doing? (Personal

communication, September 29, 2016).

Participant #5: I mean, it kind of sounds like another facet of missions

where like a missionary, you know, we support missionaries to go out and

minister so I guess in that regard, if we were to put under the rubric of

missionary work and perhaps support that in that area, but again that begs

the question of well, does the church have enough resources to be able to

afford that? So the intent can be there all day long, but how does the

rubber meet the road? (Personal communication, September 29, 2016).

Teaming Up

There seemed to be a general consensus among participants that teaming

up with others might be an effective way to deal with the uncertainties involved.

Participant #1 stated, "If there's some kind of training that we could do, like if

there was a group of mercy ministries, people that want to get together and help

with trafficking or, or, well help with the people coming out of it, but I don't know."

(Personal communication, September 13, 2016). Participant #2 stated, "For

most churches, I would just say there's a wisdom in like teaming up with

ministries devoted to helping in that kind of way … What would be more natural

is for churches to team up with particular ministries, even if it's that church."

(Personal communication, September 20, 2016).

Participant #4: Yeah, I think it'd be good. I think we've talked, as far as

the mercy ministry, you know how do we as a smaller church, how do we

do things with limited resources? And so if we can, we'd like to hook up

with stuff in our region. So if there's something close to us that we can get

involved with, I think that would be great…I think coming along side an

organization that's already doing something would be probably the best

way that we could. (Personal communication, September 22, 2016).

Participant #5: Yeah, because I mean, depending on the church, you

know. Obviously, you know, … is a pretty small church and so I don't

think we have the funds to build or start something like that on our own.

Um, something like maybe like …, which is a larger congregation and, um,

a larger body with possibly more resources to be able to do that. You

know, if they were to start something up we could definitely partner up and

work in tandem with them. (Personal communication, September 29,

2016).

Participant #6: Um, I would think it be wise to support other organizations

because we have never done it. And if there's people that are involved I

think you're going to learn from like, you know what I mean? You're going

to bypass taking some maybe steps or you know what I mean learning the

hard way? So it seems to me like your best off to support somebody who

you know. It would be cool to understand like, "what are they doing?"

What's one you really admire? Let's add to them. And if it gets really

good then you can maybe break off and become your own. I don't know.

Those are my thoughts. (Personal communication, September 29, 2016).

<u>The Church Proper</u>

The following categories emerged from participant responses related to

the church proper: maintaining the identity and mission of the church; the

importance of word and deed ministry; and organizing the churches and

oversight.

Maintain Identity/Mission

Two participants emphasized the importance of maintaining the identity

and mission of the church in addressing human trafficking.

<u>Participant #8</u>: I am in favor of church, like you say, knowing that, uh,

what our mission is. Our mission is the gospel, but we're dealing with

people. And people have needs that you need to address as you are, um,

sharing the gospel. But the gospel is the focus. (Personal communication,

December 20, 2016).

<u>Participant #9</u>: I know everybody needs Jesus, whether it's the richest,

most successful person in town or, you know, a homeless prostitute. You

know, these are people who really need God's forgiveness and love and

healing and, so I mean it's a place where preaching the gospel is an

important and a needed thing too, as well. (Personal communication, December 23, 2016).

Word and Deed Response

Closely related to the identity and mission of the church is the idea that the church's response to human trafficking should include word and deed ministry. This would include preaching, teaching, outreach and meeting basic needs.

Participant #1: …I think, I think we also know um, the concept of being forgiven over and over and over by Christ. And I think we can also help and bring that attitude in towards if we're helping a victim, and they relapse and they go back to something and then they come back. Like, that forgiveness time and time again is also important and a concept that most believers truly understand of, "Oh, I failed again. Forgive me. Okay." You know, like we have a God that constantly forgives us and if we have that same, we know that. So then I think that in helping these, these people, we, we have to realize as a person trying to help a trafficking victim they have an entire list that most of them have been through, you know, abuse and all of this. We're not gonna change them overnight and we're not gonna just stick them in a program, and the next week they're like "oh they're a normal human being that has no baggage." Over and over they're gonna know, you know, this is not going to be easy. It's kind of like the Christian walk. (Personal communication, September 13, 2016).

Participant #5 drew a parallel between serving in soup kitchens and serving victims of human trafficking.

> Participant #5: I think, you know, um, not to relativize the severity of it, but I mean it's kind of like doing, like I think we should all do soup kitchens at some point. Like go down to the place that we know it's really bad and, uh, minister, like be there for counseling or you know, we might serve soup to the homeless or we might go down to a center such as, uh, if they have like a brick and mortar place, to go down there and like do missions work down there, and be a presence for those people who are there for counseling and just preaching the gospel. Um, just being a presence, letting them know that we care. (Personal communication, September 29, 2016).

> Participant #6: We should be helping to preach the gospel to be giving basic needs and I also, uh, believe that a church along with the gospel teaches Biblical standards, Biblical Law. And I feel like encouraging people to follow Biblical Law resolves a lot of these problems in and of itself. I mean, when they talk the issue that there's such a high demand for it. There wouldn't be a high demand for it if people were reaching after to the rules of the Bible. (Personal communication, September 29, 2016).

> Participant #8: Okay. So, um, I guess I see it as multi-level. Um, and I feel like every time you strengthen one family, you are working against this, um, phenomenon. And I think that's a great place to start, to make

sure that the families that are coming to the church, um, understand how to function well as a family, how to communicate, how to, um, just all the things we should be doing anyway in terms of teaching our children. Um, how to rely on Christ and how to be humble within the home and have relationships that are functional. So, that's where we start. (Personal communication, December 20, 2016).

Participant #9: So I think that as Christians in our individual lives. I mean the church is there to preach the gospel, but I think part of that is showing compassion and mercy to people who need it. And then you're looking at people who are being victimized, uh, I think that's a good, kind of, place to step in and do something. I think sometimes churches go out and try to, um, like try to, like, preach or address what they view as morality issues in ways that I think are kind inappropriate because we really should be showing God's, the way we preach the gospel is showing God's compassion and forgiveness and love. Um, so I think that's something as a church and as individual Christians we're called to do. (Personal communication, December 23, 2016).

Participant #10: I think the most compassionate way that you can address this issue directly if you, in the presbytery, confront people that they just freely come to church and we want to outreach to them even. Um, it just, I think one valuable part that it can help, obviously is to welcome them into church, but also to be, uh, to have a time to listen to their stories. Some of

them may not even speak the language. That's true, you know? But at least these people, what they're going through, they don't have their trust like you and I. We trust other people. We trust our presbytery. We trust our, our elders, out fellow believers, okay? For them, their sense of trust is broken. It's not even connected, so they're looking. Even opening up might be difficult for them. So it is a transition. It has to be a process. I think the way how we can aid them is just to welcome them into slowly, uh, try to be there for them in a way that they can feel that they can trust, that their stories can be valuable, that you can even sense a little bit of their pain somehow. (Personal communication, December 23, 2016).

Organizing and Oversight

Some participants pointed to the need to organize churches of the presbytery and provide proper oversight to guide churches in addressing human trafficking. Participant #4 stated, "Um, proper resources and you know, working through the presbytery if we can possibly be involved in something that can help…" (Personal communication, September 22, 2016). Participant #7 stated, "I think as a church we need to be spending our money wisely to help anyone in need to be honest. But I guess that's where I would say I'd have to trust our elders, the presbytery, our pastors helping to recognize where our money's going." (Personal communication, December 20, 2016). Participant #8 said, "Well, I guess I see it as, again, multilayered. So, a Biblical principle on the fact that the presbytery would give money or the presbytery would, um, encourage,

laymen to become involved in a certain program…" (Personal communication, December 20, 2016).

> Participant #5: Yeah, but, I mean if the presbytery is basically the, you know, the gathering of churches, I mean we could probably try to organize something and put things together, but, and maybe because of my limited exposure and understanding and experience with presbytery and how it works and what its role is, I think that limits what I can really say as to what they're really supposed to do. My understanding is that each church is supposed to really be independent of what they do and if, um, I'm not sure South Coast Presbytery as an entity can really organize something like that or who would be the role of, "well if you want to get together and use presbytery as a launching pad for, hey let's get together and have a conversation about this." Perhaps, but I guess my understanding of presbytery is that we're basically a body of independent churches that are within one region, um, and since we're not a hierarchy I don't really think, you know, that presbytery can like can get together and say, "So all these churches need to get together and do something about this problem." I think that needs to be organized from an individual church basis. (Personal communication, September 29, 2016).

> Participant #5: And so I think that's where, you know, talking about presbytery, if there was like a committee where perhaps there's um, if it's put under the rubric of like missions or MTW or something like that and it's

funneled and certain resources, like a certain percentage of the resources

going to MTW or another missions based committee. A portion of that or

a percentage of that is ear-marked for that particular purpose in helping

them financially, to help the needs being met. So, this amount of money,

so you have, you know 95%, like maybe 90% of the pot for the missionary

resources going to the missionaries and then the other 10 of that is to

implement um, being able to take care of the needs of victims of sex

trafficking. (Personal communication, September 29, 2016).

Participant #7: Yeah, I do. I think, you know, I mean if the presbytery is,

you know, just a bigger form than the smaller church, then yes I think the

presbytery should be involved. Um, I think it's the presbytery's job to

ensure that what we are supporting is you know, a good thing to be

supporting; especially if it is secular, you know, we are being smart with

where we are helping and making sure we are using our resources

correctly. (Personal communication, December 20, 2016).

Service Provision

The third main theme that emerged was service provision. Three main

subthemes emerged as participants considered service provision to victims of

human trafficking. The three subthemes were needs of victims, challenges

associated with meeting those needs, and possible ways for the church to be

involved in service provision.

<u>Needs of Victims</u>

The following categories emerged as participants considered the needs of victims: physical/basic needs, psychosocial needs, spiritual needs, and the need for specialists. Participants were asked to identify the types of needs that victims of human trafficking might need. <u>Participant #4</u> reflected the comprehensive nature of needs identified by participants, stating, "Um, I mean they've survived this far, so obviously there's gonna be some physical need, but that might be last in comparison to the spiritual and mental needs… (Personal communication, September 22, 2016).

Physical/Basic Needs

The physical needs of victims included basics such as safety, food, clothing, shelter, employment, etc. <u>Participant #11</u> stated, "Um, housing, I guess is probably an immediate thing if they're somehow rescued. And so they're going to need some kind of either foster care or some kind of safe house. So you know, like food and clothing and basic needs". (Personal communication, December 30, 2016). <u>Participant #3</u> stated, "Uh, physically, they need to be brought out of the situation they're in so they can feel safe, so they can be given the food and clothing and physically all the things they need, the support they need to realize that they don't have to stay in this position." (Personal communication, September 20, 2016).

<u>Participant #1</u>: Sure. Um, I think as far as like recovery, I think more than likely they probably have not been treated great like as far as taking care

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of their bodies and things like that. So they're probably gonna need, you know, general health services… They're also gonna need jobs and they're gonna need schooling some of them. (Personal communication, September 13, 2016).

Participant #2: I think that part of the bigness of the question is like the provision of like general necessities, which I think it gets into the purview of just like a bigger, a bigger problem, you know? It's where you need housing and you need food and you need to care for children that are involved with, you know, moms and from there you would think about vocational training and health concerns. So I think that's, it kind of goes from a basic needs starting from the very basics of room and board and then you know you'd like to see, in many ways its probably gonna be analogous to you know, the homeless shelters that are focused on restoring people to like, normal life. (Personal communication, September 20, 2016).

Participant #7: Um, I'm sure they'd want to know that they have some safety whether it just be, you know, a bed to sleep in and not have to worry about being bothered or the environment or even just people to love them and to talk with them and to have a nice meal with, you know, just share in life with. But I would think medical first just because this is their life. They've been experiencing a lot of rough things and with STDs being as high as they are I can't imagine, you know, how a young girl would

cope with, you know, some of the issues that are probably related to the environment she's been living in. (Personal communication, December 20, 2016).

Participant #7: Yeah, and I think that they would need money. I mean, obviously they need to be able to, um, to support themselves depending on how young or how old they are. I mean I would even say education, you know, if they're young enough that they should be in school, they should be doing what any young teenager would be doing. Um, and I know for my kids school is one of those things that they have in their life right now. (Personal communication, December 20, 2016).

Participant #9: Well they need protection from the people who've been exploiting them. Um, they probably need some, and I'm not sure how we as a church would provide this, but they need some legal help and protection. They need, probably housing, with their basic physical needs met. They might need to be reunited with family or, you know, helped to find a different living situation. (Personal communication, December 23, 2016).

Participant #10: Um, because let's remember this is a cycle that has been, um, so they have a routine pretty much what to do since they wake up, they have a routine of all the things that they're commanded to do. So I guess, to break that routine of being able to sleep in a room, even with a mattress on the floor. But they can feel like they're not doing the same

thing again, that they have been relieved, you know? I think number one
would be bringing relief, which is the physical, you know, to cut the cycle
and to place them into a place, you know, but into a shelter, into a facility.
(Personal communication, December 23, 2016).

Psychosocial Needs

In addition to basic physical needs, participants also identified
psychosocial needs. These needs include being loved, forming healthy
relationships, and counseling. Participant #1 said, "…like counseling sessions
and they're gonna need to know how to kind of live in life as not, like not, not in
fear, but then, um, I think like, even overall health." (Personal communication,
September 13, 2016). Participant #4 stated, "Um, other than the gospel? I
mean, even like a family, someone they can connect with. People, other
Christian people would be key." (Personal communication, September 22, 2016).

> Participant #5: Um, and then some of that, you know, you have the
> practical end of that, like maybe showing that, you know, as Jesus says,
> "If the Father feeds the birds of the sky and the lilies of the field how much
> more does he care for you?" So, caring for those needs, taking that
> money, that 10%, and giving them clothes, giving them food, showing
> practically that they're cared for and that we're not going to ask them for a
> sexual favor in response, which is probably what their pimps are doing or
> their, you know, they might get a bowl of soup and now you gotta turn 10
> guys by midnight, you know, and having there be a place for them to

sleep, a warm bed, and a warm meal and that people are going to care for them and love them rather than try to exploit them. (Personal communication, September 29, 2016).

Participant #6: Well, assuming that they've got housing and, you know, basic sustenance, I would say that the most important thing beyond that is really counseling, right? Like, because if I'm hearing they're having similar traits with people who have PTSD, that's really serious. If they're not given proper counseling, like, what are their chances to, you know, integrate back into society, you know? It seems to me like you need a lot of help there. (Personal communication, September 29, 2016).

Participant #7: Well, probably still not feeling welcome or having a home or feeling safe. Um, like they are part of something or they're loved by somebody…even just people to love them and to talk with them and to have a nice meal with, you know, just share in life with. (Personal communication, December 20, 2016).

Participant #8: Yeah. You know I've heard about international homes where women will come and learn, you know, basket weaving so that they don't have to live on the streets. So I was kind of looking for that type of thing where there's like the dorm mom or whatever, who's in relationship with all these women always, you know, willing to help them. (Personal communication, December 20, 2016).

Spiritual Needs

Participants identified spiritual needs in terms of restoring a sense of meaning, or purpose, in life and Christ-centered discipleship. Participant #6 stated, "Well, uh, to be presented with the gospel. And to learn what that is, just a basic understanding of even just Biblical truth." (Personal communication, September 29, 2016). Participant #11 said, "What everyone else needs, but maybe in just a more intensive way. They definitely need to be told that they are loved and valuable and all the things that come from God." (Personal communication, December 30, 2016).

Participant #2: Yes. Their spiritual needs are to, I mean more than anything they're going to need to hear about who they've been created to be. Um, because they're coming out of something that by its very nature is the whole modus operandi is to get rid of any dignity there is and any kind of self volition. So like, the immediate spiritual need would be to restore a sense of humanity and to restore a true sense of humanity would also include an understanding of predominately who they are as God's creatures and um, to hear of what the gospel offers. (Personal communication, September 20, 2016).

Participant #3: Well, we'll just start out with spiritually they need to be around people and, uh, that are, have a life that's Christ-centered that's looking to Christ for everything in their life. Someplace where they can continually hear the gospel and that Christ's body, the church itself, can

reach out to those people to help. They can feel Christ's love through the body. (Personal communication, September 20, 2016).

Participant #3: I guess, uh, since it is a church we'd be caring for them in these ways already. I would have to say, we'd just have to be caring for the spiritual needs of their lives right then. It would be discipleship, maybe caring for them in ways that they have not been spiritually, you know? (Personal communication, September 20, 2016).

Participant #5: Well, I mean we've already covered the spiritual. I mean there needs to be an element where these people, these victims probably have a very low view of their own reason for existing. Um, and there needs to be some sort of way to communicate that. You know, I guess that we're all needy and needed and we're all victims and victimizers and um, and so communicating in a way, like, I'm kind of bordering on, like, when I was saying when I started that I'm thinking Rick Warren the Purpose Driven Life. Like, you have a purpose, you know, like and it almost kind of comes to that where there has to be an element where we are encouraging these people who probably just want to close their eyes one day and never wake up. How do we, how do we try to get them to try to continue on, to come to try to persuade them by God's grace of a larger, of a bigger hope that all will be made new, that all these things that they've experienced and suffered will one day be redeemed? (Personal communication, September 29, 2016).

Participant #8: Well, um, I think it would be, oh boy. Mentoring, group Bible study, but the buy-in is what, you know, you need. And I'm just kind of envisioning hardcore people that are, gals who are just, you know, shoving the world away and, you know, have experienced drugs and also looking at, you know, the child who's forced out on the streets and they're 12 years old and, you know. I just feel like there's a broad spectrum and I think, um, you need different talent at either end. (Personal communication, December 20, 2016).

Participant #9: And providing them, you know, spiritual home and spiritual help as well…I think, um, like spiritual healing because of the, like you mentioned the PTSD, and uh, um, the pain and the, um, hurt. I think they need to know that they can be, um, that they can live a new life, that there's grace and mercy. I think that those kinds of traumatic experiences make you feel like the world is, I mean the world is a broken place for everybody. But I think people feel like there's, um, like everything is all, all bad and all evil and all negative. They need to feel like there's hope and there's, that God can, um, make meaning and fulfillment out of their lives. (Personal communication, December 23, 2016).

Specialists

Several participants noted victim needs that would require specialists or specialized training to address properly. Participant #6 stated, "I mean some of the things obviously take people with particular skill, like yourself, to be qualified

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to do it." (Personal communication, September 29, 2016).   Participant #7 said, "I would say they probably need to be seen by a doctor, you know, some health support." (Personal communication, December 20, 2016). Participant #9 stated, "Yeah, so, I mean I actually, this is, I know this is about the church but I think I would be interested in finding out how to help them out with psychiatric treatment…but they need some legal help and protection." (Personal communication, December 23, 2016). Participant #11 reported, "But then also medical care and, um, help with, you know, the PTSD that you mentioned and things like, you know, medical care." (Personal communication, December 30, 2016).

Challenges

Categories of challenges that emerged were related to the expense and risks involved in helping trafficking victims. It has already been noted that limited resources were one of the causes of uncertainty with respect to addressing human trafficking.

Limited Resources

Participant #1 provided a nice summary of the challenge.

Participant #1: It's probably quite expensive, because the girls aren't gonna have, you know, the doctors and dentists. They're not gonna have any kind of insurance or like a house for them. They're not gonna be able to, at the beginning pay for anything, so it's gonna cost a lot. (Personal communication, September 13, 2016).

Several participants mentioned the relatively small size of the church as a factor affecting the ability of the church to provide services directly to trafficking victims as reflected by Participant #3 who stated, "As of right now, and I see in our own church, that we're not a large church. I think it's going to be a case-by-case situation." (Personal communication, September 20, 2016).

Risks

Several risks were identified for both victims and for those who seek to help them. One participant raised the concern of the potential for a human trafficking ministry to create a clique in the church.

> Participant #8: Well, hmm. That's a good question. Because I think people would come to the church because they have that kind of ministry and I think others might stay away because it had, if it's a focus. So um, I can see it working in a church like ours because we have, uh, such a variety and people are okay with, you know, this person being involved in that special ministry and that other person being involved in, you know, another ministry. I feel like there's an acceptance. I don't know, you know, you could get a vibe that, "Well your not in this ministry, therefore you're not part of the group who really cares about the Lord." So you'd want to watch that, that it doesn't become the identifying mark or tone of the church. (Personal communication, December 20, 2016).

Another participant mentioned the possibility of trafficking victims being a bad influence on families or of adults being judgmental toward victims.

Participant #7: Well maybe just their views on life. Um, communicating

with, you know, my own children for instance. I mean, socializing in a

youthful setting or whatever, um, you know, maybe, them maybe guiding

my kids in maybe the wrong direction, just because for them that's their

normal life and that's all that they know. Um, as far as, I would like to

think that adults would probably be a lot more understanding in the

church, recognizing that these, for them this is all that kids know. But

even adults are set in their ways sometimes and we're very opinionated

and judgmental and so I can imagine them maybe being uncomfortable at

our church or feeling unwelcomed in some sense. (Personal

communication, December 20, 2016).

Two participants raised concerns of basic safety due to the nature of activities

that trafficking victims had been involved in.

Participant #9: Right. I think that they're at risk because usually if they've

left a trafficking situation there's somebody that's been exploiting them

who would have an interest in either getting them back or harming them

so they don't get the perpetrator in trouble. So, anything that could lead

somebody to them or draws attention to them puts them at risk. And then

if you're seen as helping them, especially helping them get out of that

situation, I think you could be at risk. (Personal communication, December

23, 2016).

Participant #10: There are risks and I think when you express it that way

many people are like, "Oh no, I mean, I would rather give money to contribute, but I don't want to get involved personally because I have a family. I have a job and I don't want to get into the trouble of getting involved in something that it can be dark for me later." (Personal communication, December 23, 2016).

Participant #10: Oh, that is a very hard question because, I mean, your human part, you know, your human part is like split. You want to help, but at the same time you have like double, second thoughts, like "How much should I get involved?" And I'm sure many, many people at church, they are like, you know, they want to do it but because we're dealing with criminal activities, it becomes a little, um, it becomes a little, um, difficult to, um, to see everything coming into place. (Personal communication, December 23, 2016).

Several participants identified lack of training or expertise as potential sources of risk. Participant #6 stated, "Perhaps just coming up with like an organized type of agenda so that people, because I would imagine in like in our church in particular maybe people don't have the skills…" (Personal communication, September 29, 2016). Although Participant #7 was willing to get involved without special training, she admitted that it would be better not to be involved without training if it harmed trafficking victims.

Participant #7: Um, I don't know for myself. I think for myself, um, I actually have a heart for people who are in very bad situations. And so I

would take a million kids in. Um, only because I want them to enjoy what

their life was meant for. But, am I, but I also know for myself that I kind of

live in this fantasy world of, "Oh, well if I give them a good home and I

provide them love that their life will be okay." And that might not, the

reality is I recognize that that might not be what they need. So maybe in

some sense, um, am I fearful of not having the training? Maybe a little,

but I don't know if you necessarily have to be trained to love and care for

somebody … No. No. If it's going to do greater damage then no.

(Personal communication, December 20, 2016).

Participant #10: Yes. There are many risks. Uh, first of all, I don't think,

because there might be someone at the church that they're willing to help.

They're very eager, but somehow they're not equipped. And they'd be a

little, to address it a little cautiously because I think we need to have like a,

I mean it sounds a little harsh because we are trying to aid. We are trying

to help. But at the same time, we need to protect also our community

because we don't know what kind of involvement we're going to get

because there's a background history in each individual. We're certainly

willing to help them. But also we don't want to be hurt in that way, you

know? (Personal communication, December 23, 2016).

Participant #11: Yeah, exactly. I feel like we don't have enough people

equipped like a medical doctor, you know, or a psychiatrist, or a

psychologist or, you know, it's just like, yeah. But we could maybe do

more harm or some church member just saying that, like, not minimalizing

it, but just not realizing the magnitude of what these people have been

through. (Personal communication, December 30, 2016).

<u>Church Involvement</u>

Participants were asked about ways that the church could get involved in

providing services to human trafficking victims. The following ways were

identified: teaming up with others, linking specialists to needs, and fundraising.

Teaming Up

For those who suggested teaming up, most identified churches within the

presbytery as potential partners. One participant identified volunteering with

outside agencies that are already serving trafficking victims, as a possibility.

<u>Participant #1</u> stated, "Um, well if you pull in a lot of churches then I think you

get, you open up way more resources…" (Personal communication, September

13, 2016). <u>Participant #4</u> stated, "Um, other than money? Um, communication

with churches and church awareness. Um getting, they could get multiple people

involved, multiple small churches can add up to a larger organization, things like

that. I'm not sure what else." (Personal communication, September 22, 2016).

<blockquote>
<u>Participant #3</u>: Yeah I do. I think some, probably not in as a large a forum

as you mentioned with your already existing care already outside the

church, but as far as the presbytery, I think the presbytery could help, um,

Mision Vida Nueva, you know and I think about how people have been

cared for through that, so certainly if we came up and people get behind
</blockquote>

this, and they wanted to do something in this area, we could certainly come up with some resources to help. (Personal communication, September 20, 2016).

Participant #5: Um, but at least come together, pool the resources of the individual churches within the presbytery and say, "You know this or that church is especially blessed in this way. How can the resources and the gifts of that church, you know, maybe there's counselors, trained counselors, or maybe there's people who knit clothes or whatever and or there are child development or whatever, they can take care of kids that have come out of this. Like if they got pregnant and had a kid, um, pooling the resources and seeing what gifts and what resources, even if not particularly monetary exists in the church. (Personal communication, September 29, 2016).

Participant #10: Yeah, what I can see is one way to do it or to encourage it is, um, you mentioned, you know, this presbytery as a whole. And then we have different Presbyterian churches perhaps, uh, different Presbyterian churches taking one aspect of, you know, rather than one church doing the whole, you know, of those, you know, jobs. Perhaps to delegate, okay this church in this location takes care of this part of the need. This other church in this location takes care of the psychological part, and so on and so forth. (Personal communication, December 23, 2016).

Participant #10: Yeah, I think if you could volunteer just to have the feel

of, you know, everything, because I mean, let's just, you know, be aware

that it's something new. It's something that the church, many other places

are doing it, but to us I think, we're Presbyterians, right? We're

Presbyterian. That would be something, something new, uh, as a

volunteer job to get to enter, you know? And you go with your concerns,

you go with your concerns but I think if we can at least volunteer, you

know, I would volunteer if I had a chance. I would go to these places to

help, you know, to get some ideas. Perhaps if we, if we volunteer, then

you know, 5 people, 10 people at a time, then we all come up with an idea

of how best to be in there. And then we can go from there. (Personal

communication, December 23, 2016).

Linking Specialists

Closely related to teaming up, especially with other churches in the

presbytery, was the idea of identifying and linking specialists to the needs of

human trafficking victims.

Participant #1: Um, well if you pull in a lot of churches then I think you get,

you open up way more resources, because in our church I know we have

like a doctor or, but in other churches if you had more areas as far as

somebody in the legal field. So you just open up way more options of, if

you put all those churches to get everyone's employment you probably

could cover most of those needs that they would want to provide as a

ministry or, I don't know what they would be limited to depending on who they work under. (Personal communication, September 13, 2016).

Participant #6: Perhaps just coming up with like an organized type of agenda so that people, because I would imagine in like in our church in particular maybe people don't have the skills, but the church broader probably does have some people that have legal skills or teaching credentials or, you know, and are willing to provide those types of services. But if you can organize it well, it might make it easier for those people to meet the need. I'm going to pick on … because she's a psychiatrist. So when I think about her skill seems like it would be particularly valuable here, but she can't quit her job and just do that, obviously. But if she had an understanding of, "Hey, we have a place and can you dedicate a couple hours?" You know, like organize it so it becomes more realistic and you know what I mean, because if you just land something on someone's lap they're like, "Whoa, I don't know what you want me to do with this." (Personal communication, September 29, 2016).

Participant #11: But, I mean, as far as the presbytery goes they probably, you know, they could, they have maybe men that are trained or capable, or women. But I just feel like it's so daunting and huge that, yeah…I think, like, doctors, you know would be one, or the social workers that are

trained to, you know, somewhat familiar with these kinds of things.

(Personal communication, December 30, 2016).

Fundraising

Several participants identified fundraising, in terms of money or items, to meet the basic needs of trafficking victims. One participant, in particular, raised the issue of the practical necessity of appropriate conditions tied to services provided. Participant #6 stated, "Yeah, it would be neat to do like, collect food for the, um, for the pantry and things like that. To collect clothing would be awesome." (Personal communication, September 29, 2016). Participant #9 said, "Maybe by, um, you know, maybe that organization has researched it more and kind of knows which people to have contact with, but maybe doing things more indirectly sending money, or food, or clothing or letters." (Personal communication, December 23, 2016).

> Participant #2: That's probably a, I think anytime you're addressing a problem that's bigger than what you have resources and capital to handle, you have to be, there has to be some kind of discrimination. I think there's probably a prudent discrimination because if you are like willing to show an investment then we can offer you more. And so I just think sometimes you can, I know it sounds kind of heartless, but I think at the end of the day, every ministry has to be discriminating. Every government service program has to be discriminating. And I think that it just makes sense that

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if you're willing to invest in following our rules, there is a prudence to that. (Personal communication, September 20, 2016).

Participant #8: So I feel funding, is it's a part of life, but it can be done. And you just get an expert in that. But I feel that this cause is so, uh, close to peoples' hearts and there's like, "Ah, what do I do?!," that if they did, um, an evening where they explained, like a dinner, a fundraising dinner where you, you know, you've got people at the table who are paying for the table for one thing. So there's an entry fee coming in and then there's a call during the, um, presentation I feel like you could get backers. (Personal communication, December 20, 2016).

Participant #11: Um, I mean definitely financially maybe, you know, could be or, uh, like we could have the people, like the families of the church collecting things for them. I feel like it's, I don't know. I feel like it's such a big task I don't really know where we would begin. You know what I mean? But, like, we could do a lot of really basic, you know, things. Like clothing, or housing, or helping with, um, job interviews, or you know prepping them for transitioning back to normal life. (Personal communication, December 30, 2016).

Partnerships With Secular or Para-church Organizations

The fourth major theme emerged as participants were asked to consider what level, if any, was appropriate for the church to have to outside agencies. Whether the agencies were para-church (faith-based) or secular, responses can

be divided into the following subthemes: pros, potential conflicts/concerns, and considerations.

Pros

Categories that emerged from participant responses were as follows: appropriate to work toward a common goal, common grace expertise, and necessary when beyond the church's ability.

Working Toward a Common Goal

Some participants expressed the idea that it is appropriate to work with secular or para-church agencies toward a common goal. Participant #1 stated, "But that doesn't mean that we can't help or we can't join in together with them and, and all work toward a similar goal, you know." (Personal communication, September 13, 2016). Participant #4 said, "Um, I mean I think if there's not like a stark contrast in values that's clear-cut and a problem I don't see there being an issue with working with a group like that". (Personal communication, September 22, 2016). Participant #6 stated, "Well, I have some "what-ifs" in there. I think working together for a mutual goal I'm all for regardless of beliefs". (Personal communication, September 29, 2016).

> Participant #6: Um, I'm not real schooled on it, but I do understand that depending on, how to word this in the right way. Um, if it puts the church into any kind of predicament where they need to sign up to do something that's unbiblical or ungodly that's just not okay. Um, but to work alongside

for a completely agreed upon purpose? In my mind I don't have any

problem with that. (Personal communication, September 29, 2016).

Common Grace Expertise

One participant noted the benefit of taking advantage of common grace

expertise available in agencies outside the church.

Participant #3: The reason I say that is God's common grace takes care

of us in so many ways to the state level, federal level, through, you know

every aspect of our lives is covered through God working through these

areas. We certainly would be foolish to overlook the very common graces

that God has given us by utilizing some of these people. (Personal

communication, September 20, 2016).

Participant #3: Uh, I think so. I think that those cases are in specific area

where someone needs help and they need care, and we can't necessarily

deliver that to them, I think we just have to trust God to work through that

organization. And I don't see us doing that now. We don't have the

expertise in specific areas and we'd be foolish to think we did. (Personal

communication, September 20, 2016).

Necessary When Beyond Church's Ability

A few participants pointed to the fact that it is actually necessary to work

with outside agencies when provision of services is beyond the church's ability.

Participant #3 stated, "Yeah, I would have no problem at all utilizing those

resources…because it just, it's the resources that are available that a church

cannot come up with." (Personal communication, September 20, 2016).

Participant #11 stated, "I think it would be amazing if the church could be involved, but I'm not sure if legally that's even, um, like doable or, you know, how much are we allowed legally to be in the lives of these people". (Personal communication, December 30, 2016).

Participant #10: Yeah, I mean in a way. I mean they're doing a job that not many people are willing to do to be honest. You know, and they're stepping forward. And these are people that perhaps they don't have strong ties with a church, but they still have a heart, they just want to serve their community. So why not, you know, help them, you know and cooperate with them? (Personal communication, December 23, 2016).

Potential Conflicts/Concerns

Several potential conflicts associated with outside agencies were identified by participants: values, suppression of Christian identity/message, and moral/ethical issues.

Values Conflict

Many participants identified potential conflicts in values. Participant #4 stated, "I mean the biggest would be if there's a lot of, you know, support for abortion or something like that, that could probably be the biggest, the biggest issue. So that would have to be worked out I would assume." (Personal communication, September 22, 2016). Participant #6 said, "Um, I know that sometimes your involvement and the church's involvement in those things

require them to flex on other beliefs. So, that would be where my concern would lie, if any." (Personal communication, September 29, 2016). <u>Participant #9</u> stated, "I think, it's, um, I guess it's appropriate to do that unless there's some situation where it compromises your values or your message." (Personal communication, December 23, 2016).

<u>Participant #1</u>: Um, some things that make it difficult, I'm sure on one level we're gonna come from an aspect of Christ. We're gonna come from an aspect of forgiveness and working with them in that way. They're gonna have a more secular mindset. Also, you may be looking at things as you know, we obviously don't agree with abortion, but, some of the girls have probably had them, but, and just in the way that we counsel them they kind of, you could kind of butt heads with that, but I don't think that it would be in the sense that we can't partner with them because our standpoints aren't the same. Or, um, you know, as a church we would want to say, "this is how you're going to get through this: put your hope in Christ." And they're not going to obviously say that. It's going to be more of a secular mindset of "you can be better than this, you can rise above and out of your own strength" and things like that. (Personal communication, September 13, 2016).

<u>Participant #5</u>: Right, exactly. Yeah, I mean it's not, you know as a fundamental principle that the church should not work in tandem with a secular government. I don't think that our confessions would warrant that

per se. I mean, we're supposed to, you know Romans 13, we're

supposed to respect the, and be a good citizen. And I think that there are

elements where we can be a good citizen and, as the church, but the

church is the church. The church is the church and the state is the state.

While the state is mandated and governed by God's Law, it's not set apart

to do that and so it's not going to see by virtue of its spiritual antithesis to

the church's mission. I don't see how there wouldn't be conflict. (Personal

communication, September 29, 2016).

Participant #5: That one's tough because then it like…to be honest on

that one I don't really know because it seems like at one point you're, you

have the church and state working together and it seems like the church is

going to have one way of proceeding in how things should be done and

then the secular side, the secular government is going to have their way,

and it just seems like their values are going to conflict at some point. That

would be my concern whether it's well founded or not, but… (Personal

communication, September 29, 2016).

Suppression of Christian Identity/Message

Several participants expressed concern over potential suppression of

Christian identity and/or message when partnering with outside agencies.

Participant #11 stated, "Um, outside organizations might not, like, agree to, like,

you know, spiritual counseling or help for these people because they may not

see the need, um, of God being involved. But, um…" (Personal communication, December 30, 2016).

      Participant #2: I'm trying to come up with an answer because there is potential conflict with everything. It's more like I think what is the long-term goal of like a program that would be the, you know conflicts can arise with the, there are plenty of Christian ministries that, you know, I would argue suppress the Christian element. So, while the board of directors and the mission statement might come off as something that would be worthwhile, in fact it may just not get done. (Personal communication, September 20, 2016).

      Participant #3: I think our biggest pitfall would be the, uh, spiritual teaching possibly by para-church organizations that we might not agree with or something that mixing up the gospel with something that we're trying to do to help someone. That would be, I think, the biggest concern. (Personal communication, September 20, 2016).

      Participant #5: Yeah, I mean it just seems like, even if a secular organization says, "Yeah we'd love to have the help of churches coming in," um, I just don't see that being anything more than, "Yeah, I'm sure there's people with lots of money in the church that can help out, and help us move this along, but that's so long as they keep their mouth shut and don't really talk about anything spiritual." (Personal communication, September 29, 2016).

Participant #9: Um, well, some secular agencies wouldn't allow you to

directly share your faith. So you'd have to figure out how to, you know, to

what degree you're able to do that and how you can do that in a way that

you feel like, um, if you're there for spiritual ministry you want to be able

to… (Personal communication, December 23, 2016).

Moral/Ethical Issues

One participant identified the potential for spiritual abuse by para-church

agencies.

Participant #2: And there could be the opposite of that too, you know,

where it could be like, some kind of like, you know weird spiritually abusive

situation, where you take prudent conditions of service that you make into

sticks to beat people with. (Personal communication, September 20,

2016).

Another participant noted a concern related to integrity. Participant #7 stated,

"That their heart isn't maybe Christ-like, that they're being, you know, let's ask for

a bunch of money and let's use it unwisely or use it on things that aren't

necessarily helping the victims." (Personal communication, December 20, 2016).

Participant #7: Misusing funds for sure. Or, you know, maybe subjecting

them to, you know, secular things, you know. I mean, but I already know

that they've lived in horrible situations already and I'm sure there's not a

lot of shock factor for these guys, but, um, just that they would continue to

be in a safe environment, that they are still doing what they say that they're doing. (Personal communication, December 20, 2016).

Considerations

Participants identified several considerations necessary for deciding the extent to which the church should be involved with outside agencies: unavoidable to deal with secular agencies, the need for emotional maturity/stability, the need for oversight, and the need for clear expectations.

Unavoidable

The first consideration is that while not ideal, involvement with outside agencies is unavoidable to some extent. Participant #2 stated, "Ordinarily none. So, are there exceptions? Um, I wouldn't hold to a rule that says no involvement. But I would say that ordinarily there probably is none." (Personal communication, September 20, 2016).

Participant #1: I do. I think, I think its kind of like just in life we don't just, you know, we don't live in a bubble of just Christians. We have to interact and you don't always have to agree with every practice they have. I think you can be, you can say, "Yeah, I realize where their faults are, but we don't agree with that." (Personal communication, September 13, 2016).

Participant #7: Well, I don't, I think the church needs to be involved in some secular things because that's the only way you're going to get, you know, the word of God out there in some sense, to the world. But how much? I guess it would just depend on how, maybe, financially strong

your church is or, um, because I would hate to see a church fall apart over, you know, that we've given all our monies away. But, I totally think that if we are financially secure enough to help then we should be helping. (Personal communication, December 20, 2016).

Participant #8: Well, as soon as we step off our own doorstep, we're in the world and it's just, it's unavoidable. But it's just something to be discerning and to watch and I don't, I don't think we should punish our government if they're doing something good by not participating. So we just have to always be aware. Is this good? Is this doing what they're saying it's doing? And so it does involve some time, um, in terms of accountability for someone in our congregation. Yeah. (Personal communication, December 20, 2016).

Emotional Maturity/Stability

One participant noted the need to consider the maturity and emotional stability of people involved to avoid harm to volunteers from the church.

Participant #2: I think this is such a, I think concerns you would have would be that it would take a mature, anyone interacting with the ministry would have to be like an emotionally and spiritually stable person, which I think is just a pretty normal concern, you know? It's like you would be exposed to things that you just don't really think about. I think that there is a concern you know, for most Americans there's just a general callousness that can be present. And so when you're confronted with

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something all of a sudden it becomes shocking and jarring, which kind of

like the emotional, it can take an emotional toll on those who are involved.

(Personal communication, September 20, 2016).

Oversight

Another concern centered on the need for oversight by church leadership

to guide any partnership with outside agencies.

Participant #5: Then I think it goes back to what I said, doing a committee

for presbytery, earmarking a percentage of funds for missions and

basically supporting it financially, so that the church can continue to be the

church and if those people are rehabilitated and, you know, they become

independent and just so happen to darken the door of …, we could be the

church to those people while also having contributed to that perhaps by,

uh, practically giving funds to this other organization who perhaps has the

resources and organization to take care of it. (Personal communication,

September 29, 2016).

Participant #5: I think we circle back around to doing a committee at

presbytery and figuring that out, seeing what that looks like, seeing what

the limits are, having, you know, ruling and teaching elders work that out

and hammer the implications of working with the secular government,

seeing if there's a way for which they can effectively minister to this

community, to this demographic without sacrificing the mission of the

church, without them compromising their integrity as the church. (Personal communication, September 29, 2016).

Participant #8: That's a good question. Hmm. There's probably not one perfect answer, so it might just be up to the discretion of the elders … Yes, I think they would have to be personally able to vouch for where the money is going, and be in contact with the leaders of the other organization so that there's true accountability. And then there would have to be communication with the congregation. Yeah. (Personal communication, December 20, 2016).

Clear Expectations

Finally, one participant emphasized the need for clear expectations to guide the relationship between the church and outside organizations.

Participant #6: Yeah. You have to be very cautious. You know what I mean. Very, very clear expectations need to be set up … Correct, so you don't end up in any situations where they're all of sudden trying to dictate rules that they want done and those rules conflict with, you know, God's Law. And, like a church opens up their facility to, um, make a public domain and then somebody's praying to a different God. Things like that would be like kind of heartbreaking to me. (Personal communication, September 29, 2016).

Ministry Development in South Coast Presbytery

The final major theme emerged in response to questions related to how

the church might help develop mercy ministries to serve human trafficking victims throughout the presbytery. Participant responses pointed to the following subthemes: raising awareness, teaming up, and developing a vision.

<u>Raising Awareness</u>

Participants generally agreed that it was important to raise awareness about human trafficking throughout the presbytery. <u>Participant #6</u> stated, "Uh, well, I would say first and foremost to create awareness. I wouldn't be opposed to, like that might be an opportunity for people to give financially or to sign up if they have a service or a skill that is needed here." (Personal communication, September 29, 2016).

<u>Participant #2</u>: This is where I think the presbytery can get involved and I don't think its part of the presbytery's work. I don't think there would be a formal institutional way to do that because the voluntary part is so important. But it would be something like you know, you could share a vision for a ministry that you believe other churches should care about and possibly could care about and so that would be through Mission to North America border ministries. So you do have certain elements where like you could have the floor to your peers where you could communicate these kinds of things and work with other churches, you know, missions committees or sessions to kind of help share this vision of something they'd want to team up with. (Personal communication, September 20, 2016).

Participant #3: You're not going to like this. The reason I say your not

going to like this is that I think it's a thing that needs to be brought up to

the presbytery by you … Or some expert in the field, yes absolutely. But

someone who could at least bring it to discussion for the presbytery.

(Personal communication, September 20, 2016).

Participant #4: I don't know exactly how the presbytery works, but I

assume that we could bring it to the presbytery and make it an item to

potentially communicate with other churches and bring up. Basically you'd

have to bring up the desire of other people and other churches to do it, to

somehow stimulate a desire. (Personal communication, September 22,

2016).

Participant #7: I don't think there's any question. I'm just saddened to

hear that it's as large as it is and um, you know, it's probably good for all

of us to kind of hear this, soak it in, whether it be sex trafficking or other

issues. You know, it is good to hear statistics sometimes, because it's like

relatable. (Personal communication, December 20, 2016).

Team Up

Participant responses suggested the importance of developing

relationships with churches of the presbytery and with outside agencies that are

already engaged in serving human trafficking victims. Participant #8 stated,

"Yeah. I think that would be good, just coming alongside and helping an existing

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program so that we're not inventing the wheel." (Personal communication, December 20, 2016).

Participant #5: Um, I suppose … can look into and have somebody like a representative like we have, you know, coordinators for missions, um, mercy and things like that. Maybe having somebody be a coordinator to look into places like Generate Hope and perhaps establishing a relationship with them and asking how we can help. (Personal communication, September 29, 2016).

Participant #8: Well, I would hope that if this does go to the presbytery that there would be like a task force of people who feel called and just are good at it: good at fundraising, good at, um, the counseling and good at getting girls involved in jobs, good at understanding the whole foster care system and how to best get that going the young children, partnering with something like ICA, something like um… (Personal communication, December 20, 2016).

Participant #9: Well, I would imagine it could be something that could be like, uh, a presbytery-wide ministry and maybe just a few people from … that are interested would be a part of that, but maybe partnering with people from some other of our churches. (Personal communication, December 23, 2016).

Another suggestion was holding special events to connect people and help identify those interested in being part of ministering to victims of human

trafficking. <u>Participant #6</u>: stated, "Getting the ball rolling. Well, um, try to come up with events where people can come together and talk about it and understand it. Come up with events for, uh, victims might want to come and be a part of it and hear the gospel." (Personal communication, September 29, 2016).

<u>Participant #10</u>: Yes, create a seminar, creating a seminar perhaps, you know, for people to just kind of gauge the participation who are more interested in, you know. Uh making a sign up sheet, "We're going to have this particular seminar about human trafficking and, you know, to see how many people will participate and then we can go from there." If we only have 5 on the list then we need to do more. (Personal communication, December 23, 2016).

<u>Develop a Vision</u>

The final subtheme that emerged was the importance of developing a vision to increase people's willingness to get involved.

<u>Participant #2</u>: This is where I think the presbytery can get involved and I don't think its part of the presbytery's work. I don't think there would be a formal institutional way to do that because the voluntary part is so important. But it would be something like you know, you could share a vision for a ministry that you believe other churches should care about and possibly could care about and so that would be through Mission to North America border ministries. So you do have certain elements where like you could have the floor to your peers where you could communicate

these kinds of things and work with other churches, you know, missions committees or sessions to kind of help share this vision of something they'd want to team up with. (Personal communication, September 20, 2016).

Participant #5: Yeah. I mean, that has to be the first step. For anybody who cares or is willing to dedicate, you know, donate their time. All of this takes time and thought and if I'm right about people pushing these difficult things out of their minds so that they don't think about it. You know, how do we change that, because until that changes nobody is going to want to lift a finger to do anything about it. (Personal communication, September 29, 2016).

Participant #8: Yes. Well, you know how they have that group that gets together and they're first responders. In a way, that's kind of like this. It's just, it's out of the norm. And it sounds like someone just had a vision and talent to pull it together and then they're finding other people within the denomination who feel the same way and have the same interest and it goes. Could something like that work? (Personal communication, December 20, 2016).

Data Interpretation

How does a small church in Southern California go about mobilizing a presbytery with 21 churches to develop mercy ministries to address human

trafficking? This question is central to this research study and was the question

facing study participants at the member check meeting. As the group reviewed

the findings of the study, it was observed that certain subthemes cut across or

linked multiple themes. Four subthemes in particular were significant for

developing an action plan: raising awareness, teaming up, the need for

specialists, and oversight.

Raising Awareness

A general consensus emerged among participants that raising awareness

was essential for addressing human trafficking. Several participants noted that

they had little knowledge or exposure to the reality of human trafficking prior to

participation in the study. They credited the general statistics presented as part

of the interview process with creating the intellectual and emotional effects that

compelled many participants to act. These effects were so strong that

participants used the language of "duty" and "calling" to describe the rationale for

getting involved. The group agreed that raising awareness would likely have a

similar effect on other church members throughout the presbytery. Not

surprisingly, the subtheme "raising awareness" emerged from participant

responses related to ministry development throughout South Coast Presbytery.

Teaming Up

Due to limited resources and the comprehensive needs of victims,

participants identified the necessity to collaborate with others to address human

trafficking. Through discussion at the member check meeting, it became clear

that it would be necessary to team up with other churches and outside agencies. While mobilizing churches in the presbytery is preferred, participants recognized that the "know how" of serving victims is located with agencies outside the church. A general sense emerged from interview responses and discussion at the member check meeting that even if people and resources could be mobilized within the churches of the presbytery, service to victims would largely occur through agencies outside the church. Participants were not opposed to teaming up with secular agencies, but definitely expressed a preference for working with Christian para-church organizations if possible.

<u>Need for Specialists</u>

Closely related to teaming up was the realization that specialized training and skills are necessary to meet many of the needs of human trafficking victims. Interview responses included references to medical, psychiatric, and legal needs that are beyond the abilities of most laypeople to address. Two of the study participants did have the professional skills to address medical and psychiatric needs of victims and both expressed interest in volunteering with agencies to meet the needs of victims. This may reflect an interest among members of other churches in the presbytery of using their skills for the benefit of trafficking victims. One of the main benefits of teaming up, as discussed during the member check meeting, was identifying and linking church members throughout the presbytery with agencies in need of their expertise to meet the needs of trafficking victims.

<u>Oversight</u>

Interview responses and discussion at the member check meeting reflected the general consensus that oversight is needed from individual churches, and the presbytery as a whole, if mercy ministries are to be formed to address human trafficking. Concerns raised included the following: maintaining the identity and mission of the church, potential conflicts working with outside agencies, issues related to the church working outside its area of expertise, and use of church resources. The potential for emotional or psychological harm associated with being exposed to the trauma experienced by victims was also discussed in the context of oversight during the member check meeting. Participants agreed that oversight was needed to prevent resources from being misused and to minimize the risk of emotional, psychological and spiritual harm to church members who may volunteer to minister to victims of human trafficking.

<u>Action Plan</u>

Based on the findings of the study, the member check group approved an action plan that includes the following: the development of a presentation for churches to educate and raise awareness about human trafficking; visit each of the churches of the presbytery to develop and promote a shared vision; and build a database of available resources from churches of the presbytery and needs from service providers in the community.

The first two parts of the action plan address the need to raise awareness and develop a shared vision in order to maximize the ability of churches to work

together to develop a mercy ministry response to human trafficking. The third part of the action plan represents an answer to the question, "What can a small church, with limited resources, do to get the ball rolling toward the development of human trafficking ministries in the presbytery?" It was determined that the church in the study is not currently in a position to directly provide services to human trafficking victims. However, building a database that links resources with needs could be very valuable on a number of levels.

The first benefit of building a database is that it allows the churches involved to learn about human trafficking by gathering information about existing agencies with needs. The knowledge gained will enable churches to design and implement mercy ministries directed at meeting needs identified by those "in the know." The second benefit of building a database is linking specialists to agencies. There may be professionals in churches that are simply unaware of opportunities to use their skills to meet the needs of trafficking victims. A third benefit of building a database is that it provides a tool to help churches with oversight. A database would provide information about agencies that will help church leaders determine the level of involvement churches should have with outside agencies. Finally, a database benefits agencies by linking them to available resources in an efficient manner. A database saves time (and money) by linking resources to needs through information gathered in one place.

A committee was formed at the member check meeting consisting of three participants who volunteered to finalize details and oversee implementation of the action plan. They have agreed to have their first meeting in July 2017.

Implications of Findings for Micro and/or Macro Practice

There do not appear to have been any studies published specifically related to church based interventions with trafficking victims. The findings of this study are consistent with the theoretical orientation outlined in the first chapter of the study report: General Systems Theory. The comprehensive nature of the needs faced by human trafficking victims requires interventions involving multiple systems. This suggests the necessity of case management in order to serve trafficking victims. As noted in the literature review, Williamson (2009) emphasized the importance of case management in the navigation of the multitude of systems with which trafficking victims must interact. Case management for human trafficking necessarily involves micro and macro social work practice. The findings of this study reveal a potential source of resources that can be utilized at the macro and micro levels. The participants of this study represent a group of Christians and churches that generally consider it a duty and calling to intervene when made aware of the needs of human trafficking victims. At a macro level, South Coast Presbytery consists of 21 churches that have the potential to mobilize large numbers of people and resources to help support organizations currently in need of such resources. At a micro level, the findings of the current study suggest that there are church members with

specialized training that could work directly with human trafficking victims. Creating a database will create a valuable resource to link resources to need. If the church from this study is able to develop a presbytery wide response as outlined in the action plan, it could serve as a model for other faith-based organizations.

Weaknesses

One major weakness of this study is that it only included one church. Although there is at least one other church in the presbytery involved with an agency that addresses human trafficking, it was unavailable to participate in the current study. Members of that church would have been able to provide valuable insight into how to develop trafficking mercy ministries involving churches of South Coast Presbytery. It would have also been valuable to have additional churches participate in the study to gain additional perspectives based on the location of these churches throughout the presbytery. For example, churches in San Diego may understand human trafficking differently than those in Riverside or Temecula.

A second weakness of this study is that it did not include any human trafficking victims. The reasons for excluding trafficking victims from the participant pool are outlined in chapter two of the study report. Although the reasons for excluding victims from participation were sound, doing so left an important perspective out of the final construction.

<u>Strengths</u>

The main strength of the study is that the membership of the participating church was well represented. Participants included leadership and lay members. The participants invested their time and attention to provide thoughtful responses during interviews and through the member check meeting. The study design allowed for a much deeper and comprehensive examination of the issues involved with church based interventions with human trafficking.

<u>Suggestions for Further Study</u>

One area worthy of further study is risks for volunteers who work with human trafficking victims. Many potential risks were identified by participants in this study. It would be beneficial to gain an understanding of the actual risks involved in working with human trafficking victims, especially for those who serve as lay volunteers. This would help individuals and organizations (churches) make informed decisions about their level of involvement.

Another area worth studying is the regulation of professional volunteers working with human trafficking victims. If professionals with specialized skills are interested in being linked with trafficking victims, it would be helpful to know what is required to do so. For example, procedures that are too cumbersome may discourage professionals from volunteering. Therefore, research into existing standards may help facilitate linking specialists with needs.

Finally, it would be worth conducting a study that examines the interaction of human trafficking victims with churches. As already noted, the victims

themselves should have a primary voice in the process of providing interventions the help them.

Summary

An analysis of the data was reported, including major themes and subthemes. Major themes included the following: effects on participants; the role of the church/South Coast Presbytery; service provision; partnership with outside agencies; and ministry development in South Coast Presbytery. An interpretation of the data was discussed along with the resulting action plan formulated during the member check meeting. The action plan includes the following: creation of a presentation, visits to SCP churches, and the creation of a database of church resources and agencies with needs. Implications for micro and macro practice were also discussed and included suggestions for further study. Implications centered on case management.

CHAPTER FIVE

TERMINATION AND FOLLOW UP

Introduction

This chapter covers the termination process used to end the study. Discussion includes communication of findings to study participants. The ongoing relationship between the researcher and study participants is described. This chapter closes with the dissemination plan.

Termination of Study

Termination was initiated as part of the member check meeting. Morris (2013) noted that the member check meeting is the time when responsibility for the project is handed over to the group with the expectation that researcher involvement will come to an end. For the current study, participants were provided with a preliminary report, which was reviewed during the member check meeting. An action plan as described in the previous chapter was discussed and agreed upon. A committee of participants was formed to continue the work started by the study.

Participants were provided a copy of an updated preliminary report and summary of the action plan based on the member check meeting. Each participant was also provided with a debriefing statement that signaled termination from the study. Participants were given contact information of the

researcher to allow for additional debriefing as necessary or for any follow up questions.

Communicating Findings to Study Site and Study Participants

A final report was prepared based on the work accomplished during the member check meeting. Morris (2013) emphasized the fact that the final report is not the end of the research, but is rather "a statement on the joint construction at that point in time" (p. 330). Following Morris's guidelines, the final report includes the following: the initial research focus (trafficking ministry development), a description of the research site (a church in Southern California), a description of membership of the hermeneutic dialectic circle (pastors, elders, deacons, and lay members), a review of data gathering, a description of units, categories and final construction agreed to at the member check meeting, and a description of the action plan. The final report will be made available to study participants upon request as outlined in the debriefing statement provided.

Ongoing Relationship With Study Participants

The researcher in the current study serves in a significant leadership position at the church involved in the study. The researcher will continue to be available for consultation with the action plan committee. This is not just a matter of convenience. According to Kotter (2012) successful organizational change is

most likely to succeed when led by coalitions that are powerful, meaning that they include members in leadership positions with power. Continuing to work as a consultant with the action plan committee's will ensure that the voice of the committee is heard by those in leadership positions in the church, increasing the likelihood that the action plan will be successfully carried out.

Dissemination Plan

Morris (2013) has emphasized the importance of translating findings into "guidelines for evidence based social work practice" (p.331) as part of the dissemination plan. According to Morris, this can be achieved through the use of an appropriate level of evidence gathering combined with an application of a generalist social work model to levels of practice of the study. The findings of the member check meeting and final report provide the highest level of constructivist evidence (identification of key players, individual constructions, interview data analysis, joint construction, and action plan). Every effort will be made to present the study findings at a conference of the religious denomination of the study and/or through opportunities offered by CSUSB.

Summary

The study was terminated following the member check meeting when participants received a copy of the debriefing statement. Participants were provided with a preliminary copy of the study's findings and proposed action plan.

Copies of the final report will be made available upon request. The researcher

will continue to act as a consultant to the action plan committee. The

dissemination plan includes a plan to present the study's findings at a conference

or through opportunities afforded by CSUSB.

APPENDIX A

DATA COLLECTION INSTRUMENTS

Questionnaire

Demographic Information:

Name: _____

ID #: _____

Church Name:
_____

Male _____   Female _____   Age _____

County _____

City _____

Contact Information: Phone _____

E-mail _____

Questions Posed to Pastors and Elders and lay-volunteers:

1.   What do you know about human trafficking?

2.   Do you have any prior experiences related to human trafficking? If

       so, what are they?

3.   What ministries/activities is your church currently involved in with

       respect to human trafficking?

4.   How does the reality (existence) of human trafficking affect you?

5.   What role (if any) do you think your church should play in serving

       victims of human trafficking?

6.   If your church does not currently offer any ministries related to

       human trafficking, what is your level of interest in forming one?

7. What services do you think victims of human trafficking need? What services would you like to see the church help provide to victims?

8. What level of partnership do you think is appropriate for your church to have with secular agencies in providing services to trafficking victims? Why?

9. What do you think would improve your church's human trafficking ministry?

created by: Michael DeWit

APPENDIX B

INFORMED CONSENT

College of Social and Behavioral Sciences
School of Social Work

INFORMED CONSENT

The study in which you are asked to participate is designed to investigate human trafficking mercy ministry interventions provided by Presbyterian Church in America (PCA) churches of the South Coast Presbytery. This study is being conducted by Michael DeWit under the supervision of Dr. Lori Brown, of the School of Social Work, California State University, San Bernardino. The study has been approved by the Institutional Review Board Social Work Sub-committee, California State University, San Bernardino.

There are two parts to this research study. In the first part of the study, you will be asked by way of interview to respond to several questions regarding human trafficking mercy ministry interventions provided by PCA churches. You are free to not answer any of the questions. The interview should take about 45 to 60 minutes to complete. Review of the transcribed interview at the participant's convenience on a subsequent date should take no more than 10-15 minutes, and is also completely voluntary. Each participant interviewed will expand the number of opinions and will have the option to comment on opinions of other participants previously reported to the researcher. Your name will not be reported with any of your responses. It is possible, however, that due to the nature of the research method, that your responses may be revealed even though your name is not disclosed.

The second part of the study is to meet with other participants to collaboratively discuss the variety of opinions regarding human trafficking mercy ministry interventions provided by PCA churches with the goal of creating a joint perspective that embraces all opinions and to develop an action plan for future PCA human trafficking interventions. This will be a face-to-face group meeting with all study participants previously interviewed by the researcher. You may withdraw from participation in the study at any time. If you would like to receive the group results of the study upon completion (after June 30, 2017), please contact **Michael DeWit (005090952@coyote.csusb.edu).**

It is expected that your participation in this study will allow you play a part in increasing your own, and general, understanding of the needs of human trafficking victims. Your participation will also assist PCA churches in understanding how best to

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The California State University . Bakersfield · Channel Islands · Chico · Dominguez Hills · East Bay · Fresno · Fullerton · Humboldt · Long Beach · Los Angeles Maritime Academy · Monterey Bay · Northridge · Pomona · Sacrament · San Bernardino · San Diego · San Francisco · San Jose · San Luis Obispo · San Marcos · Sonoma · Stanislaus
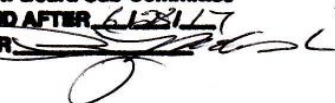
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provide mercy ministry interventions for human trafficking. There is a small risk, depending on your experience with human trafficking, that you may experience discomfort during the interview and subsequent collaborative discussions. You are free to avoid answering any questions and withdraw from participation in any study-related activities for any reason without any consequence. If you have any questions or concerns about this study, please feel free to contact **Dr. Laurel Brown (laurelbrown213@aol.com).**

By signing below, I acknowledge that I have been informed of, and that I understand, the nature and purpose of this study, and freely consent to participate. I acknowledge that the group meeting is completely voluntary and that I am not required to participate even after participating in the initial interview. I also acknowledge that I am at least 18 years of age and have never been a victim of human trafficking.

I agree to be audiotaped   Yes _____   No _____

Signature _____   Date _____

APPENDIX C

DEBRIEFING STATEMENT

DEBRIEFING STATEMENT

The study you have just completed was designed to investigate human trafficking mercy ministry interventions provided by Presbyterian Church in America (PCA) churches of the South Coast Presbytery. In this study, each participant was interviewed to identify and develop each person's individual set of beliefs (construct) about human trafficking mercy ministries provided by PCA churches. A joint construction was also developed through collaboration based upon each individual construction at the membership-checking meeting. We are particularly interested in development, maintenance, and improvement of human trafficking mercy ministries of PCA churches of the South Coast Presbytery. Thank you for your participation and for not sharing your individual constructs or the group construct with others. If you have any questions about the study, please feel free to contact **Dr. Laurel Brown (laurelbrown213@aol.com).** If you would like to obtain a copy of the group results of this study, please contact (after June 30, 2017), please contact **Michael DeWit (005090952@coyote.csusb.edu).**

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