PHOTOVOICE EMPOWERMENT OF YOUNG WOMEN RESCUED FROM CHILD

SEX TRAFFICKING IN RAJAMAHENDRAVARAM, INDIA:

A HOLISTIC NEEDS ANALYSIS

BY

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AS PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE
PHD IN HOLISTIC CHILD DEVELOPMENT

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ABSTRACT

This dissertation is an exploration of the lives of survivors of sex trafficking who were rescued and reintegrated with their families and communities in Rajamahendravaram, India. The study examined the holistic needs and challenges of these survivors after their rescue, using Urie Bronfenbrenner's ecological systems theory to provide a multi-layered lens for understanding the needs of survivors and the church's role in meeting those needs. While many studies have examined the root causes of sex trafficking, research on reintegration of survivors is relatively sparse and there is a dearth of analysis regarding the church's role.

The researcher used a homogeneous sampling strategy for Phase I to select eight female survivors who were trafficked and rescued as children. Their ages ranged between 18 and 20 years old. The study utilized photovoice methodology, analyzing photographs taken by the participants and applying both open coding and axial coding to focus group discussions.

Phase I of this study revealed the unifying themes that represent deeply felt needs and attained benefits of survivors. In the ecological systems theory, each level depicts the need and challenges of survivors. Ultimately, these assets become the benefits for the survivors. On the individual level, survivors went through physiological and psychological needs. These assets result in benefits for survivors where they experience physical and psychological wellness. On the relational level, it is highly focused on the need for connections and identity in the families, friends and companions, as well as continued favor from God/god. These assets result in a deep sense of belonging where

survivors experience acceptance in their families, gain friends and companions to walk with them, and develop a sense of belief in God/god/spiritual wellness.

On the community level, survivors need community connection, resources for education, employment, and advocacy. Moreover, they need brokers who could connect them with needed resources for them to thrive in the community. These assets result in a sense of belonging in community where survivors feel accepted and receive needed resources in the community. On the societal level, justice should be ensured for survivors regardless of caste, color, gender, and economic background. Survivors should not be treated as criminals, rather they should be treated with utmost dignity in the society. Moreover, there is a need for raising awareness to eradicate the issue of stigma toward survivors in the society. These assets result in transforming the attitude of the public toward survivors in the society. Moreover, government should be prepared to address the challenges of trafficked survivors by offering necessary support system include helping survivors to obtain justice.

For Phase II, the researcher employed a homogeneous sampling strategy to select seven pastors in Rajamahendravaram, India. This phase began with the researcher facilitating an educational forum presenting the findings of Phase I to raise awareness of the needs and challenges of survivors of sex trafficking. Then the researcher collected data from the Phase II participants using focus group discussions. The data analysis again relied on open and axial coding.

Church has a crucial role to play in addressing the challenges and facilitating healing for survivors of sex trafficking. Providing material resources is a critical component for survivors to concentrate on other aspects of their lives. Churches may not

be well equipped to provide material assistance for survivors due to the size of congregation and shortage of resources. Nevertheless, churches and pastors need to be aware of government and NGO resources to support survivors and ensure their well-being. At times, this may include advocacy with local government and NGOs resources.

Moreover, churches should create connection to survivors through facilitating a deeper connection to family, God, church, and community. Churches should create positivity and sense of belonging through incorporating survivors in church service and providing them with needed assistance. In addition to this, churches should create a robust relationship with families of survivors to address the challenges and facilitate healing for survivors of sex trafficking. In connection to spiritual needs, pastors should lead them to have a deeper connection to God by offering healing sermons, prayers, forgiveness, and emphasizing the need for accepting Jesus as their Lord and Savior. In addition to this, churches can be the means of grace for survivors by offering assurance and protection from the community.

Clergies/pastors should raise awareness in changing stigma that is embedded in both churches and community. Pastors work to ensure acceptance in churches using the teachings of Jesus, especially breaking the barriers and ministering to survivors with love and compassion. To do this effectively, church leaders need additional training and the support of leadership teams who have the same calling, vision, and ministry philosophy.

CERTIFICATION OF PROOFREADING

I, <u>Nehemiah Bathula</u> certify that this dissertation has undergone proofreading and editing by <u>Prof. Marie Osborne,</u> an authorized proofreader of the Asia-Pacific Nazarene Theological Seminary.

<u>Nehemiah Bathula</u>   19th November 2020
Signature of Researcher   Date

<u>Marie D. Osborne</u>   19th November 2020
Signature of Proofreader   Date

DECLARATION

No portion of the work referred to in the dissertation has been submitted in support of an application for another degree or qualification of this or any other university or other institute of learning.

Nehemiah Bathula   19th November, 2020
 (*author*)   Date

ACADEMIC INTEGRITY COMMITMENT

As a child of God and a servant of Christ's church, I recognize the importance of academic honesty and integrity in all of the work I undertake as part of my studies. I Pledge myself to uphold the highest standards of integrity in my work. As part of this pledge, I will submit only those papers that I myself have written and that give clear and appropriate citations for all the sources I have used in their preparation. I also understand that allowing another student to copy my work constitutes academic dishonesty on my own part as well as that of the other student.

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Nehemiah Bathula
Print Name

Nehemiah Bathula
Signature

19th November, 2020
Date

DEDICATION

This dissertation is dedicated to my family and to the survivors who courageously

participated in this study, giving of their knowledge and experiences

through the photographs.

"I want you to know that you are uniquely created in the image and likeness of God. You

have been given identity in Christ Jesus. Therefore, you are a new creation. You are no

longer called a victim, but you are a daughter of the Most High God who accepted you

unconditionally as you are and gave you eternal life through His Son Jesus Christ."

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ACRONYMS

AIDS	Acquired Immune Deficiency Syndrome
CRY	Child Rights and You
CSEC	Commercial Sexual Exploitation of Children
DSM	Diagnostic and Statistical Manual of Mental Disorders
DWCD	Department of Women and Child Development
ECPAT	End Child Prostitution and Trafficking
EST	Ecological Systems Theory
IJM	International Justice Mission
ILO	International Labor Organization
LIC	Life Insurance Company
NATC	National Anti-Trafficking Committee
NCRB	National Crime Records Bureau
NGO	Non-Governmental Organization
NHRC	National Human Rights Commission
NIV	New International Version
OJJDP	Office of Juvenile Justice and Delinquency Prevention
PTSD	Post-Traumatic Stress Disorder
UN	United Nations
UNCRC	United Nations Convention on the Rights of the Child
UNICEF	United Nations International Children's Emergency Fund
UNODC	United Nations Office on Drugs and Crime
TBRI	Trust-Based Relational Intervention
TF-CBT	Trauma-Focused – Cognitive Behavioral Therapy

CHAPTER I

THE PROBLEM AND ITS SETTING

Introduction

There was a Christian family who lived in a small village. The father Gopal was a bus driver and the mother Pushpa was a housewife. They were converts from Hinduism, embraced Christianity and professed their faith in a local congregation. They had three children: a daughter named Radha and two sons named Krishna and Sukumar. All of them had completed their high school education. Due to employment reasons, the father left the home. As a result, all of the household responsibilities came upon the mother in terms of nurturing the children, education, paying bills, etc. It was during this time that a neighbour (Ranjith) who was residing beside the family created a rapport with the entire household. Pushpa had compassion on Ranjith when she saw him in a struggle to manage household things. Therefore, Pushpa sent her daughter Radha to help Ranjith in cooking and managing his household activities. What Pushpa did not know was that Ranjith was waiting for an opportunity to traffic Radha, who had just turned 16 years.

One day, when Radha went to Ranjith's house to clean and prepare food for him, he took advantage of her and brutally raped her. When Radha's family found out, they went to the police station to file a case before the court. They sought justice, but did not succeed because of the perpetrator's wealth and influence. At the age of 17 years, Radha gave birth to a baby boy. In order to provide for her baby, Radha left the home of her parents and got a job at Life Insurance Company (LIC). This job was a means of income

for her and her son. As she continued her work at LIC, her life was changed in terms of exposure to a city culture, new friends, and less involvement with family members. During this time, the traffickers disguised themselves and made a friendly connection with her. They approached her with a better job proposal and offered her a good salary. Without consulting anyone about the nature of job, she decided to join them. She thought that the new job could be a place for improving her skills and earning a good amount of income. However, the job turned out to be entirely the opposite of what she expected. Rather than providing her legitimate work, the traffickers trapped her into prostitution. During that period, Radha suffered physically, psychologically, socially, and spiritually. Although her parents knew about this matter, they could not do anything. Radha's parents were terrified because dangerous people surrounded their daughter.

Even though the community, her church, and her family witnessed signs of Radha being trafficked, nobody took any steps to speak to her or learn about her well-being. Instead, her community began to ridicule and mock the family. No one offered help in terms of counseling, life skill opportunities, moral guidance or prayer. Due to this severe issue, the family confined themselves within the walls of their home, unable to mingle with the community.

After eight months, the family saw a glimpse of hope and restoration. Radha miraculously escaped by herself from the perpetrators. Following her escape, Radha reintegrated with the family. However, she went through various challenges, which included physical, psychological, spiritual, and social issues due to the effects of abuse. The family did not consult with a psychiatrist, counsellor or pastor due to concern for their reputation and dignity. Although Radha had a physical shelter to live in, her

psychological and spiritual well-being were at risk. Her family realized that she was greatly in need of professionals and people who could understand her situation and offer help.

On hearing Radha's story, I decided to research on the needs and challenges of female survivors who were trafficked and rescued as children. In addition, I was deeply motivated to pursue this research by looking at the gospel of Luke 4:18-19 – the Nazareth Manifesto – which became a focal point of my calling and ministry among vulnerable and marginalized females.

> [18] "The Spirit of the Lord is on me,
> because he has anointed me
> to proclaim good news to the poor.
> He has sent me to proclaim freedom for the prisoners
> and recovery of sight for the blind,
> to set the oppressed free,
> [19]to proclaim the year of the Lord's favor" (Lk. 4:18-19, NIV).

Background of the Problem

Sex trafficking is one of the major issues of human degradation in the world, especially in India. According to Indian government data, in 2016 almost 20,000 women and children were victims of trafficking, a rise of nearly 25% compared with the previous year (Bhalla 2017). Rajamahendravaram is known for sex work; sex workers reside in working-class settlements or slum areas (Jena and Prasad 2013, 222). In Rajamahendravaram, commercial sex trade is widely practiced and differentiated into various types such as "brothel-based, home-based, street-based, lodge-based, dhaba-based (roadside restaurant), highway-based, agriculture-based, phone-based, and venue-based (e.g., massage parlours, bars)" (Buzdugan, Halli, and Cowan 2009, 678).

In Rajamahendravaram, several places have been identified where sex trafficking is being practiced. These include four blocks in Satellite City, Bruhannalapeta, Seethampeta, and Annapoornammapeta (The Hindu 2015). Furthermore, as per the researcher's observation and having lived in the town of Rajamahendravaram for 25 years, there are other places where sex trafficking and clandestine activities occur, places like Dowleswaram, Malaipeta, Rajolu, Bommuru, Balajipeta, and Quari market road. These places are located on the outskirts of Rajamahendravaram.

A registered Non-Governmental Organization (NGO) named Sravanti is continuously working for the empowerment of women and children in East and West Godavari districts of Andhra Pradesh. The Sravanti organization coordinated an anti-trafficking campaign based in Rajamahendravarm, and another seven organizations participated from both East and West Godavari districts. These NGOs conducted a study to identify geographical places that are susceptible to trafficking of women and children (Nair and Sen 2005, 345). The study discovered that towns like Rajamahendravaram, Kakinada, and Peddapuram are hotspots to trafficking. They found that most of the trafficked victims are between the age of 12-17 years (Nair and Sen 2005, 345). "Furthermore, this study also identified the groups most vulnerable to trafficking such as fisherfolk, weavers, tribals (a group of people which has a common name, whose members speak a common dialect, reside in a common area: hill and forest areas), beedi workers (rolling cigarettes or mini cigars), migrant labourers, domestic servants, rural artisans, and people who are homeless" (Nair and Sen 2005, 345). Moreover, traffickers use different methods to traffick women and children for sexual exploitation namely kidnapping, promises of jobs, fake marriages and selling of girls (Nair and Sen 2005,

345). Due to this pernicious issue, families are at risk. Although there is a governmental task force agency, a governmental crime department, and local NGOs working to eliminate the evil issue of sex trafficking, the problem has not been eradicated.

There are no exact numerical figures for children trafficked each year in India. "The number of trafficked persons is difficult to determine as bribery and corruption surrounding the practice render an estimate of its magnitude virtually impossible" (Thukral, Ali, and Bild 2008, 210). The National Crime Records Bureau indicates that in 2016, "15,379 people were trafficked of whom 9,034 victims were below the age of 18. In addition, 23,117 people were rescued from trafficking situations of whom 14,183 were below the age of 18" (2018). "Nearly 135,000 children are believed to be trafficked in India every year" (Sahariah 2015). There is inadequate literature on child sex trafficking regarding numbers trafficked and rescued in Rajamahendravaram, but other parts in Andhra Pradesh have some information about trafficking and rescue cases. For instance, 77 female victims of sex trafficking in Kadhiri were rescued by NGOs and police raids, or escaped through their own initiatives (Vindhya and Dev 2010, 16).

Some services are available to women who were trafficked and rescued as children in Rajamahendravaram. For example, there is a halfway house program called the Swadhar Greh. It is a short-stay home, providing assistance for thirty survivors. It is located on the outskirts of Rajamahendravaram.The Swadhar Greh system is an aftercare program that addresses the needs and reintegration services for the survivors of sex trafficking in the village of Seetanagaram, Rajamahendravaram. This system provides basic needs: shelter, food, care and clothing to women and minors who do not have social and economic support. The system also provides financial aid for rent or construction of

homes along with counseling, training, skill building and other services for their

rehabilitation (Ministry of Women and Child Development 2008, 27).

Other short-stay homes or temporary shelters are operated by the state

government through collaboration with various NGOs, providing education, counseling,

vocational training, guidance, etc (Nair and Sen 2005, 246). However, most NGOs say

that funding victims is one of the major challenges they face in implementing programs.

In addition, major challenges include poor enforcement of the law, lack of cooperation

between NGOs and the government, lack of human resources, and deep-rooted problems

like family dysfunctionality, domestic violence, discrimination, and child marriage

(Interview with Biju Abraham, March 7, 2018).

Surtees defines reintegration as "the process of recovery, and economic and social

inclusion following a trafficking experience. It includes settlement in a safe and secure

environment, access to a reasonable standard of living, and mental and physical well-

being, opportunities for personal, social and economic development, as well as access to

social and emotional support" (Surtees 2013, 4). Survivors' "reintegration entails a long-

term process and has multi-dimensional stages of either integrating into a host country or

reintegrating into a home country setting" (Pandey, Tewari, and Bhowmick 2013, 53).

Full reintegration is not achieved until the survivor becomes an active member of the

economic, cultural, civil and political life of a country and perceives that he or she has

adapted and is accepted (Pandey, Tewari, and Bhowmick 2013, 53). However, "the

survivors attempting to return find it close to impossible to find proper ways to

reintegrate into their own society" (Dahal, Joshi, and Swahnberg 2015, 6). This is

because "continued social stigma, lack of support, and limited opportunities for finding

any means of survival cripple and isolate them to a maximum" (Dahal, Joshi, and Swahnberg 2015, 6).

Wiese argues that merely rescuing sex trafficked persons and instantly returning them to their family has been found to be an inefficient strategy, thus the thinking goes that economic rehabilitation may be an important forerunner to successful reintegration (Wiese 2017, 28). For many victims, economic factors were responsible for their initial victimization, thus the elements driving re-trafficking persist if the victims return home and community without any occupational skill training (Wiese 2017, 28). Wiese emphasizes that "successful rehabilitation (and later on reintegration) becomes even a more distant goal when in addition to treating trauma and confinement, individuals deal with the lack of options and stigmatization, including internalized stigma" (Wiese 2017, 38). Stigma makes it difficult for survivors to leave the shelter homes on an equal footing with normal society (Wiese 2017, 38). The process of reintegration becomes a huge problem when survivors are not equipped with care and facilities, namely, livelihood opportunities, education, employment, medical assistance, caring family and community (Dahal, Joshi, and Swahnberg 2015, 6). The process of reintegration is a long and tiresome one and filled with many complications. Sometimes, in spite of many efforts to reintegrate, there have been situations of re-trafficking (Prajwala 2017).

In spite of primary care and support by the NGOs, survivors of sex trafficking suffer various challenges and risks due to the effects of abuse and lack of extended support in terms of physical, psychological, social, and spiritual care from the NGOs and Protestant churches. NGOs and churches have yet to develop partnerships to address the spiritual needs of the survivors of sex trafficking in Rajamahendravaram. To date, the

spiritual needs of trafficked females seems to have been ignored and the church has failed to address the needs of rescued females (Hameed et al. 2010, 31; Interview with Joseph Wesley, April 3, 2018; Interview with Veera Fernandes, February 24, 2018; Interview with Heather Ferreira, March 17, 2018). Biju, who worked with World Vision for a number of years in India, said that churches are not fully prepared to receive the survivors of trafficking, having negative attitudes toward survivors who reintegrate to the community, and churches continue to struggle to forgive and walk the extra mile with the survivors (Interview with Biju Abraham, March 7, 2018).

Statement of the Problem

A failure of stakeholders (e.g., government, NGOs, churches) to address in a holistic way the needs of young women who were trafficked and rescued as children has led to the failure of many programs. There are significant challenges, such as a lack of funding to operate programs including livelihood programs (providing small-scale business loans and employment) and vocational training, medical assistance, and life skills development. Furthermore, there is a lack of human resources to provide for the psychological and spiritual needs of these women as they seek to reintegrate into society.

There is a need to explore and identify the holistic needs of women who were trafficked and rescued as children, as well as the barriers and challenges associated with their reintegration. Such knowledge would equip stakeholders to develop programs and policies responsive to their felt needs and to remove barriers to their full integration. Furthermore, it is important to raise the awareness of church leaders so that churches can play a more active role in this process, as well as attend to the spiritual needs of women who were trafficked and rescued as children.

Statement of Purpose

The purpose of this research is to explore the holistic needs and challenges of reintegration for young women who were trafficked and rescued as children in Rajamahendravaram, India. Specifically, the purpose of this study is two-fold:

1. To explore and describe the holistic needs, issues and challenges of reintegration for young women who were trafficked and rescued as children using Photovoice methodology.

2. As part of the action phase of Photovoice, to raise the awareness of churches related to the articulated needs and challenges of female survivors, and work to identify ways the church could help address the challenges and facilitate healing, as well as the support needed to ensure their success.

Research Objectives and Questions

This research aims to create a broader understanding of the issue of female sex trafficking and to explore the needs of survivors in the context of Rajamahendravaram, India. More specifically, the research objectives were:

- To understand the post-trafficked life of survivors in terms of their well-being, which consists of physical, psychological, cognitive, spiritual and social dimensions.

- To discover the immediate and lingering needs of female survivors of sex trafficking in physical, psychological, spiritual, and social dimensions.

- To identify barriers to reintegration of women who were trafficked and rescued as children.

- To facilitate a critical dialogue among church leaders – to raise awareness of the holistic needs and challenges of female survivors of sex trafficking.

- To equip church leaders to effectively address the needs of female survivors of sex trafficking.

This research took place in two phases. Phase I of the research seeks to capture the felt needs and insights of young women who were trafficked and rescued as children using the participatory action research approach and Photovoice as method. Specific research questions include:

1. What are the greatest needs and challenges faced by young women in the time following their rescue and return – personally, with their family, in the community?

    a. What were their immediate needs?

    b. What are their lingering needs?

2. What does survivorship look like; what does it look like to have holistic wellness?

3. What do survivors think others (families of survivors, professionals, the community) need to know to better assist those who have been trafficked?

As a part of the social action resulting from the study, in Phase II of the project the researcher facilitated a critical dialogue with local church leaders to raise awareness of the holistic needs and challenges of female survivors, identifying ways the church could help to facilitate their wholeness and healing. Specific research questions include:

1. What do church leaders see as the church's role in addressing the challenges and facilitating healing?

2. What will make it hard to fulfill that role; what barriers do they need to overcome?

3. What do church leaders need (e.g., supports, resources, knowledge) in order to be successful in fulfilling that role?

Theoretical Framework

Ecological Systems Theory by Urie Bronfenbrenner

In 1979, the ecological systems theory was proposed by Urie Bronferbrenner and has been universally embraced by developmental psychologists interested in understanding individuals in context (Neal and Neal 2013, 722). "Bronferbrenner, a Russian American psychologist, is extensively considered as a renowned scholar in the areas of developmental psychology, child rearing, and human ecology – the interdisciplinary domain" (Ceci 2006, 173). "Understanding the individual is a complex process" (Burns, Warmbold-Brann, and Zaslofsky 2015, 250). Therefore, it is important to identify a theory that accounts for this complexity. For instance, to understand an individual completely, first of all his/her environment needs to be fully examined including the home, school, community, and culture (Burns, Warmbold-Brann, and Zaslofsky 2015, 250).

Ecological systems theory (EST) views a person's environment as consisting of five structures: micro-, meso-, exo-, macro, and chrono systems, each contained within another. These structures are often illustrated as a system of concentric, or nested, circles (Bronfenbrenner 1979, 22). Bronfenbrenner postulates that in order to understand human development, the entire ecological system – all five subsystems – in which growth occurs need to be taken into account. He defined these systems as follows: "A *microsystem* is a

pattern of activities, roles and interpersonal relations experienced by the person in the

immediate surroundings which have physical and material characteristics." "A

mesosystem encompasses the interrelations among two or more settings in which a person

actively participates (e.g., among family, work, and social life)." "An *exosystem* refers to

one or more settings that do not involve the developing person as an active participant,

but in which events occur that affect, or are affected by, what happens in the setting

containing the developing person." "A *macrosystem* is the defined as the set of

overarching beliefs, values, and norms, as reflected in the cultural, religious, and

socioeconomic organization of society" (Bronfenbrenner 1979, 22-26). In addition,

Bronfenbrenner introduced the concept of the chronosystem "to capture the idea that

changes in people and their environment occur in a time frame (chrono means time) and

unfold in particular patterns or sequences over a person's lifetime" (Sigelman and Rider

2009, 8-9).

The ecological systems theory has been used in research related to sex trafficking

by researchers seeking to better understand the factors that create vulnerability and put

people at risk (Escandon-Villalobos 2014, 17; Sanchez and Pacquiao 2018, 99-102;

Rigby and White 2015, 9; Barner, Okech, and Camp 2018, 4-5; Satyarthi 2013, 105;

Sarkar 2014, 486-87). For example: Sanchez and Pacquiao's application of the ecological

systems theory perspective emphasized that "victims and their environments were in

continuous interaction with each other" (Sanchez and Pacquiao 2018, 99). Because of

these complexities, the various systems and their interactions cannot be ignored. "Each

ecological system that victims interacted with offered a strategic position to understand

their multiple, complex, immediate, and long-term needs critical to developing victim-

centered policies and services by legal, social, and medical providers and public officials"
(Sanchez and Pacquiao 2018, 99; Busch-Armendariz, Nsonwu, and Heffron 2014, 10).

Rigby and White used the ecological systems theory to identify the factors of
child sex trafficking. They highlighted that the model emphasizes "the interconnected
factors contributing to movement and exploitation and locates them (victims) in certain
environments, namely sources, transit and destination countries which will have
fundamentally different constituent layers" (Rigby and White 2015, 9). Escandon-
Villalobos used the ecological systems theory as a way to identify the factors of human
trafficking in Chile. His findings revealed that "the multiple factors interact to perpetuate
child human trafficking crime include community and social environment, family
dynamics and cultural background, and child victim's individual characteristics"
(Escandon-Villalobos 2014, 63). Barner and his colleagues used the ecological systems
theory to identify the factors for human trafficking. They emphasized that the push
factors including poverty, force people away from certain environments. Pull factors refer
to entities, such as the perception of increased economic opportunities, which lure people
toward other environments (Barner, Okech, and Camp 2017, 4). "This pull/push dynamic
is congruent with an ecological approach, which emphasizes understanding people and
the problems they experience within their micro-, mezzo-, macro-, and even global
environments" (Barner, Okech, and Camp 2017, 4).

These researchers conceptualize the various ecological systems theory subsystems
as levels in which factors can be located, including individual level, relationship/family
dynamics level, community level and society level. Figure 1 serves to illustrate the

connection between one level and another, depicting the various factors and causes associated with the issue of sex trafficking in the nested circles.

Societal Factors:
- Political deficit: Inadequate and outdated state policies, lack of human and social capital, social insecurity, social exclusion, gender-based discrimination, and breaking down community support system.
- Socio-Cultural and religious factors have an impact on child sex trafficking: pleasing deities during a grave sickness and superstitious beliefs such as good fortune, blessing, and good luck, and moral deficit.

Community Factors:
- Natural disaster or social upheaval, tolerance of exploitation, few resources, including lack of educational and job opportunities and governmental investment, lack of health clinic facilities, lack of awareness of human trafficking, and violence, caste based and discrimination.

Family Dynamics:
- Poverty, Illiteracy
- Lack of education
- Unemployment
- Intra-familial violence or other dysfunction
- Migration

Individual Factors:
- False Promises: Hope of Employment, better future, education, marriage, craze to enter the entertainment industry such as TV serials, media, and cinema, and desire to lead a better life in big cities.
- Vulnerable situations: Runaway teenagers, Refugees, displaced homemakers, tourists, and drug/alcohol addict.

Societal Level

Community Level

Relational Level

Individual Level

Figure 1: Ecological Framework for Contextualizing and Conceptualizing Commercial Sexual Exploitation of Children in India (Satyarthi 2013, 105; Sarkar 2014, 486-87)

While attending to all the factors that surround the individual, the ecological perspective is also person centered (Barner, Okech, and Camp 2018, 141). "It views trafficking not only as a crime in a legal or juridical sense, but also an unjust oppression that violates the fundamental rights of vulnerable, and mostly unsuspecting, individuals

and families" (Barner, Okech, and Camp 2018, 141). Figure 2 illustrates "the key concepts of the ecological model in the practitioner-level discourse on trafficking and reimagines them as a five-sphere concentric conceptual model, as opposed to the traditionally four-sphere ecological model of Bronfenbrenner" (Barner, Okech, and Camp 2018, 142). While agreeing with Bronfenbrenner's ecological model of four layers: micro-, meso-, exo-, and macrosystem influences upon the individual, the five-sphere ecological frame developed looks to address anti-trafficking intervention and traces their systematic influence upon the trafficking system (Barner, Okech, and Camp 2018, 142). The five-sphere concepts include: "(1) fit between person and environment; (2) habitats, networks, and nitches; (3) power and privilege; (4) stress and resilience; (5) the life course" (Barner, Okech, and Camp 2018, 142). It improves ecological thinking about human trafficking by defining service-level practices and interventions that are correlated to associated ecological perspectives (Barner, Okech, and Camp 2018, 143). "Within the five-sphere model, each radiating "layer" of the ecological "map" is designed to correspond to the existing best practices and policy efforts in keeping with the ecological perspectives that inform the model," as described below (Barner, Okech, and Camp 2018, 143).
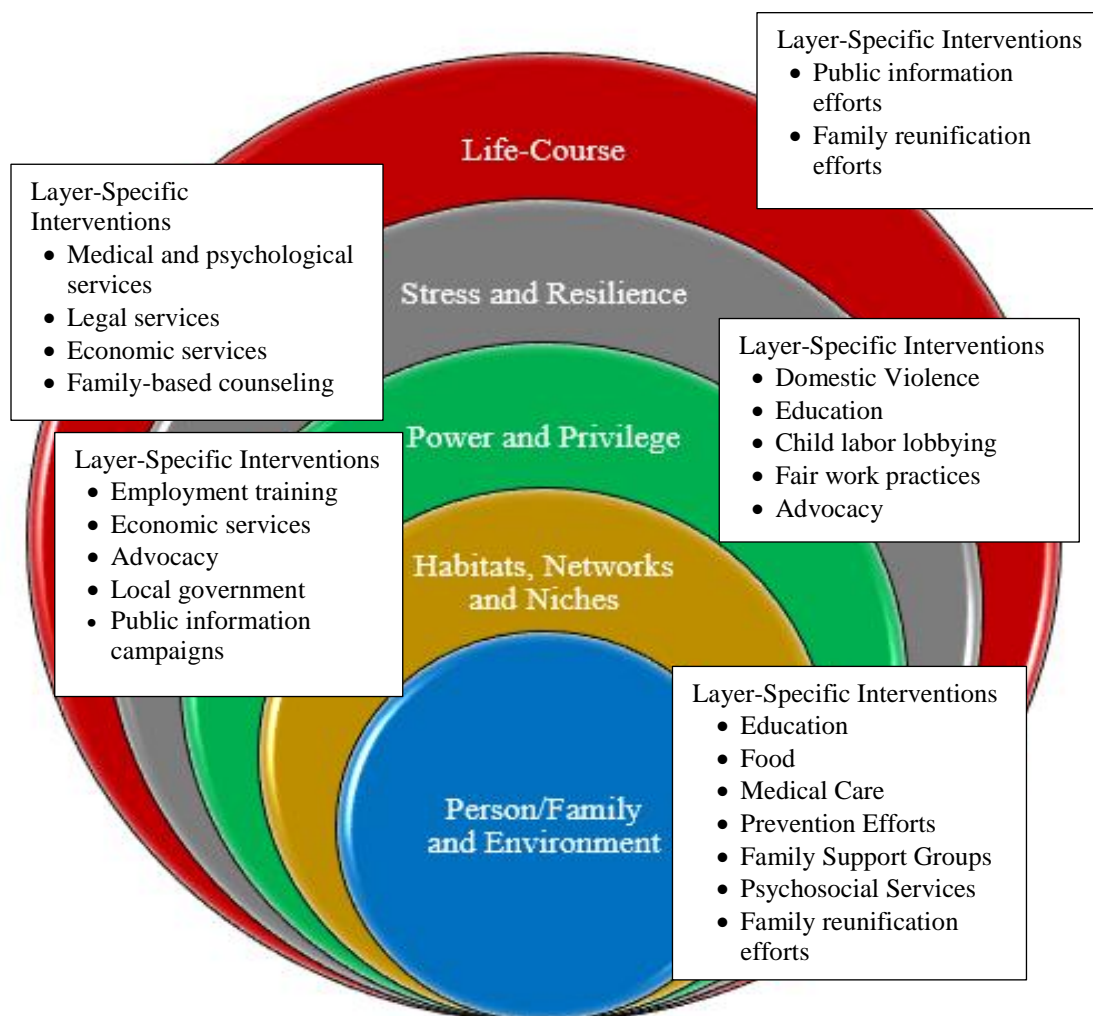
Figure 2: Ecological Model of Human Trafficking Intervention
(Barner, Okech, and Camp 2018, 142)

The *fit between person and environment* focuses on the interaction between

characteristics of the individual and the environment. Barner and colleagues assert that

significant attitudinal inequalities existed among the general public. Specifically, some

members of the community may see victims of sex trafficking associated with unethical

activity. That victims of sex trafficking are seen as choosing to be involved in delinquent

behavior (Barner, Okech, and Camp 2018, 143).

Hickman and his colleagues assert that a true fit between person and environment, within the discourses on sex trafficking would take a more holistic approach, applying it to all aspects of the phenomenon. The individual not only influences his or her environment, but the environment also affects the individual (Barner, Okech, and Camp 2018, 143). From this perspective, factors that create vulnerability and put people at risk are as important as the intervention strategies for children and women rescued from sex trafficking. External stakeholders who assist them must not only offer aid, but also advocate for policies and laws that account for the nature of trafficking and serve victims (Hickman et al. 2009, 10-36).

Bronfenbrenner's ecological systems theory puts significant emphasis on *habitats, networks and niches* – the contexts of place, space, and community (Bronfenbrenner 1979, 22-26). This model is developed "to ensure that practices are maintained, laws and accords are enforced, and public education on the issue of sex trafficking and programs of antihuman trafficking encouraged is through the use of existent networks and niches" (Barner, Okech, and Camp 2018, 143-45). "Advocacy and consciousness-raising efforts that are tailored to the specific needs of a geographic area are more successful in addressing the needs of a public support, and influencing public policy than untried external top-down approaches" (McDonald and Timoshkina 2004, 186; Barner, Okech, and Camp 2018, 145).

Power and privilege is also a central focus seen as having an impact on trafficking. Gitterman and Sideriadis asserted that today social workers deal with vulnerable and marginalized populations, overwhelmed by distressing lives, and circumstances and events they are powerless to control. The problems are often difficult

because they are long-lasting and continual, or intense and unexpected. They are

vulnerable to physical, psychological, cognitive, and social challenges when the

community and family support system is poor or unavailable (Gitterman and Sideriadis

2014, 1). However, within the discourse on sex trafficking, corruption and moral

perversion enable human traffickers to operate successfully through giving bribes to

government officials or collaboration of officials with criminal networks. These are the

most challenging and difficult obstacles for social workers to navigate (Jones et al. 2007,

113).

"Another challenge is the intersection of child labor laws" (Barner, Okech, and

Camp 2018, 145). Hickman and colleagues discovered a policy challenge in India, where

laws originally designed at fighting against child sex trafficking, in fact, aggravated the

problem. A 2001 constitutional amendment says that children should be given education

up to age 14 in India. However, laws already in force allowed for the employment of

underage children in non-industrial labor. As a result, children in poverty were frequently

trafficked for the purposes of serving as laborers, at the same time violating a

constitutional law while engaging in a practice that had legal protection (Hickman et al.

2009, 10-22; Barner, Okech, and Camp 2018, 145).

A persuasive argument for the application of the ecological model in sex

trafficking discourse is the related concepts of the *stress and resilience* that victims

experience (Barner, Okech, and Camp 2018, 146). The application of these concepts

interprets to awareness and consciousness-raising efforts along all stages of involvement

in prevention and intervention. For this application to succeed, the participation of

different agencies including service providers, the public, policy makers, law

enforcement, NGOs, and international and national and local government agents is necessary (Barner, Okech, and Camp 2018, 146). "In addition, inspiration and encouragement for victims and survivors that builds their strengths and resilience is vital" (Gozdziak and Collett 2005, 118-19). One example of this is a residential program in Ghana that provides basic needs and employable skills training for girls rescued from sex trafficking. Some of the program tutors are survivors and former graduates of the academic institutions who encourage the girls, thereby exhibiting a strong sense of resilience with which the survivors and victims can easily identify with (Barner, Okech, and Camp 2018, 146).

How trafficking interfaces with the life course is also an important lens. Several scholars articulate that young girls are the most vulnerable to being trafficked (Gupta et al. 2011; Sarkar 2014, 483; Devagan 2008, 49; Chopra 2015, 193). "There are number of developmental variables directly related to trafficking victimization, including age-related aspects (e.g., agency, social control, decision-making, and onset of delinquency), gender-based exploitation, of adolescents, and migration-specific factors" (Barner, Okech, and Camp 2018, 146). In order to develop appropriate assistance and treatment programs for trafficking survivors, increased attention needs to be paid to the client system as well as consideration of age when compiling statistics related to occurrence and prevalence of trafficking (Gozdziak and Collett 2005, 122; Rafferty 2008, 565).

In application of the ecological model, the spiritual domain is an essential element that is often neglected by others. The absence of attention to the spiritual domain ignores issues that may affect reintegration. For example, victims may have negative feelings about God, faith, and religion (Brewster 1998, 147). In cultures where faith

practices intersect with belonging, this is particularly important. For example, "religion has historically influenced Indian society on a political, cultural and economic level" (Evason, Nina 2016). Religion affects everyday life and social interactions among people through the many Hindu-inspired festivities and temples. The aspect of spirituality should become an integral part of each layer to address the needs of survivors during their reintegration process.

Brief Description of the Research Design

This study relies on the qualitative research methodology of photovoice. Photovoice research comes under the umbrella of participatory action research (PAR) which can contribute to the mobilization of young women for community change (Wang 2006, 147). Due to the sensitive nature of the topic and the marginalization of the research population, photovoice methodology was selected as the most appropriate method to explore the holistic needs, issues and challenges of reintegration for young women who were trafficked and rescued as children as the methodology itself serves to empower research participants.

The research design includes two phases. Phase I combines participant-led photography and researcher-facilitated focus group discussions with the selected participants. As fully articulated in Chapter III, each group session with female survivors included a prompt related to the research questions with each focus group discussion structured using the SHOWED format (Wang 1999, 188). At the end of Phase I, research participants designed and directed a social action to reach and inform policy makers. As part of the social action resulting from the study, Phase II of the project included a presentation of the findings of Phase I to local church leaders from Protestant

denominations to facilitate dialogue, and to raise awareness of the holistic needs and challenges of female survivors. Phase II included the identification of ways the church could address the needs and challenges faced by young women trafficked and rescued as children to facilitate the wholeness and healing of female survivors.

Significance of the Study

Child sex trafficking has become a major issue and is rapidly proliferating in both urban and rural areas in Rajamahendravaram, India. Although numerous studies have been conducted on sex trafficking in India, they have occurred on a peripheral level focusing on its nature and effects (Gupta et al. 2011; Vindhya and Dev 2010; Ranjana 2015). To date, the researcher was not able to find any study related to exploring the needs of young women who were trafficked and rescued as children and issues surrounding reintegration from their perspective in the context of Rajamahendravaram.

This research study is significant in six major ways. First, the research identifies the needs of female survivors of sex trafficking in Rajamahendravaram, India through the eyes and thoughts of young women who were trafficked and rescued as children. The examination and subsequent analysis includes meaning-making through photographic images and conducting focus group discussions. First significant contribution: these first-hand accounts provide important information that speak to the services needed both immediately after rescue, as well as in the long-term. Second significant contribution: the research explored the female survivors' perceptions about holistic wellness. Having this holistic understanding serves to ensure that stakeholders understand and attend to all aspects of wellness in the services provided and programs created to serve this population group. Third significant contribution: gave the young women a voice, empowering a

marginalized group. As Photovoice is an action research methodology, it moves beyond understanding to action. Findings are shared in ways intended to meaningfully address issues and impact policy and related social change (Wang 1999). This subsequent social action is decided on and directed by the women who participate in the study, serving to empower a marginalized group.

Fourth, in sharing the findings and insights from the women with church leaders, the research raised awareness of the unique needs and challenges faced by survivors. Through awareness, the church is able to understand the issues, needs, and challenges of survivors of sex trafficking, and may create intervention strategies for sexually exploited females in the church and community. Fifth significant contribution: structured dialogue with local church leaders explored the role of the church in addressing the challenges and facilitating healing along with discovering the barriers that churches face, and venues for them to offer holistic aid to the survivors of sex trafficking. There is an urgent need for churches, communities, and NGOs to address this pernicious issue of sex trafficking. The goal of this study is to assist churches through Phase II, so that they reach a point of developing social action strategies to that end.

Assumptions of the Study

This study proceeded on the following assumptions. The first assumption is that participants will be ready for meaningful engagement. During Phase I, the female survivors, the primary key informants of this study, will be ready and able to discuss their needs and challenges following rescue and return. This may be a difficult topic to discuss. The selection criteria will seek to screen out young women who may be in active crisis, including the use of a female co-facilitator which will serve to mitigate this

concern. In Phase II, the researcher assumes that local church leaders will be ready to discuss their perceptions of the needs of survivors of sex trafficking. By sharing the research results of Phase I, such as photo examples and focus group conclusions, the researcher assumed that he will be able to assist church leaders toward action steps. As per the researcher's observations, having lived over 25 years in the city of Rajamahendravaram, the churches are not thoroughly equipped and prepared to face the challenges and issues of sex trafficking. In addition to this, the local communities of Rajamahendravaram are more reactive toward the issues of sex trafficking and addressing the needs of survivors, instead of being proactive. It is the assumption of the researcher that reintegration issues have, for the most part, been ignored and there is a need for research to assist both survivors and churches to develop healthier reintegration processes.

Definition of Terms

Aftercare is used to refer to the services provided to victims of human trafficking. "After" they have been rescued, they need "care"- thus "aftercare." "The focus of aftercare is to bring practical help, as well as hope and healing, to those devastated by trauma" (Johnson 2012, 370).

In this research study, the sample will include young women between 18 and 20 years old who were trafficked and rescued as children. According to Article 1 of the 'United Nations Convention on the Rights of the Child' (UNCRC), 1989, "a child is a person below the age of 18 years unless, under the law applicable to the child, majority is attained earlier" (Bajpai 2018).

"**Child Prostitution** means sexual exploitation of a child below the age of 18 for remuneration in cash or kind. It is usually but not always organized by an intermediary like parents, family members and/or procurer" (Deb 2006, 198).

> **Child Sex Trafficking** or sex trafficking of minors encompasses a range of crimes of a sexual nature committed against children and adolescents, including: recruiting, enticing, harbouring, transporting, providing, obtaining, and/or maintaining (acts that constitute trafficking) a minor for the purpose of sexual exploitation; exploiting a minor through prostitution; exploiting a minor through survival sex (exchanging sex/sexual acts for money or something of value, such as shelter, food, or drugs); using a minor in pornography; exploiting a minor through sex tourism, mail order bride trade, and early marriage; and exploiting a minor by having her/him perform in sexual venues (e.g., Peep Shows or strip clubs) (National Research Council [U.S.] 2014, 5).

> **Child Sexual Abuse** is a form of abuse that includes sexual activity with a minor. A child cannot consent to any form of sexual activity in any way. When a perpetrator engages with a child this way, they are committing a crime that can have lasting effects on the victim for years. Child sexual abuse does not need to include physical contact between a perpetrator and a child. Some forms of child sexual abuse include: Exhibitionism, or exposing oneself to a minor; Fondling; Intercourse; Masturbation in the presence of a minor or forcing the minor to masturbate; Obscene phone calls, text messages, or digital interaction; Producing, owning, or sharing pornographic images or movies of children; Sex of any kind with a minor, including vaginal, oral, or anal; Sex trafficking; Any other sexual conduct that is harmful to a child's mental, emotional, or physical welfare (Rape, Abuse, and Incest National Network 2015).

Commercial Sexual Exploitation of Children (CSEC) is defined "as sexual abuse by the adult and remuneration in cash or kind to the child or a third person or persons. It is a process through which the child is treated as a sexual object and as a commercial object and which constitutes a form of coercion and violence against children, and amounts to forced labour and a contemporary form of slavery" (Bueren 1998, 371; Rahman 2014, 192).

Holistic Needs refers to all the possible dimensions of a life: physical, cognitive, psychological, spiritual, and social, with attention given to the familial and societal context in which survivors live (Weyts 2005, 86).

The term **"Human Trafficking"** has been used interchangeably with trafficking in persons or modern-day slavery (Cullen-DuPont 2009, 326). It has been defined in the United Nations Protocol as "the recruitment, transportation, transfer, harbouring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation" (Aberdein and Zimmerman 2015, 1).

Photovoice Empowerment. "Photovoice is a participatory action research methodology that puts cameras into participants' hands to document, reflect upon, and communicate issues of concern, while stimulating social change" (Budig et.al. 2018, 2). The explicit intention of this methodology is to foster social change, enhance community resources and foster self-efficacy of the research partners (Budig et.al. 2018, 2; Foster-Fishman et.al. 2005, 277; Wang and Burris 1997, 369-370). There is no universal definition of empowerment, but in the context of this research study, "it means a change in self-perception in terms of the perceived control in different areas of life. Moreover, empowerment encompasses a change in how participants engage with their surroundings, that is to say their access to and use of resources and the formation and potential of social relations and networks" (Budig et al. 2018, 1-2).

Post-Traumatic Stress Disorder (PTSD) is "an anxiety disorder that may develop after exposure to a terrifying event or ordeal in which severe physical harm

occurred or was threatened. Traumatic events that may trigger PTSD include violent personal assaults, natural or human-caused disasters, accidents, or military combat" (Psychology Today 2015).

Survivor describes "the person's strengths and resiliency in overcoming such a horrendous experience as human trafficking and sexual exploitation" (Johnson 2012, 370). However, the terms "victim" and "survivor" can be used interchangeably, although "victim" is generally preferred in the legal and medical sectors, and "survivor" in the psychological and social support sectors" (UN Children's Fund [UNICEF] 2012).

Scope and Delimitations of the Study

The findings of this study are tied to a particular cultural and geographical context. The research occurred in a town called Rajamahendravaram (see Appendix A for the location map), Andhra Pradesh, in India (see Appendix B for the location map). Rajamahendravaram is a commercial city. It is a centre for business transactions, is highly populated, and huge in terms of geographical area. Rajamahendravaram is located in the southern part - East Godavari district in the state of Andhra Pradesh, India. The city of Rajamahendravaram is administered by a Municipal Corporation. According to the 2011 report, the population of the city numbered 341,831. Out of 341,831, 168,735 were males and 168,735 were females. In urban areas, the population was 476,873. Out of 476,873, 235,274 were males and 241,599 were females (Census 2011, n.d.). The city of Rajamahendravaram is situated on the bank of the river Godavari and is known for rich tradition, culture, and heritage. Moreover, this city is a hub for culture, business, and political movements. From this city, came social reformers, linguists, educators, and artists were born and influenced the nation in many ways (Greater Rajahmundry, n.d.).

The researcher will employ a purposeful sampling strategy to identify female survivors of sex trafficking for the Photovoice project (Phase I) and local church leaders for an educational forum and focus group discussion (Phase II). The research is limited in scope by the selection criteria in both phases of the research. In both phases, the researcher will invite participants of similar backgrounds and experiences to participate. For Phase I, the researcher will select survivors that were trafficked and rescued as children. The researcher is not talking directly to children as the primary respondents due to psychological issues related to trafficking and its impact. The researcher did not want to traumatize participants further by asking questions that may trigger difficult memories. Therefore, the researcher is not completely gaining a child's perspective of the needs, challenges, and survivorship. Limiting the age range between 18 and 20 years of age attempts to mitigate this. The selection process also includes a screening tool. The screening tool, based on the diagnostic criteria for post-traumatic stress disorder, helped the researcher to assess the psychological condition of the participants and screen out any participants who were in active crisis (see Chapter III). Therefore, the researcher will not hear from those who may be actively experiencing psychological distress, a potentially important voice for the topic under investigation.

Finally, the researcher identified participants through various stakeholders like NGOs, educators, and health care officials. As in the context of Rajamahendravaram, survivors of sex trafficking can be identified only through such sources, women who were not connected to these resources were excluded. The excluded women may represent those who are most vulnerable, in the greatest need, and most challenged to reintegrate following rescue.

In Phase II, the researcher selected participants through the chairman of the pastors' fellowship council. The Pastors' Fellowship Council consists solely of pastors from Protestant churches. According to the 2011 census data, almost 80% of the population in India observes to Hinduism. Another 14.2% are Muslims, 1.7% adheres to Sikhism and less than 1% are Buddhists. Only 2.3% are Christians (Press Information Bureau Government of India 2015). Therefore, only a small percentage of churches fall within the Protestant tradition, eliminating all other voices. However, this research by design is specifically targeting Protestant churches to identify the role they can have in redressing the needs of female survivors. Another limitation in Phase II relates to a bias towards those who are already active in social issues. The role of the Pastor's Fellowship Council is to facilitate a monthly connection of member pastors in local churches to learn about local ministries and their activities. They discuss the challenges of churches and other social concerns that affect the well-being of churches, including governmental issues. Therefore, the researcher limits his study to access participants in the fellowship council. Moreover, the researcher selected Phase II participants (church leaders) who live in the city of Rajamahendravaram, who have ministerial experience and knowledge in responding to the issues of survivors of sex trafficking. The details of the selection criteria for both phases are discussed in Chapter III.

Outline of the Dissertation

As articulated, Chapter I focused on the research topic: exploring the holistic needs of female survivors of sex trafficking in Rajamahedravaram, India, including the background and significance of the problem and theoretical framework that guided this study.

The researcher studied the subject by means of a literature review included in Chapter II. In the literature review, the researcher provides the background of child sex trafficking, including its nature, causes, and impact. The researcher presents statistics of child sex trafficking in global, country, state and city levels. The researcher addresses the 'survivorship' status of females who are rescued from sex trafficking and explores the elements of reintegration and its challenges for survivors' successful reintegration. Furthermore, the researcher speaks to the role of the church in addressing the needs of survivors of sex trafficking and presents an overview of the biblical understanding of child sex trafficking. The main emphasis is on the Old and New Testament discourse of sex trafficking. And also, the researcher presents how Jesus viewed children in Greco-Roman period.

Chapter III articulates the research design and methods used to collect data in both phases of the research, including participant selection and ethical considerations.

Chapter IV presents the analysis and interpretation of data. This includes demographic information about the participants of the study, the code and code descriptions that emerge from the data, and an interpretation of the findings.

Chapter V presents conclusions and recommendations from the research.

CHAPTER II

REVIEW OF RELATED LITERATURE AND STUDIES

Introduction

"Trafficking for commercial sexual exploitation is considered to be especially lucrative and has been described as one of the fastest growing and most profitable illicit activities in the world" (Rafferty 2013, 559). It is a major crime and multi-billion-dollar industry, generating about $39.7 billion with profits (Kara 2009, 19). Thus, the commercial sexual exploitation of children is a global phenomenon and a problem of global magnitude. It is modern day slavery and the child is the silent victim of this ultimate denial of basic human rights.

Dess asserts that "the prevalence of human trafficking is a troubling reality; it is estimated that 1.8 out of every thousand people in the world are trafficking victims, yet its scope could be even greater than reports suggest" (2013, 154). Human trafficking statistics are often not trustworthy due to multiple factors, including the clandestine nature of the industry and underreporting (Dess 2013, 154). However, it is an undeniable fact that worldwide human trafficking is on the rise. "Today, it is the largest form of transnational illegal trade after arms and drugs, inviting a specific United Nations (UN) protocol to combat it" (Mishra 2013, 136-50).

This chapter provides a broad overview of the research relevant to the issue of child sex trafficking in India. The review of literature explores the understanding of human trafficking, global statistics of trafficked persons, and the historical background of

child sex trafficking in India, Andhra Pradesh, Rajamahendravaram. Along with the background, the researcher presents statistics regarding sex trafficking from the global to national, state and city levels. This is followed by a discussion of the forms of commercial sexual exploitation: child prostitution, trafficking and sale of children, child pornography, child marriage, forced marriage, and child sex tourism. Furthermore, the researcher discusses its impact on children in the physical, psychological, sociological, and spiritual realms. Along with the literature on the impact of sex trafficking on children, the researcher reviews previous work on ways to meet the holistic needs of trafficked children in these four areas.

The researcher also presents a review of literature regarding the theoretical framework of ecological approaches to domestic minor sex trafficking prevention and care for victims. In addition to this, the researcher will discuss the uniqueness of photovoice as a research methodology for empowerment. This includes the number of people have used photovoice methodology in social science research fields and the amount of literature available in electronic databases.

In addition, the researcher provides an overview of the biblical understanding of the issue of child sex trafficking. The main emphasis – what the Bible says about child sex trafficking includes the discourses of the Old and New Testaments, and how Jesus viewed children in Greco-Roman period.

Finally, the researcher reviews literature on the reintegration of survivors of sex trafficking and the challenges for females who have returned and reintegrated with their families and communities. This will include a discussion of what it means to have holistic wellness and the role of the church in addressing the needs of survivors of sex trafficking.

Global Statistics of Trafficked Persons

Sexual exploitation has become the dominant form of human trafficking in Europe, Central Asia, and the Americas (Meshkovska et al. 2015, 384). According to the International Labour Organization (ILO), "20.9 million persons are currently subjected to forced labour, of which 55% are women and girls, and 22% are forced into sexual exploitation" (Meshkovska et al. 2015, 384). Additional estimations are those provided by the *Trafficking in Persons Report*, published yearly by the U.S. State Department. According to this report, 27 million men, women, and children are subject to human trafficking annually (CdeBaca 2013). However, all of these numbers are only estimates.

The United Nations Office on Drugs and Crime (UNODC) provides the most comprehensive data on cases identified as human trafficking. According to the UNODC, information was collected from throughout the world, primarily from government bodies, on 55,000 cases of trafficked persons (UNODC 2012, 18). Based on UNODC 2012 report, Meshkovska and his colleagues state that the majority of women were trafficked for sexual exploitation (Meshkovska et al. 2015, 384). This number is on the rise. According to the 2018 global slavery index report, "an estimated 40.3 million people were living in modern day slavery . . . about 70% of whom are women and girls – who were being forced to work against their will under threat or who were living in a forced marriage" (Walk Free Foundation 2018). Compared to the 2012 and 2016 reports, this report represents an increase in the trafficking of women. Devagan says that "United Nations International Children's Emergency Fund (UNICEF) estimates that worldwide, at least one million children are trapped in the sex trade, most of them girls between ten and sixteen years of age" (Devagan 2008, 49).

Historical Background of Child Sex Trafficking in India

According to *Trafficking in Persons Report*, "India is a source, destination, and transit country for men, women, and children subjected to trafficking in persons, specifically forced labor and commercial sexual exploitation" (US Department of State 2010, 171). Often women and girls are the victims of sex trafficking. They are trafficked for purposes of prostitution, forced marriage and domestic work, which often result in sexual abuse (Peebles 2013). "The vast majority find themselves working in India's sprawling commercial sex industry which, according to the government, has about three million prostitutes, of which 40 percent are children who are under 18 years old" (Peebles 2013). Though not always so, trafficking is quite often associated with sexual exploitation. In India, women and girls are trafficked within the country for the purpose of commercial sexual exploitation. As previously stated, coming to an exact number of children impacted is difficult. However, as seen in Table 1, available records show that there were 16,370 crimes related to the trafficking of children in India in a five-year span (Harikrishnan 2014).

Table 1: Number of Child Trafficking Cases in Five-year Span

Year	Cases of Human Trafficking
2008	3,029
2009	2,848
2010	3,422
2011	3,517
2012	3,554
Total	16,370

And these numbers appear to be on the rise. National Crime Records Bureau 2014 reported:

A total of 3,940 incidents of crimes related to human trafficking in the years 2013. It has risen steadily from 2,848 crimes in 2009. A total of 1,224 cases of procurement of minor girls were reported. West Bengal alone reported 486 of these cases having 39.7% national share. 31 cases of importation of girls from foreign country have figured in NCRB statistics. Cases under The Immoral Traffic (Prevention) Act, 1,956 reported were 2579 in 2013 as compared to 2,563 in 2012. Tamil Nadu and Andhra Pradesh together accounted for 489 out of 2,579 cases (Chopra 2015, 194-95).

In India, commercial sexual exploitation and child sexual abuse are challenging issues with the number of children effected climbing dramatically. Human trafficking has become a matter of serious concern in India (Sarkar 2014, 483). It is the most lucrative criminal trade, next to arms and drug smuggling undertaken by highly organized criminals (Rafferty 2013, 559). Sarkar asserts that "the scale and extent of trafficking in people remain little explored in the Indian context" (Sarkar 2014, 483). Valid data on this issue can be difficult to ascertain as hidden nature of trafficking. This is reflected in the variation of statistics reports. The founder of Prajwala (NGO), Sunita Krishnan estimated that almost 18 million people in India had been trafficked for various purposes of exploitation. The number grew significantly in 2016; 15,379 persons were trafficked, of which 9,034 victims were identified as minors (The New Indian Express 2018). This is almost three times the number identified in 2012 (Harikrishnan 2014). The Ministry of Women and Child Development reported in the parliament that "19,223 women and children were trafficked in 2016 up from 15,448 in 2015, with the highest number of victims recorded in the eastern state of West Bengal" (Bhalla 2017). Chopra estimates the number even higher. "In India, over 44,000 children are reported missing annually, of which only about 11,000 get traced" (Chopra 2015, 193).

The problem of trafficking is acute in Andhra Pradesh and other states in India. According to the National Crime Records Bureau (NCRB) 2014 report, there was an

average of 104 cases of the selling of girls for prostitution reported in 2012 and 2013

(Chopra 2015, 194-95). Although both boys and girls are fatalities of trafficking, girls are

more susceptible, especially for sex trafficking purpose. A senior official of the National

Anti-Trafficking Committee (NATC) noted that in 2016-2017 there were 35,000 cases of

child trafficking reported. Among the reported cases, 13,000 were registered in West

Bengal. This means 37% of child trafficking for the purpose of commercial sexual

exploitation occurred in West Bengal (Vatican Radio 2017). "At a conservative estimate,

about 200 girls and women enter prostitution daily and twenty percent of them are below

15 years of age" (Chopra 2015, 193).

Major cities and towns become the hubs of child sex tourism; this phenomenon

also takes place in religious tourist centres such as Tirupati, Guruvayoor, and Puri (US

Department of State 2010, 171). However, trafficking is not limited to the urban context.

According to the NCRB, child trafficking in India is rampant in impoverished villages,

where victims are lured or kidnaped from their homes and forced to work against their

will in various ways, including prostitution, begging, and trade in human organs

(Harikrishnan 2014). The International Labor Organization (ILO) notes that "60% of the

estimated 2.3 million women and child commercial sex workers in India come from

Scheduled Castes/Scheduled Tribes/Other Backward Classes, estimate, 15% of them are

children" (Chopra 2015, 193). The scheduled castes and scheduled tribes are the weaker,

most vulnerable section of society in India. "The distinctive characteristics of these

groups are their rurality, illiteracy, economic backwardness (lower income, higher

occurrence of deficit, fewer assets, etc.) and social retardation (low status,

disabilities/disadvantage, etc)" (Ranade 1990, 53).

Child Sex Trafficking in Andhra Pradesh

As noted, the state of Andhra Pradesh is situated in the southeastern part of the country. In Andhra Pradesh, 16 out of 23 districts are affected by trafficking for commercial sexual exploitation (Joffres et al. 2008, 4). According to a recent survey conducted by the UNODC, "Andhra Pradesh stands second in the country in human trafficking with 14.73% of sex workers operating in about 12 States and territories across the country" (The Hindu 2017). A study conducted on female sex work in the state of Andhra Pradesh in 2016 found that around 157 females were trafficked; 61% (96) had not reached 18 years old (Gupta et al. 2011). The National Crime Statistics 2016 revealed that there were 882 female cases registered under human trafficking in Andhra Pradesh. Out of the 882 cases of female trafficking, 736 (83%) were registered under sexual exploitation for prostitution (NCRB 2016, 517). A leading newspaper in the state of Andhra Pradesh says that NGOs are worried about the city of Vijayawada which is located on the east-central part of Andhra Pradesh, because it is a commercial city and a major transportation point for human trafficking where thousands of women and children are being trafficked by various gangs in the State. In 2017, 939 missing minor girl cases were reported (The New Indian Express 2017). A study of the crime statistics shows that the occurrences of child trafficking is on the rise. Although it is difficult to capture the magnitude of child sex trafficking with precision, the above statistics provided by government and non-governmental organizations point to a growing tragedy. What further exacerbates this for children is that trafficking often occurs at the hand of a family member or someone known. Information from NGOs estimates that for 27% of victims,

family members forced them into the sex trade. An additional 18% of victims knew their trafficker (The Hindu 2017).

<div align="center">Child Sex Trafficking in Rajamahendravaram</div>

Child sex trafficking is a problem in Rajamahendravaram. After discussing with service providers, it is believed that child sex trafficking is on the rise. Current numbers are unavailable. One factor influencing this is location. Rajamahendravaram is one of the transportation spots for sex trade to the neighboring cities and abroad, including countries in the Middle East like Dubai (NDTV 2010). In 2007, the director of National Human Rights Commission (NHRC) discovered that young girls were being sold for as little as 12,000 rupees ($168) in Rajamahendravaram and turned into sex slaves (News18 India 2007). Mr. Ramakrishna, an executive director of Sravanthi NGO identified places where trafficking girls was prevalent, including four blocks in Satellite city, Bruhnnalapeta, Seethampeta, and Annapoornammapeta (The Hindu 2010). Although the literature states that Rajamahendravaram is known for sex work, little is detailed beyond this (Jena and Prasad 2013, 222). In the city of Rajamahendravaram, different types of sex work are being practiced, including "lodge based, home based, street based, highway based, brothel based, agriculture based, phone-based, and venue-based, like massage parlours and bars" (Buzdugan, Halli, and Cowan 2009, 678-81). In addition to this, the victims of sex trafficking in the city of Rajamahendravaram are below 18 years old, mostly 12-17 years-of-age (Nair and Sen 2005, 345). The victims of sex trafficking have been recognized as "fisher folks, weavers, tribals, beedi workers (rolling cigars and mini cigar), migrant labourers, domestic servants, rural artisans, and homeless people" (Nair and Sen 2005, 345).

Forms of Commercial Sexual Exploitation of Children

Commercial sexual exploitation and child sex trafficking terms are interchangeable. According to the Palermo Protocol,

> Child trafficking is the act of recruitment, transportation, transfer, harbouring, or receipt of a child for the purpose of exploitation, regardless of the use of illicit means, either within or outside a country. Exploitation includes prostitution and other forms of sexual exploitation, forced labor or services, slavery or practices similar to slavery, servitude, or the removal of organ (Rafferty 2013, 559).

Commercial sexual exploitation consists of felonious practices that belittle and threaten the physical and psychosocial integrity of children. It is the grave violation of the rights of children (Bolen and Gergely 2014, 69). "India, the world's second most populous country, suffers from an extremely high rate of sexual exploitation of minors" (Shingal 2015, 108).

The UN defines commercial sexual exploitation of children as "the use of a child for sexual purposes in exchange for cash or in-kind favors between the customers, intermediary or agent and others who profit from the trade in children for these purposes (parent, family member, procurer, teacher)" (Kaime-Atterhog 1998, 17). According to the Office of Juvenile Justice and Delinquency Prevention (OJJDP), "Commercial sexual exploitation of children includes: the use of girls and boys in sexual activities remunerated in cash or in any kind; trafficking of girls and boys and adolescents for the sex trade; child sex tourism; the production, promotion and distribution of pornography involving children; and the use of children in sex shows (public or private)" (Development Services Group, Inc. 2014). In addition to this, End Child Prostitution and Trafficking (ECPAT) argued that child sex tourism, child marriage, and forced marriage

are considered to be forms of commercial sexual exploitation of children (ECPAT 2005). Each form is briefly identified below.

Child prostitution is the object of trade and compulsion of a child to perform sexual acts. Normally, these acts are exchanged for money; however, sexual acts may also be exchanged for other forms of payment or exchange. "It falls under the legal dimension of commercial sexual exploitation of children (CSEC), because it includes the coercion of a child who is economically, cognitively, psychologically, and socially vulnerable to offenders and consumers" (Bang et al. 2014, 17).

Trafficking and sale of children across borders and within countries for sexual purposes incudes "the transfer of a child from one party to another for whatever purpose in exchange for financial consideration or other rewards" (Kaime-Atterhog 1998, 17). Deane asserts that "trafficking in persons must be viewed within the context of international and national movements and immigrations that increasingly are being undertaken owing to "economic globalization, the feminization of migration, armed conflict, the breakdown or reconfiguration of the State, and the transformation of political boundaries" (Deane 2010, 492-93).

Child pornography is another form of commercial sexual exploitation of children. The issue of child pornography has become worldwide and embedded into both rural and urban centers. On May 25, 2000, the United Nations General Assembly expanded the UNCRC. The optional protocol expands on the protection of children by addressing, among other things, child pornography. "Child pornography means any representation, by whatever means, of a child engaged in real or simulated explicit sexual activities or any representation of the sexual parts of a child for primarily sexual purposes" (Haaszf

2016, 362). In other words, it is the visual or audio material that uses children in a sexual

context. On January 18, 2002, the optional protocol entered into force and has been

signed by 121 countries and endorsed or agreed to by 168 countries, including India

(Haaszf 2016, 362).

Child marriage, another form of sexual exploitation, is defined as "a formal

marriage or informal union before age 18, is a reality for both boys and girls, although

girls are extremely the most affected" (UNICEF, n.d.). According to UNICEF "more than

700 million women alive today were married before their 18th birthday. More than one in

three (about 250 million) entered into union before age 15" (UNICEF 2014). Child

marriage is a manifestation of gender inequality and a reflection of social norms that

perpetuate discrimination against girls. "Forced marriage is an absence of free will and

full consent of one or both parties to enter into it or where either of them are unable to

dissolve marriage owing to duress, intense social and family pressure or another factor"

(Valcheva 2017, 8-9). Forced child marriage has a number of negative consequences on

the health of the young bride. It has a negative impact on physical growth and health,

mental health, psychological development and educational opportunities. Child brides are

more likely to experience sexual abuse and violence (Triple Pundit 2013).

Child sex tourism is the "exploitation of children for sexual purposes by people

who travel locally or internationally to engage in sexual activities with children"

(Buckingham 2015). Child sex tourism has been considered a grave concern within the

tourism industry and the human rights community since the 1989 United Nations

Convention on the Rights of the Child (UNCRC) (Jeffreys 2010, 367). Victims of sex

tourism are characterized by the same vulnerability factors as other children impacted by

commercial sexual exploitation such as lack of education, poverty, dysfunctional family background, and previous physical or sexual abuse. In addition to this, political and economic turmoil contributes to the problem of sex tourism (Bang et al. 2014, 36).

Impact of Child Sex Trafficking

Children who are victims of sexual abuse and commercial sexual exploitation suffer negative effects in their lives. As articulated by Barron and colleagues, commercial sexual exploitation of children is an identified manifestation of child sexual abuse that has profound physical and mental health effects on children in rural, urban, and overseas settings (Barron et al. 2016, 1). Children who are trafficked and forced into the sex trade are impacted holistically – the adults or perpetrators who operate the business and people who take advantage of vulnerable children for sexual purposes abuse them mentally, physically, emotionally as well as sexually. Barnitz asserts that children who are sexually exploited are exposed to immediate risks (e.g., beatings, rape, torture, murder), as well as long-term damage which includes "potential drug addiction, acquisition of sexually transmitted diseases (including HIV), mental illness, a range of self-destructive behaviours," as well exclusion by society (Barnitz 2001, 600). According to Article 39 of the UNCRC,

> States Parties shall take all appropriate measures to promote physical and psychological recovery and social reintegration of a child victim of: any form of neglect, exploitation, or abuse; torture or any other form of cruel, inhuman or degrading treatment or punishment; or armed conflicts. Such recovery and reintegration shall take place in an environment which fosters the health, self-respect and dignity of the child (UN Human Rights 1989).

These multifaceted effects, as well as care and intervention strategies, are explored one at a time below.

Physical Impact on Children

There are significant physical consequences to children who are victims of commercial sexual exploitation. Those who are trafficked into prostitution may face reproductive and sexual health problems including increased unwanted pregnancies, unsafe abortions, complications from frequent high-risk pregnancies, tuberculosis, sexually transmitted diseases, hepatitis, and exposure to Acquired Immune Deficiency Syndrome (AIDS) (Wennerholm 2002, 14; Flowers 2001, 153; Rafferty 2008, 14).

Children and women who are victims of sexual exploitation also face inhuman living conditions, inadequate diet, sleep, and hygiene (Wennerholm 2002, 14; Rafferty 2008, 14). Moreover, the victims of child trafficking experience rape and violence from the perpetrators in the form of drug use, abuse, physical beatings, neglect, and denial of their basic human rights (Wennerholm 2002, 14; Rafferty 2008, 14; Surtees 2017, 29).

The primary focus of care for the sex trafficking survivors must be on meeting the basic needs (e.g. food, clothing, physical/sexual health care, shelter, etc). Moreover, care should also focus on providing a safe place, offering a dedicated set of stable and supportive caregivers, mentors, and peers (Countryman-Roswurm and Shaffer 2015, 6; Johnson 2012, 371; Thanh-Tu, Bellehumeur, and Malette 2014, 116; Dovydaitis 2010). Johnson articulates the need for comprehensive aftercare for victims of human trafficking, including a variety of services such as physiological and safety services. She further emphasizes that required services depend on the child's needs, nationality, language skills, gender, age, housing situation, and the type of trafficking (Johnson 2012, 371). Therefore, the medical staff and caregivers should be educated, trained and skilled in providing thoughtful and appropriate services to trafficked children (Surtees 2017, 29).

Psychological Impact on Children

Children who are victims of commercial sexual exploitation face many

psychological challenges and behavioural problems, from mild to severe, in both the

short and long term (Deb and Mukherjee 2009, 34). They might develop negative

emotional outcomes including low self-esteem, loss of dignity, self-blame, loss of trust,

guilt, fear, sexual dysfunction, withdrawal, acting out, social isolation, substance abuse,

anxiety, depression, symptoms of PTSD and suicide (Kilbourn 1998, 191-92; Rafferty

2008, 15; Deb and Mukherjee 2009, 34-35; Surtees 2017, 36; Dovydaitis 2010).

Lim asserts psychological trauma may have both immediate and long-term

developmental consequences on child victims of prostitution:

> In the immediate term, the children suffer post-traumatic stress disorders.
> In the long term, their development is adversely affected by impairment
> of attachment, self-esteem, and interpersonal relationship, and failure to
> acquire competence in peer relations, adoption of highly sexualized or
> highly aggressive behaviour or the use of drugs, dissociation, self-injury
> or other dysfunctional ways of dealing with anxiety (Lim 1998, 177).

Children who have gone through sexual exploitation described being forgetful,

feelings of hopelessness and despair (Surtees 2017, 36). In some extent, children

experience the effect of sexual exploitation through the form of trauma. The Diagnostic

and Statistical Manual of Mental Disorders-5 (DSM-5) defines trauma as

> exposure to actual or threatened death or serious injury, or sexual
> violence in one (or more) of the following ways: directly experiencing
> the traumatic event; witnessing, in person, the event(s) as it occurred to
> others; learning that the traumatic event(s) occurred to a close family
> member or close friend (actual or threatened death must have been
> violent or accidental); or experiencing repeated or extreme exposure to
> aversive details of the traumatic event(s) (e.g., first responders collecting
> human remains, police officers repeatedly exposed to details of child
> abuse, etc.) (Scott 2015, 32).

Trauma is frequently used to refer to both a distressing event and the distress itself. "Trauma is caused by a psychologically overwhelming threat that triggers an extreme sense of fear, terror, and helplessness and that, whether experienced directly or vicariously, overwhelms an individual's adaptive coping resources" (Countryman-Roswurm and Shaffer 2015, 2). Carlson and Dalenberg identified three defining features of traumatic events – extremely negative, uncontrollable, and sudden (Carlson and Dalenberg 2000, 4-5). Survivors of sex trafficking often make an effort to erase trafficking experiences from their minds, concentrating on daily activities or on the future, and trying to look as if they are moving on in their lives. However, "many women and girls who seem to be doing well on first sight are actually struggling with emotional dysregulation (feelings of somatic pain), sleep disturbance, distressing memories, nightmares, depression, social isolation, and mistrust of other people, among other reactions" (Hooper 2016, 14).

The provision of basic needs to survivors of sex trafficking is not effective when it is not coupled with the provision of psychological services which focus on trauma recovery and meet victim's emotional needs (Johnson 2012, 373). According to Article 39 in the UNCRC, "Children who have been neglected, abused or exploited should receive special help to physically and psychologically recover and reintegrate into society. Particular attention should be paid to restoring the health, self-respect and dignity of the child" (UNCRC n.d.). Children who have gone through sex trafficking have the right to access psychological assistance and counseling as part of reintegration services (Surtees 2017, 37). Trafficked children may present to healthcare services with multiple psychological and other aspects of care needs. "Survivors' require ongoing support to

meet the needs for mental health and recovery from trauma in order to establish stability

in their lives" (Thanh-Tu, Bellehumeur, and Malette 2014, 116). However, restoration of

psychological health is a long and complex journey (Hodge 2014, 115).

Practitioners who offer psychological help to survivors of sex trafficking need to

be rooted in empathy, exhibit a non-judgemental attitude, consistently following through

on commitments, and make survivors comfortable through talk and behaviour so that

survivors may share their experiences in more detail (Hodge 2014, 116). Service

providers should also incorporate the components of safety planning, a method that deals

with individual centeredness and includes how to keep and stay safe physically and

emotionally. Finally, helping survivors to develop their future goals and planning is an

important part of intervention (Hodge 2014, 116).

In addressing the trauma specifically, practitioners play a crucial role in terms of

enhancing the psychological well-being of the sexually exploited children by offering and

facilitating a different set of therapies such as Trauma Focused – Cognitive Behavioral

Therapy (TF-CBT), victim-centered approach and talk therapy (Hodge 2014, 116).

Among these therapies, TF-CBT is the most successful promising approach in working

with the sexual abuse and PTSD clients (Johnson 2012, 382; Hodge 2014, 116).

TF-CBT is known for an evidence-based treatment for children who went through

trauma between 3-18 years old and their parents or caregivers (Cohen, Mannarino, and

Kinnish 2017, 178). "Trauma-focused cognitive behavioral therapy is an intervention

model based on learning and cognitive theories and strives to reduce negative emotional

and behavioral responses and correct unhealthy beliefs and attributions" (Johnson 2012,

383). TF-CBT has been used in different settings such as individual, family, and group

therapy, office-based, residential and school-based settings. (Cohen, Mannarino, and Deblinger 2012, 9; Harding-Jones 2018, 17).

Johnson adapted the TF-CBT for trafficked children for more user-friendly manner by reducing psychological terminologies and making it more understandable without changing the content of the TF-CBT (Johnson 2012, 384). The International Justice Mission provides aftercare service programs for sexually exploited children with their global partners from around the world using the adapted TF-CBT (Johnson 2012, 386). "TF-CBT has proven to be effective in improving PTSD, depression, anxiety, externalizing behaviours, sexualized behaviours, feelings of shame, and mistrust" (Johnson 2012, 383). "Positive results were obtained and maintained over time in several studies using the TF-CBT with youth who have experienced multiple traumas" (Johnson 2012, 383).

Karyn Purvis and David Cross developed Trust-Based Relational Intervention for children suffering with trauma and other psychological issues (Camp 2014). "Trust-Based Relational Intervention (TBRI) is an attachment-based intervention for children from hard places that shares with trauma-informed interventions an emphasis on safety, connection, and regulation" (Purvis et al. 2014, 357). It is a caregiving model which can be applied in various settings such as homes, schools, camps, and caregiving organizations. This should be given by a range of trained adults, including parents, teachers, and professionals for vulnerable children who go through psychological disorders including trauma (Purvis et al. 2014, 357).

Sociological Impact on Trafficked Children

Children who are victims of sex trafficking may face sociological challenges. Some social effects include the loss of family support (Hart 2009, 38). For instance, when a child is abducted or sold as a slave, it is not only the victim who suffers but the families and society also suffer. When children who are trafficked are transported to an unknown place, the surrounding places feel unfriendly to them, because they do not know the language or people to seek aid. Children become terrified and have problems building trust-based social relationships (Hart 2009, 38; Wennerholm 2002, 14). Wennerholm asserts that many children feel that they will be stigmatized and may not wish to return home, even if they could (Wennerholm 2002, 14). Brick explores the sociological problems of children who have experienced sexual abuse. These include:

> conflict resolution, interpersonal sensitivity, adult attachment issues, feelings of isolation and stigma, social alienation, difficulty trusting others, child social relationship problems, relational imbalances, intimacy, tendencies toward revictimization, personality, unstable personal relationships, the victim-perpetrator cycle, social introversion and violence (Brick 2005).

Service providers and practitioners need to address the sociological needs of survivors of sex trafficking, starting with treating victims with dignity. In addition, service providers need to be aware of cultural needs, expectations, and healing norms in order to prevent causing additional trauma (Sunkel 2019).

As reintegration necessitates access to a broad range of socially-embedded resources, service providers and practitioners need to extend the practical assistance for survivors to include housing facilities, literacy, independent living skills, economic assistance, educational opportunities, vocational training, job placement, and reunification with their families (Johnson 2012, 371-72; Thanh-Tu, Bellehumeur, and Malette 2014, 116).

Spiritual Impact on Trafficked Children

Children who face traumatic events and experiences are not only impacted physically, psychologically and socially, but also affected spiritually. Often religion and spirituality are terms used interchangeably. "Spirituality has somewhat broader parameters, which include the search for meaning and purpose, concepts and images of God, and ideas that include existential, paranormal, and experiential dimensions. Spirituality has less to do with the worship of one particular God and more to do with our perceived relationship and understanding of those forces considered higher than ourselves" (Smith 2004, 232). Spiritual harm injures children at the very depth of their beings (Crawford 2013, 162). Indeed, "sexual abuse damages the soul" (Brewster 1998, 145). Children who have been traumatized due to sexual exploitation have difficulty maintaining their spiritual beliefs. Failure to address the spiritual injuries of children can be devastating (Crawford 2013, 162).

Rudolfsson and Tidefors state that "a central aspect of any individual's life is an underlying sense of trust" (Rudolfsson and Tidefors 2014, 910). The aspect of trust can be built through creating relationships (Paradeshi 2019). Moreover, it influences relationships with the self and with others. It is also crucial to a sense of spirituality (Rudolfsson and Tidefors 2014, 910). Children who have been exposed to sexual abuse and trafficking have difficulties of trusting others (Brewster 1998, 155). In addition to this, they manifest a variety of personalities such as attitude of aggressiveness, judgmental, despair, hopelessness, self-rejection, feelings of abandonment, unworthy of God's love and protection, and the questioning of the very existence of God, feel tested by God, feel angry toward God, blame God for their suffering, and wonder how a loving

and just God could allow this to happen (Brewster 1998, 147; Crawford 2013, 163; Hook and Patricia 2016, 15; Russel 2018, 16). Smith asserts that often a traumatic event pushes the individual to recognize that life is not always fair (Smith 2004, 233). Furthermore, "trauma may attack and displace a sense of life's meaning and purpose. In this way, it is a central attack on the existential component of spirituality" (Smith 2004, 233).

Thanh-Tu and his colleagues argue that children and youth who were abused may go through spiritual crisis and experience spiritual harm and, therefore, in desperate need of spiritual healing (Thanh-Tu, Bellehumeur, and Malette 2014, 113). Chon asserts that "parents and spiritual caregivers of children have the most direct impact on a child's spiritual formation" (Chon 2013, 179). Trust is an essential element of spiritual healing of sexually abused children. Counsellors should encourage children to learn to trust again (Buff 2013, 124). There is a need in the Protestant tradition for spiritual counsellors to offer the saving relationship of Christ to sexually abused children. This saving relationship is the ultimate source of forgiveness, reconciliation, grace, freedom, deliverance, and restoration. These will bring about their spiritual journey toward a better life. This could be done through different activities such as studying the Bible, meeting with the counsellors, and learning spiritual disciplines (Ferrer-Vaughn, Aquino, and Healy 2017, 260; Crawford 2013, 166).

Overview of the Holistic Needs of Survivors of Trafficked Children

Children trafficked for sexual exploitation need to be approached from a holistic framework, incorporating services to address all the needs emanating from the multifaceted impact of exploitation as articulated above. Immediate needs may include safety, shelter, and medical care. Survivors of sex trafficking initially need a wide range

of services to address immediate and critical needs, including basic needs, medical care, legal advocacy, crisis intervention, and trauma-informed mental health services.

Service providers must earn the trust of survivors and be skilled at developing quality relationships with individuals of differing maturity levels (Ark of Hope for Children 2018). Above all, service providers and people who are involved in the lives of children need to create a sense of belongingness, show love, foster attachment and rapport, and possess good attributes that enhance the personality of the children and treat them with dignity and utmost respect. Ongoing support needs to be extended for the survivors of sex trafficking, including basic necessities, educational assistance, employment assistance, legal services, independent and permanent housing, and ongoing mental health care (Hammond and McGlone 2014, 164-65; Busch-Armendariz, Nsonwu, and Heffron 2014, 10).

From a macro perspective, service providers also need to educate the community and local enforcement agencies that sex trafficking victims and survivors should not be labelled and treated as offenders (Hornor 2014, 91). "Trafficking advocates consistently note the need to move from a law that focuses on the crime and towards laws that also include provision for support for victims" (Metzger 2017, 151). There needs to be a strong legal framework around sex trafficking with the understanding that effectiveness of prosecution will ultimately depend how well laws are enforced (Rafferty 2013, 566).

Ecological Systems Theory Approach Toward Care
for Survivors of Sex Trafficking

As described in Chapter I, ecological systems theory is known for a holistic perspective that emphasizes an individual's interaction with the different layers of their environment. In other words, people are understood to be engaged in multiple

environments at the same time, which influence and are influenced by the individual. These can include the immediate context, as well as cultural, national, and global environments (Barner, Okech, and Camp 2018, 140).

As noted in Chapter I, several researchers have used the ecological systems framework to understand the factors and dynamics that create vulnerability, as well as suggest interventions for survivors of sex trafficking. The study undertaken for this dissertation leans into the conceptualization of Sanchez and Pacquiao. Figure 3 visually depicts the levels deemed essential by Sanchez and Pacquiao in the intervention and care of sex trafficking victims. Their study of an ecological approach toward prevention and care of victims of domestic minor sex trafficking focuses on the individual (micro), relationship (meso), community (exo), and society (macro) levels to promote an action plan for the healing and recovery of victims (Sanchez and Pacquiao 2018, 102). Consistent with their model, the researcher chose not to address the chronosystems of the ecological systems theory as the chronosystem focuses more on the temporal changes of children throughout time. The present study was not focused on historical development but the needs and challenges of survivors after rescue and promoting an action plan for healing and recovery of survivors.

Societal Level

Develop Comprehensive Infrastructure
Evaluating local and state policies toward anti human trafficking
Policy awareness
Initiation of research collaboration with other disciplines to create anti-trafficking policies at a national level.

Offer Services and Programs
Conduct awareness programs in the community
Develop a list of service providers to offer services and support anti-trafficking efforts (churches, shelters, and NGOs).

Community Level

Relational Level

Develop Relationships
Foster strong family relationships
Supportive peer network

Health Care Plans
Physical health services and treatment (nutritional, dermal, dental, gynecological, and infectious problems)
Mental health service and treatment (trauma-informed care)
Social health services (skill building programs such as self-esteem programs, education, and job skills.

Individual Level

Figure 3: Ecological Approach toward Intervention and Care of Domestic Minor Sex Trafficking (Sanchez and Pacquiao 2018, 98-105)

For intervention at the *individual level*, service providers and professionals need to offer trauma-informed care by acknowledging each victim's trauma is unique, inclusive of social, mental, and physical health care services (Sanchez and Pacquiao 2018, 102). Trauma-informed care can be executed by offering a comprehensive individualized medical assessment and treatment plan that attends to behavioral health care, nutritional, dermal, dental, gynecological, and infectious problems (Cole and Sprang 2015, 9; Sanchez and Pacquiao 2018, 102). Along with the need for both medical and mental health treatment, there is a need for extending support service for survivors

such as life-skills training, education, and self-efficacy skills (Ijadi-Maghsoodi et al. 2016).

For intervention at the *relationship level*, service providers and caregivers need to provide interpersonal relationships to the survivors of sex trafficking. In a study by Pierce, "male and female pimps were equally represented in girls' descriptions of family members and friends involved in trafficking others into prostitution" (Pierce 2012, 46). Survivors often identified the lack of a caring adult, mostly parents within their family, as a strong indicator for being trafficked (Pierce 2012, 47). In fact, these relationships were often the cause of harm. Survivors often express the need for positive relationships with the family members (Pierce 2012, 48). Therefore, the service providers and caregivers need to facilitate programs such as educational programs for families, schools, and communities focusing on nourishing family relationships, healthy sources of social support, safety, and resources to assist with stability of housing conditions for survivors of sex trafficking (Cecchet and Thoburn 2014, 491).

At the *community level*, practitioners, service providers, and human rights organizations can bring awareness to school boards, municipal and county stakeholders, and neighborhoods about the pernicious issue of sex trafficking and assist them in developing protocols to monitor their community and in taking steps to address problems that relate to homelessness and violence in the community (Sanchez and Pacquiao 2018, 103). One of the key findings in a study called *Labor and Sex Trafficking among Homeless Youth*, found that 68% of the youth who had either been trafficked or engaged in survival sex or commercial sex had done so while they were homeless and 19% of the youth had engaged in survival sex exclusively due to the lack of access to housing or

food (Murphy 2016, 6). In a study conducted by Clawson and Goldblatt-Grace, a majority of minor female victims of domestic sex trafficking were being placed in residential treatment centers, child protective service-funded group homes and foster care placements for their safety and protection (Clawson and Goldblatt-Grace 2007, 3). Children and women who were impacted by the commercial sexual exploitation required needed assistance such as residential facilities including access to case management and crisis intervention services (Gerassi 2018, 200). Along with these facilities, children and women who were impacted by severe trauma needed additional ongoing support or "maintenance" to complete treatment than those with less trauma experiences by improving the security, safety, and overall health for this population (Gerassi 2018, 200).

To facilitate this work, practitioners can develop "a list of service providers such as churches, shelters, and nonprofit organizations that are supporters of the anti-trafficking efforts and offer services within their own unique community" (Sanchez and Pacquiao 2018, 103). Residential housing, along with comprehensive supportive services such as medical, mental health, counseling, and positive skill-building should be offered to children that were trafficked, tailored to the specific needs (Sanchez and Pacquiao 2018, 103). These services can enhance their reintegration in the community and promote healing, recovery, and resilience (Sanchez and Pacquiao 2018, 103).

For intervention at the *society level*, professionals and service providers can "participate in developing a comprehensive supportive infrastructure to address local and state policies using an interprofessional platform" (Sanchez and Pacquiao 2018, 103). An interprofessional platform is a venue where people come together from different fields such as law enforcement, service providers, and health care professionals to address the

issue of sex trafficking for the purpose of revising the existing policies and creating new policies to protect children from sex trafficking. According to a study in the United States on the safe harbor law, "no state safe harbor law currently protects minors from criminal prosecution for felony prostitution and trafficking-related offenses" (Conner 2016, 17). At that critical juncture, the congress directed the Attorney General to facilitate a declaration to not prosecute for prostitution an individual below18 years of age who has been arrested for engaging in the sexual act with another person for monetary benefits. Rather, he/she should be referred to appropriate services such as child welfare services, victim treatment programs, child advocacy centers, rape crisis centers, or other social services (Conner 2016, 72; Congress.Gov. 2015). Sanchez and Pacquiao offer two suggestions. One, service providers should lead in prevention by writing petitions to their government representatives to support legislation and acts that promote anti-trafficking efforts. They also suggest that "the initiation of research collaboration with other disciplines can support a change and/or development of anti-trafficking policies at a national level" (Sanchez and Pacquiao 2018, 103).

The ecological model nurtures "an in-depth understanding of the physical, psychological, spiritual, and social consequences of victimization, healing, and reintegration of one's life experience and relationships with the social environment" (Sanchez and Pacquiao 2018, 103). Many researchers emphasize the importance of meeting the needs of trafficked persons and survivors through using the ecological layers (individual, relationships, community, and society), while supporting their resilience abilities (Sanchez and Pacqiao 2018, 103).

Photovoice as a Research Methodology for Empowerment

Photovoice is a participatory action research methodology that emphasizes community participation through dialogue and encourages social change through policy (Wang and Burris 1994, 171-72). "It is a process by which people can identify, represent, and enhance their community through a specific photographic technique" (Wang and Burris 1997, 369). Researchers point to photovoice as a powerful tool for community based participatory research because of its accuracy in gathering information and because it equitably involves participants in all aspects of the research process for promoting community transformation (Streng et al. 2004, 404; Graziano 2004, 305).

The photovoice methodology has three main goals, including: "(1) enabling people to record and reflect their community's strengths and concerns, (2) promoting critical dialogue and knowledge about important community issues through group discussion of pictures, and (3) reaching policy makers" through photovoice discussion (Wang and Burris 1997, 370). With these overarching goals, photovoice is a flexible method and can be modified to specific participatory goals. Moreover, it can be employed with culturally diverse groups to explore and address the needs of public health issues (Wang and Burris 1997, 370; Hergenrather et al. 2009, 687).

Wang and Burris state that "photovoice makes a unique contribution to empowerment education through its two-pronged emphasis on participation and policy" (Wang and Burris 1994, 184). Furthermore, they identified the focus of photovoice to be first a quality of life improvement for community members, which is enacted through policy change (Wang and Burris 1994, 172). Participation in the photovoice project has the key element of empowerment. This methodology treats participants as co-researchers

who will eventually become the community advocates and participate in policy change

(Wang and Burris 1994, 185). Photovoice is used to affect social change by empowering

participants to narrate their stories based on the pictures (Hergenrather et al. 2009, 688;

Lopez et al. 2005, 101). The uniqueness of photovoice positions participants as co-

researchers examine, identify, analyse, and act on issues of importance using the power

of their photographs and stories to build public awareness and influence policy makers

(Lorenz and Kolb 2009, 272; Wang 1999, 186; Wang and Burris 1997, 380).

Over the past decade, social science researchers relied on the photovoice

methodology to research in various geographical locations, with diverse populations and

cultures. Such research studies include:

> the experiences of people who were homeless (Wang, Cash, and Powers 2000,
> 81-89); family, maternal, and child health (Wang and Pies 2004, 95-102);
> participatory investigation of the Great East Japan disaster: Photovoice from
> women affected by the calamity (Yoshihama and Yunomae 2018, 234-43);
> indigent persons living with HIV (Rhodes et al. 2008, 159-69); health needs of
> college students (Goodhart et al. 2006, 53-56); quality-of-life concerns of
> African American breast cancer survivors within rural North Carolina (Lopez
> et al. 2005, 99-115); tensions, challenges, and lessons learned: photovoice
> project with sex workers (Capous-Desyllas and Forro 2014, 150-75);
> reimagination of girl's education (Shah 2015, 50-74); people with disabilities
> working in the disability sector (Shamrock et al. 2017, 117-33), and life
> through the eyes of people with a disability in North India (Grills et al. 2017, 1-
> 20).

A total of 188 research articles and 31 photovoice studies have been identified in

nine literature databases including PsycINFO, PUBMED, MEDLINE, PROQUEST,

CINAHL, EBSCHO, ERIC, PsycARTICLES, and SCIENCEDIRECT (Hergenrather et

al. 2009, 688).

Biblical Understanding about Child Sex Trafficking

The Bible strictly prohibits exploitation and any type of immorality, and in particular the abuse of children. "It is written throughout Scripture, from the giving of the Law at the beginning of the Old Testament, through Jesus' injunctions to care for the "least of these" and "these little ones," to the promise of a new heaven where there is not even a hint of immortality" (De Villiers 2014, 32). Throughout the Scripture, there are 121 references pertaining to 'child' and 448 to 'children'. There are four references related to 'childhood' and references to boy(s) and girl(s) add another 196 (Zuck 1996, 13). These references and words portray how much God values and gives high regard to children. The Scripture also reveals the tragic stories of children in various places such as the stories of sexual abuse, child abuse, rape, incest, and family dysfunction in Genesis 37:12-36, I Kings 3:16-27, Isaiah 13:16, Ezekiel 9:6, Matthew 2:13-18, and Joel 3:3 (Thomas 2012). Trafficking a person is an offense against the sanctity of human life. It is a sin against God to coerce a human being into slavery for sexual purpose (Reaoch 2017). The Bible is clear that vulnerable people including children who are created in His image and likeness should be protected and cared for (Reid 2015, 181).

According to Rotokha, "the Bible is not silent about the problem of prostitution, especially the Old Testament, but sadly, the response of the church has been woefully inadequate in this regard; the church has not made its presence felt" (Rotokha 2009, 183). In the Old Testament, God gave a number of mandates that acted as guidelines for sacred living of His covenant people. These mandates are directly related to sexual immorality and prostitution and care for children (Rotokha 2009, 184). Genesis 1:26-27 says that God created men and women in His likeness. That conveys ultimate value given by God

to humankind. It also portrays that a person created and who bears the image of God should not be bought and sold. A human being should not be treated as a mere object, rather treated with dignity and value (Christian Life Commission. n.d.)

The Old Testament law says, "Cursed be anyone who perverts the justice due to the sojourner, the fatherless, and the widow" (Deut. 27:19, NIV). Deuteronomy 24:7 and Exodus 21:16 say that "anyone who kidnaps someone is to be put to death, whether the victim has been sold or is still in the kidnapper's possession" (Ex. 21:16, NIV). From the perspective of the Old Testament, kidnapping (trafficking) was seen as a vile crime. As per the Old Testament law, perpetrators who commit this type of crime should be punished by executing the penalty of death. In fact, sexual immorality resulted in breaking one of the Ten Commandments in Exodus 20:14 (Rotokha 2009, 184). Leviticus 19:29 exhorts that "no one should degrade their daughter by making her a prostitute, or the land will turn to prostitution and be filled with wickedness" (Lev. 19:29, NIV). "Texts like Deuteronomy 22:23-24, Exodus 22:16-17, and Leviticus 19:29 clearly show that God does not accept promiscuity and wants people to be punished for it" (Chacko and Mary 2009, 296). In the Old Testament, Yahweh explicitly revealed His nature and concern toward oppressed, marginalized, and downtrodden ones through His prophets. "He commands us to do justice" (Mic. 6:8, NIV), "to seek justice, defend the oppressed, take up the cause of the fatherless, plead the case of widow" (Isa. 1:17, NIV), and "rescue the weak and the needy and deliver them from the hands of the wicked" (Ps. 82: 4, NIV). These references not only portray the commandments of God, but are significant themes in the Bible (George 2014, 106). The heart of God has always been passionate about the marginalized, downtrodden, outcast and the oppressed. Although they are weak and

vulnerable, but they are highly respected and valuable by the Lord (Byun, Kiple, and

Hagenberg 2014, 92). His concern for the oppressed and the abused is a perpetual theme.

It is profoundly implanted in the history of Israel (George 2014, 106).

In the New Testament, Jewish children encountered severe adversities. It was

often children who were sold by their parents for the purpose of paying off debts. Some

Jewish historians maintain that fathers were often forced by their creditors to sell pre-

menstrual daughters (Bartchy 2013, 171). According to DeMause, children in the Greco-

Roman world lived in an atmosphere of sexual exploitation (DeMause 2006, 43). In the

Greco-Roman world, sex between men and children (both boys and girls) of inferior

social status was real, predominantly men and slave-children or men and child-prostitutes

(Zelyck 2017, 44). Children, particularly boys were placed in brothels, sold into

concubines, threatened and sexually abused by the teachers (DeMause 2006, 44). In the

Greco-Roman world, the slave children both male and female of any age were sexually

available for their owners and also subjected to being prostituted (Cohick 2013, 185).

Bakke asserts that "most of the children who were rescued after being exposed became

slaves, and it is easy to imagine that many of these – boys and girls alike - were exploited

sexually by their masters" (Bakke 2005, 44). Zelyck draws insights from the gospel of

Matthew 18:1-14, which relates to the exposure and sexual abuse of children in the

Roman world:

> In Matthew 18:1-14 and its parallels with 5:27-30 and b. Nid. 13b suggest
> that the sexual abuse in Matthew 18:6 is the sexual abuse of children. Jesus
> used hyperbolic warning to convey its seriousness with a Tobspruch (better
> than) statement: it would be better for the perpetrator to be drowned, rather
> than to commit this offense; if the cause of the abuse is the "hand" or the
> "foot" (instruments of the offense or perhaps a euphemism for genitals), cut
> it off and throw it from you; if the eye causes one to visually lust over a
> child, gouge it out and throw it from you; if one is fantasizing about sexually

abusing a child in their heart or mind, they must be aware of the future judgement and know that God is seeking them out in order to protect the child. In this interpretation, Jesus is directly condemning a common practice in the Roman world that is universally condemned in Jewish and later Christian sources (Zelyck 2017, 47-48).

Jesus at the opening of his ministry proclaimed freedom for the oppressed and the prisoners in Luke 4:18-19, and His lifetime was a ministry to those who are considered marginalized and outcaste by the society (Rotokha 2009, 184). Zinyu asserts that God's intention for each and every child is to live life to the fullest (Zinyu 2009, 237). "The very fact that God created humankind in His image gives them the dignity and value to live for what as God intended for each individual. Therefore, humankind have no right to destroy or harm the dignity of the other person" (Zinyu 2009, 237). Children are precious in the sight of God. God loved and gave them dignity, identity, and treated them with utmost respect because children represent the image and likeness of God. For instance, in Mark 10:13-16, "people were bringing little children to Jesus for him to place his hands on them, but the disciples rebuked them. When Jesus saw this, he was indignant. He said to them, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it. And he took the children in his arms, placed his hands on them and blessed them" (Mk. 10:13-16, NIV).

Gundry-Volf articulated that "Jesus' teaching about receiving children as the mark of true greatness places children at the centre of the community's attention as prime objects of its love and service, and requires of all who would be great in the community to serve children" (Gundry-Volf 2001, 44).

**Role of the Church in Addressing the Needs and Facilitating
Healing for Survivors of Sex Trafficking**

Sexual exploitation is a social and spiritual issue. Christians, organizations and

Protestant churches are not only called, but they are also equipped to respond to the needs

of children across the trafficking spectrum (Crawford and Crawford 2007, 175). It is a

prophetic call from God to churches to intervene on behalf of children who are being

exploited, abused, and enslaved (Brauch 2017, 7). According to Carson, "the biblical

ethos of redemption and freedom has profound implications for a Christian response to

human trafficking" (Carson 2016). Over the past decades the notable church leaders and

pastors like Charles G. Finney, John Wesley, and William Wilberforce fought against the

slave trade, prostitution, evil, and injustice that existed in their societies. Because of their

meticulous efforts to eradicate social evils, they are known as social reformers, a preacher

of the gospel, and a prophet for social righteousness (Byun, Kiple, and Hagenberg 2014,

93-94).

Martin calls churches to respond to human trafficking in three ways: encounter,

explore, and engage (Martin 2014, 43-46). In the aspect of *encounter*, International

Justice Mission (IJM), a Christian organization working to bring rescue and justice to

those who are trafficked, calls churches back to the need for a deep, ongoing encounter

with the God of Justice (Martin 2014, 43). IJM encourages churches to form "Justice

Learning Communities" that help educate their entire congregation about the biblical

mandate to do justice through the use of teaching, preaching, and curriculum (Martin

2014, 44). Moreover, through listening to the stories of survivors of sex trafficking,

churches can begin to experience compassion for those who are suffering (Martin 2014,

44). In the aspect of *explore*, first, it is important for Christians to explore the

opportunities for engagement at home. By looking at the facts and statistics of rape and domestic violence, Christians should assume that all churches have victims of violent abuse in their midst. Therefore, churches should become the true sanctuaries for those exploited (Martin 2014, 44). "The second area for churches to explore is the possibilities for engagement in their own communities" (Martin 2014, 45). Many churches have learned to perform a "justice audit" on their communities, identifying areas of need and for *engagement*. Churches can explore opportunities internationally to connect with organizations and offer financial and human resources to where there is need (Martin 2014, 45). Over recent years, churches have engaged in meaningful ways, from starting brand-new after-care homes and offering professional training on trauma care, to starting new NGOs that pioneer economic self-sufficiency programs for trafficking victims (Martin 2014, 46).

The Salvation Army, a Christian international charitable organization, launched the STOP-IT program to address the needs of victims and survivors of sex trafficking through time- and incident-based services (Wirsing 2012, 470). "*Time-based services* include crisis intervention, criminal justice system-based advocacy, emotional and moral support, employment assistance, family reunification, housing advocacy, legal services, ongoing case management, protection/safety planning, and social service advocacy. Whereas *incident-based services* provide childcare, dental care, education, interpreter/translator, medical care, mental health service, substance abuse treatment, transportation, and financial assistance" (Wirsing 2012, 470). On the most basic level, every Christian can play a vital role by getting involved in practical work such as welcoming victims of trafficking into the church, enabling their reintegration into society

and establishing rehabilitation centers, safe houses, and social and psychological care that

are appropriate to the culture (Carson 2016).

Holistic Wellness for Survivors of Sex Trafficking

The terms "wellness" and "well-being" are used interchangeably by professionals,

practitioners, and researchers (Schensul 2019, 99). "Wellbeing, often also referred to as

"quality of life," is multidimensional, which means it encompasses a wide range of

dimensions including: material living standards; health; education; activities including

work; political voice and governance; social connections and relationships; environment;

and personal and economic insecurity" (White, Gaines, and Jha 2012, 764). Bintliff,

Stark, Brown, and Alonso articulate the initial dimensions of wellbeing by looking at the

lives of survivors of sex trafficking–how they describe their experiences and express their

goals and aspirations (Bintliff et al. 2018, 6). Table 2 captures the dimensions of

wellbeing, including the guiding definitions from the perspective of survivors of sex

trafficking, identified by Bintliff and colleagues (Bintliff et al. 2018, 7).

**Table 2: Initial Dimension of Wellbeing and their Corresponding Guiding
Definitions**

Dimensions	Guiding Definitions
Bodily Sovereignty	Experiences uninterrupted bodily safety, and there is no force or coercion involved in basic activities such as labor, sexual activity, or procurement of food, water, or other basic needs.
Freedom from Harm	Free movement, at all times of day or night, can occur without concern about intentional harms from other persons, or other harms related to substandard conditions in the environment.
Sustenance and Renewal	Basic needs can be met without degradation of environment or resources or a reduction in the capacity to meet basic needs in the future.
Social Protection Across the Life Span	Has access to resources, law, and social norms are arranged so that social security can be expected throughout the life course.
Recognition and Belonging	Experiences a clear sense of identity and belonging in community.
Purpose	Engages in activities with purpose and can identify sources of meaning and joy, and satisfaction.
Engagement	Participates in community through activity that has value for community (economic, social, cultural, etc.).
Voice and Expression	Feels free to express opinions and beliefs and feels that she has a fair end appropriate role in decision making.
Mutual Care	Experiences reciprocity and mutual trust in matters such as caregiving, work, and community leadership.

Moreover, "it is encouraging to note that growing evidence shows that wellbeing is modifiable and that wellbeing interventions in various communities show growth in promoting positive functioning" (Bintliff et al. 2018, 7). Survivors articulate that wellbeing encompasses elements of health, immediate needs, positive relationships with family, a sense of belonging in community, support networks, and respect for one's identity (Bintliff et al. 2018, 17). In addition to this, Bintliff and colleagues found through interviews with survivors of sex trafficking, that growth and flourishing in daily life and basic support for health and life are the essential components of well-being (Bintliff et.al. 2018, 25). Survivors articulated that, while basic needs are essential, there is also a need for "growth and flourishing life which include facilitating opportunities for survivors to experience enriching environments, relationships, and activities that facilitate growth, gift explorations, and life purpose" (Bintliff et al. 2018, 25). While touching on a multitude of dimensions in defining wellbeing, Bintliff and colleagues did not deal with the essential component of spirituality of survivors.

Reintegration for Survivors of Sex Trafficking

"Reintegration is a process that involves many steps after the individual's exit from trafficking" (Brunovskis and Surtees 2012a, 1). Reintegration may mean different things to different people in different settings and the term is often used interchangeably with "assistance" and "rehabilitation" (Brunovskis and Surtees 2012a, 11). Dahal and colleagues describe reintegration as the process of reunion with financial sustainability and social acceptance (Dahal, Joshi, and Swahnberg 2015, 2). Scholars like Surtees, Pandey, and Dahal define "reintegration as the process of recovery, economic sustainability and social inclusion following a trafficking experience" (Surtees 2013, 4).

Moreover, "reintegration includes settlement in a safe and secure environment, access to a reasonable standard of living, and mental and physical well-being, opportunities for personal, social and economic development" (Surtees 2013, 4), as well as access to social and emotional support either in a host country or reintegrating into a home country setting (Surtees 2013, 4; Pandey, Tewari, and Bhowmick 2013, 53; Dahal, Joshi, and Swahnberg 2015, 2).

Dahal and colleagues speak of integration in holistic terms. They suggest that "reintegration efforts must simultaneously address the physical, psychological, traumatic, behavioral, social, and economic issues encountered by the trafficking survivors" (Dahal, Joshi, and Swahnberg 2015, 7). In their research study on experiences of trafficking survivors, Dahal and his colleagues found that, "comprehensive approaches to reintegration should take a survivor-oriented approach, satisfying the standards of process orientation (emotional healing and overcoming trauma) and effect orientation (emotional stabilization and social inclusion), as well as change in policies and enhancing survivors' protection" (Dahal, Joshi, and Swahnberg 2015, 7).

Other researchers refer to reintegration as a broad range of measures over a period of time aimed to support and assure some minimum social acceptance and protection against discriminatory social treatment, thus ensuring trafficked victims have access and control over resources as other members of society (Brunovskis and Surtees 2012a, 11; Derks 1998). The chances of revictimization of the victim are minimized when service providers extend assistance broadly such as support in the form of legal representation; health care, social, medical and psychological care; and material assistance. Economic and social skills for economic support to the victims of trafficking is also important

(Pandey, Tewari, and Bhowmick 2013, 53; Van Hook, Gjermeni, and Haxhiymeri 2010, 120; Schloenhardt and Loong 2010, 14). Traditional and religious beliefs and practices are equally significant in reintegration processes for victims of trafficking (Derks 1998).

Perhaps the most significant attribute of reintegration is giving power back to those rendered powerless through being trafficked. "A central aspect of successful reintegration is empowerment, supporting victims to develop skills toward independence and self-sufficiency and to be actively involved in their recovery and reintegration" (Brunovskis and Surtees 2012a, 11).

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Challenges of Reintegration for Survivors
of Sex Trafficking

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Reintegration of a trafficked survivor into her biological family and community is a difficult task due to continued social stigma and discrimination against survivors (Ghosh 2009, 734; Dahal, Joshi, and Swahnberg 2015, 2). Survivors of sex trafficking are considered as "spoiled". Thus, families are often reluctant to reunify, treating victims as social outcasts (Pandey, Tewari, and Bhowmick 2013, 55). Dahal and colleagues articulate that in the eyes of the community, female survivors of sex trafficking are often considered shameful. This stigma in families and communities make reintegration extremely difficult (Dahal, Joshi, and Swahnberg 2015, 2). In addition to this, "the trafficking survivors feel that the social understanding of trafficking returnees is that they are degraded and corrupt individuals, who should be outcasts and tormented to extremes" (Dahal, Joshi, and Swahnberg 2015, 6). Moreover, "stigma attached to trafficking, and particularly to any association with prostitution, is significant for individuals, families and communities and can have severe consequences, seriously impeding their reintegration and recovery" (Brunovskis and Surtees 2012b, 51). The female survivors of

sex trafficking often choose to work in a distant place because their identity is not known to anyone. They are often confronted with exclusion, domestic violence, a lack of economic opportunities, and social discrimination. There is a higher risk for re-trafficking of women and girls when they are not given empowerment provision by the service providers during their rehabilitation stage (McDonald and Timoshkina 2004, 172; Dahal, Joshi, and Swahnberg 2015, 6).

Pandey and his colleagues assert that "family can play a crucial role in the successful reintegration of the victims, but may also prove to be a constraint, in the absence of a harmonious relationship amongst its members. Undermining the role of family in reintegration interventions may jeopardize the reunification process" (Pandey, Tewari, and Bhowmick 2013, 58). Fomina further emphasizes this point. If a survivor of sex trafficking returns to the family and perceives that nobody is waiting for her, she feels alone, or finds nobody taking care of her, it is much more difficult to carry out rehabilitation and reintegration, which is at the same time very time consuming (Fomina 2006, 8).

"From the viewpoint of survivors of sex trafficking, reintegration is influenced by their feelings of shame and low self-esteem, dissatisfaction with life and unfulfilled responsibilities" (Pandey, Tewari, and Bhowmick 2013, 55). Often, survivors of sex trafficking go through "a great deal of self-stigmatization" (Pandey, Tewari, and Bhowmick 2013, 55). Pandey and his colleagues state that in South Asian countries, especially in Indian context, sex is quite distasteful for an unmarried female; sex before marriage is not acceptable and may cause moral disgrace and social exclusion of the female, as well as the family. Hence, engagement in sexual activities of any kind or

physical closeness can result in emotional breakdown sometimes giving rise to mental

trauma. The individual conformity to the popular norms instigates a sense of guilt and

shame in the victim and hinders reintegration into the mainstream society. Victims often

find it difficult to forgive and overcome the shame and guilt involved. Unfortunately,

some victims find it too difficult to return to a normal life where they find themselves and

return to the places from where they came (Pandey, Tewari, and Bhowmick 2013, 55).

However, "the survivors attempting to return find it close to impossible to find proper

ways to reintegrate into their own society. Continued social stigma, lack of support, and

limited opportunities for finding any means of survival cripple and isolate them to a great

degree" (Dahal, Joshi, and Swahnberg 2015, 6).

Wiese argues that just rescuing sex trafficked persons and instantly returning

them to their family is not considered as an effective strategy (Wiese 2017, 28). She

argues that economic rehabilitation may be an important forerunner to successful

reintegration. For many victims, economic factors were responsible for their initial

victimization, thus the elements propelling re-trafficking persist if the victims return

home without any occupational skill training (Wiese 2017, 28). Wiese asserts that

"successful rehabilitation (and later on reintegration) becomes even a more distant goal

when in addition to treating trauma and confinement, individuals deal with the lack of

options and stigmatization, including internalized stigma" (Wiese 2017, 38). "This makes

it very difficult for survivors to exit sex trafficking during rehabilitation and

reintegration, and to leave the shelter homes on an equal footing with mainstream

society" (Wiese 2017, 38).

There are different issues regarding reintegration that need to be addressed from different, yet complimentary perspectives. Reflecting on Derks' reintegration work with trafficking victims from Cambodia, he highlighted three important perspectives that need consideration – the individual, family, and social environment (Derks 1998).

> From an individual perspective/survivor perspective, reintegration is influenced by the feelings of shame and low self-esteem, disappointment with life and unsatisfied responsibilities regarding economic assistances for the family. From the point of view of the family, reintegration of survivor not only considered as family relations, family honour, but also expectations regarding economic contributions on the part of children play an important role in the reintegration process. From a social environment perspective, reintegration of survivor is looked as bad influences, incorrect behaviour and dirt, which can lead to gossip and social stigmatisation with regard to victims of trafficking (Derks 1998).

This lens – considering the individual, family and social environment – is consistent with the ecological systems perspective. Dahal and his colleagues assert, on one hand, "at the time of release from the shelter home, survivors of sex trafficking did not find themselves to be equipped with all the necessary skills and preparedness for reintegration into the mainstream community on their own" (Dahal, Joshi, and Swanberg 2015, 6). On the other hand, NGO resource constraints, mainly target short-term support services, limited to three months became a barrier for successful reintegration for survivors of sex trafficking (Dahal, Joshi, and Swahnberg 2015, 6). This is consistent with Surtees, who articulates that survivors of sex trafficking face enormous challenges during the process of reintegration (Surtees 2013, 5). "Being unidentified, no services were available at home, services were not available for some types of victims, trafficked persons were not referred for assistance, trafficked persons were not aware of available assistance, discomfort in asking for assistance, accepted bad experiences as normal; 'it's normal for people like me'" (Surtees 2013, 5). As a result, returnees were unaware of

service providers for future help, lacked adequate working skills to start a new life, and felt too weak to voice their concerns (Dahal, Joshi, and Swahnberg 2015, 6). The process of survivor's reintegration is a long and tiresome one and filled with a lot of complications. Sometimes, in spite of many efforts to reintegrate, there have been situations of re-trafficking (Prajwala 2017).

A Summary of the Literature Review

Sexual abuse and commercial sexual exploitation of children have a severe impact on every area of their lives, including physical, mental, psychological, social and spiritual. They are vulnerable and powerless in the hands of the adults who exploit them. As a result, children, who have been sexually abused and experienced trauma, must be cared for in special ways. Children are created in the image and likeness of God. To be created in God's image means to have abundant life in Him. The purpose of rescue and reintegration is not only to redeem but to set an environment for the experience of living to the fullest as a human created in His image. Therefore, the caregivers, practitioners and people who are involved with children should give them utmost respect, identity and dignity.

Once rescued from commercial sexual exploitation, caregivers, practitioners, pastors, and institutions play a crucial role in addressing the immediate and ongoing needs of the affected children. In addition to this, they should not fail to address the spiritual needs of children, as this is an essential component in their restoration and healing. Furthermore, a critical component of well-being for children is a sense of belonging and attaining a restoration of trust. Although in the past they experienced the damage of trust, caregivers and practitioners can and must facilitate a sense of belonging

and the restoration of trust. Trust brings a sense of safety and value and forms the basis for all relationships. Caregivers must help children to rebuild the trust destroyed through trauma and crisis.

Moving beyond remediation, caregivers and practitioners must identify the strengths of survivors and provide opportunities to develop their skills and talents. In this way, they will be confident enough to tackle stress and other personal problems. Service providers and community leaders need to know the interest of survivors regarding their goals and ambitions. Based on survivors' interests, they should offer necessary assistance including education and employment for them to thrive in the fullest being. In addition, the local communities need to play a vital role toward survivors by creating a sense of inclusion in community activities.

The Bible commands us to speak on behalf of children. In the book of Psalms 82:4, it says, "Rescue the weak and needy; deliver them from the hand of the wicked." This verse is especially applicable to the problem of modern-day slavery—human trafficking and all categories of abuse and exploitation. This researcher believes it is a moral call for the community to stand against modern day slavery and fight for the rights of children. The Bible explicitly says that we are to rescue the victims, the weak and needy. By doing so, we remove them from the hand of the wicked– the traffickers, buyers, and people who abuse children – who disregard God's perspectives on human dignity and worth.

Gracia articulates a sobering verdict pronounced by Ran O' Grady, a chairperson of ECPAT International. "If we as a society accept a world in which children can be bought and sold as if they are goods in a supermarket, we forfeit the right to call

ourselves civilized" (Gracia 1998). This statement expresses an urgency to respond to the pernicious issue of child abuse and sex trafficking. It is imperative that we create broad-ranging services and programs to address their holistic needs, as well as the needs of families and communities and the role of the church. A multi-dimensional approach framed by attention to the micro- meso- and macro-level issues. But first, we must seek to understand fully the needs and challenges of female survivors in Rajamahendravaram who were trafficked and recued as children. We must seek to understand their unique needs within their unique context from their perspective. Only then can we create a meaningful response to God's call to intervene on behalf of children who are being exploited, abused, and enslaved.

This chapter presented a review of related literature and studies that are crucial to the discussion of the current research. The next chapter identifies the research methodology and procedures.

CHAPTER III

RESEARCH METHODOLOGY AND PROCEDURES

Overview

This research explored the holistic needs and challenges of the reintegration of young women after being trafficked and rescued as children in Rajamahendravaram, India. Specifically, the purpose of this study is twofold:

1. To explore and describe the holistic needs, issues and challenges of reintegration for young women who were trafficked and rescued as children using Photovoice methodology.

2. To raise the awareness of churches related to the articulated needs and challenges of female survivors, and to identify ways the church could address the challenges and facilitate healing, as well as provide the support needed to ensure their success.

As noted, this research seeks to enable survivors to record and reflect on their needs and challenges of reintegration and access the perspectives of those who experienced sex trafficking, rescue, and attempts at reintegration. The researcher employed the photovoice methodology, an action research approach to empower survivors whose voice is often silenced in the public. This research also seeks to identify what pastors see as their role in addressing and enhancing the well-being of survivors. This chapter aims to present the research methods and their use in data collection and analysis.

As noted, this research took place in two phases. Phase I of the research sought to capture the felt needs, challenges and insights of female survivors. Specific research questions included:

1. What are the greatest needs and challenges faced by female survivors following their rescue and return – personally, with their family, in the community?

   a. What were their immediate needs?

   b. What are their lingering needs?

2. What does survivorship look like; what does it look like to have holistic wellness?

3. What do survivors think others (families of survivors, professionals, the community) need to know to better assist those who have been trafficked?

As a part of the social action resulting from the study, In Phase II, the researcher presented the findings to church pastors to raise awareness and facilitated a dialogue of the holistic needs and challenges of female survivors, identifying ways the church could address these in order to facilitate their wholeness and healing. Specific research questions included:

1. What do church pastors see as their role in addressing the challenges and facilitating healing of sex trafficked survivors?

2. What barriers do churches need to overcome in order to fulfill this role?

3. What do church pastors need (e.g., support, resources, knowledge) in order to be successful in fulfilling that role?

Description of Research Methodology

The study sought to explore, identify, and address the holistic needs of young women survivors of sex trafficking from the perspective of those who have been trafficked and rescued as children. For Phase I, the researcher identified qualitative research as the most appropriate design. "Qualitative research is pragmatic, interpretive, and grounded in the lived experiences of people" (Marshall and Rossman 2011, 2). Saldaña defines "qualitative research as an umbrella term for a wide variety of approaches to and methods for the study of natural social life" (Saldaña 2011, 3). Further he explains that the data collected is non-quantitative. Instead the data includes the text from interviews and field notes, as well as photographs that document human experiences "about others and/or one's self in social action and reflexive states" (Saldana 2011, 3-4). According to Merriam, there are four characteristics identified by most researchers as key to understanding the nature of qualitative research: "the focus is on process, understanding, and meaning; the researcher is the primary instrument of data collection and analysis; the process is inductive; and the product is richly descriptive" (Merriam 2009, 14). Through this qualitative genre, the researcher studied the needs and challenges of female survivors of sex trafficking by using photovoice methodology.

For Phase II, the researcher presented the findings of Phase I as an educational seminar to the local church pastors in Rajamahendravaram. Following the presentation, the researcher conducted a focus group discussion using the overarching research questions as a guide. A focus group discussion is a data collection method used in qualitative research. "It involves a focus on specific issues, with a predetermined group of people, participating in an interactive discussion" (Hennink 2014, 1). The central aim

of a focus group discussion is to identify a wide range of understanding on a research topic and gain fresh perspectives of the issues from the participants (Hennik 2014, 2).

<div align="center">Phase I: Photovoice Methodology and Description</div>

Phase I of this research employed photovoice methodology, which is under the umbrella of Participatory Action Research (PAR). PAR is a process in which researchers and participants systematically and steadily work together in cycles (an iterative process that is systematic, repetitive, and recursive process) to explore concerns, claims or issues that impact the lives of marginalized persons (Koch and Kralik 2006, 27). Collectively the researcher and participants reflect on ways to change situations (Koch and Kralik 2006, 27).

Caroline Wang and Mary Ann Burris first proposed photovoice methodology in 1990. Wang and Burris define photovoice as "a process by which people can identify, represent, and enhance their community through a specific photographic technique. It entrusts cameras to the hands of people to enable them to act as recorders, and potential catalysts for change, in their own communities" (Wang and Burris 1997, 369). This method is based around the provision of cameras to participants. Participants take pictures that express their perspective on, views about, and feelings around a topic (as dictated by group prompts). "The pictures are printed and participants select a couple of images to use as a stimulus in a group discussion" (The Howard League for Panel 2016). Discussion focuses on why the photographs were chosen, what makes them meaningful and what participants think about each other's pictures (Wang 1999, 186). The discussion is recorded and transcribed – this becomes the data for the researcher.

Photovoice has gained a reputation as a qualitative research method that allows researchers from various disciplines to visualize individuals' thinking and observations about day-to-day realities (Nykiforuk, Vallianatos, and Nieuwendyk 2011, 105). The photovoice methodology has been used effectively across many contexts and populations groups (Giroux 2017, 16-17). "Photovoice projects have been conducted with a variety of cultures and population groups to explore a range of factors relating to health and social inquiry" (Nykiforuk, Vallianatos, and Nieuwendyk 2011, 105). The uniqueness of photovoice is giving "a voice to the marginalized, stigmatized, and discriminated groups; ethnic minorities; and indigenous people" (Hannes and Parylo 2014, 256). Photovoice research is well suited for sexually exploited groups. It gives an opportunity for participants to visually portray their experiences and share their knowledge about certain issues that may be difficult to express with words alone (Wang and Burris 1997, 369). "Photovoice equips individuals with cameras, so that they can create photographic evidence and symbolic representation to help others see the world through their eyes" (Palibroda et al. 2009, 8).

Study participants are valuable members of the research team and can contribute to a sense of community ownership through participation in a project that will help draw attention to important public issues. In fact, through this method, participants may produce persuasive images or literal interpretations of their lived realities, which could convey powerful messages of their perceptions in terms of looking at the issues and challenges (Nykiforuk, Vallianatos, and Nieuwendyk 2011, 119). Phase II of this research served as part of the social action generating from Phase I. The researcher presented the pictures representing the lived experience of survivors to local church

pastors, enabling them to identify intervention strategies to best offer services for the well-being of the survivors of sex trafficking in Rajamahendravaram.

The researcher had three goals in using the photovoice methodology for this research:

1. To enable survivors to record and reflect on their needs and the challenges of reintegration, collecting the perspectives of those who have experienced sex trafficking and subsequent rescue;

2. To promote critical dialogue about the needs and issues of female survivors with local church pastors;

3. To facilitate social action in local churches.

Through this study, photovoice can "affirm the ingenuity and perspective of society's most vulnerable populations" because this method will assist in acknowledging the expertise of the female survivors honoring them as co-researchers (Wang and Burris 1997, 372). Photovoice allows researchers and practitioners to increase insight into the lives of people who are different from those usually in positions of power or control (Ruby 1991, 54; Giroux 2017, 15). This methodology is often used to bring social change by empowering participants (female survivors of sex trafficking) to tell their stories (López et al. 2005, 101). "The members of community were better able to develop solutions to problems by using locally generated photographs and stories than those who used only content-focused materials" (Giroux 2017, 15).

Phase II: Educational Seminar Description and Methodology

As previously noted, photovoice falls under the umbrella of action research and seeks to promote critical dialogue and facilitate social action. To fulfill this purpose, the

researcher conducted a planned educational seminar with local church pastors in

Rajamahendravaram employing the qualitative research method of focus group

discussion. The primary goal was to educate local church pastors by presenting the Phase

I photovoice research results and facilitating a focus group discussion to identify ways

the church can best seek to minister to and address the needs of female survivors in their

local churches. Beyond this, consistent with the photovoice methodology, the participants

also identified and facilitated a social action project based on the recommendations of

Phase I participants. Phase I participants named this social action project "Rays of Light

in the Darkness." This project had two purposes. The first was to change negative

perspectives of the community toward survivors of sex trafficking by telling their stories

through photographs and involving community leaders. The second purpose was to

address the needs of survivors and the challenges to their reintegration. In addition, this

project was a call for action to work towards ways community leaders, law enforcement,

and women and child welfare organizations to create successful reintegration services for

trafficked victims and survivors.

Research Design

"The research design refers to the overall strategy of the research, integrating the

components of the study in a coherent and logical way, thereby ensuring the researcher

effectively addressed the research questions" (Schensul 2012). It constitutes the blueprint

for the collection, analysis, and interpretation of data. Qualitative research design

encompasses the various elements to carry out the research study, such as identifying the

population, the sampling strategy, location of the study, and the duration and timing of

data collection. Furthermore, it constitutes data collection methods, analysis, and reporting results to the main audiences (Schensul 2012).

<div align="center">Recruitment of Research Assistant</div>

Due to the nature of the study, the researcher recruited and hired a paid female research assistant using clearly defined selection criteria discussed below.

The first criterion related to *gender*. The researcher intentionally selected a female over male as the research assistant due to the nature and procedure of the research study. The study explores a very sensitive topic – sex trafficking. In the context of India, gender dynamics play a vital role in communities. Women in India often have clearly defined gender hierarchies and roles, which place them in a submissive position to men. Traditionally, women's work has been associated with the domestic world of home, children, and reproduction due to traditions and cultural norms. Within today's context, they do not have a voice to raise their issues and concerns in the society, especially issues and concerns associated with sexual abuse, harassment, and trafficking due to fear and shame. In view of this, female survivors might not find it comfortable to talk alone with a male about their past experiences. Therefore, the researcher hired a female research assistant to diminish the power hierarchy between the researcher and research participants to create a safer space for women.

The *origin* of the research assistant was another crucial criterion for the research study. Concerning one's origin and context, the researcher selected an assistant who is a resident of Rajamahendravaram, India. She knows the culture and language of the people and is familiar with places in the city to access resources (e.g., NGOs, clinics). If an

unexpected situation arose during the study, she could broker a connection to local resources in Rajamahendravaram to assist the women.

The third criterion was work background. The researcher selected a researcher assistant who has both a social work and psychology background. This type of background assisted the researcher in assessing participants, as well as know how to handle emergent situations if they arose in the focus groups (discussed below). She assisted the researcher in conducting the PTSD 5 checklist, assessing the psychological condition of the participants, and deciding whether the participants were eligible for the research study. She was able to assess the well-being of participants during the group discussion to identify if the conversation was causing psychological distress. Moreover, her disposition and demeanor helped to create a sense of calm. She served as a co-facilitator with the researcher during the group discussions with the female survivors and attended to the physical needs of participants by providing snacks, water, meals and transportation. She adopted the context of the research study by showing modesty in her dressing and accessories. Above all, she treated participants of the research study with dignity and utmost respect regardless of what happened to them.

The researcher reviewed the importance of confidentiality, a topic familiar to the research assistant. The research assistant agreed to maintain confidentiality such as not to reveal the names and identity of participants, in which part of the city they reside, past events that happened to them, research discussions, pictures, and findings of the research and signed a confidentiality commitment (Appendix C).

Recruitment and Selection of Research Participants

The researcher executed three steps in recruiting and selecting Phase I participants for the research study. For step one, the researcher sent an email to the directors of NGOs who work with female survivors in Rajamahendravaram, inviting them to meet with the researcher to learn about the nature of the study and ways they might assist (Appendix D). For step two, the researcher met face-to-face with the executive directors of the NGO to explain the nature of the research study and its importance to their work. As a part of this meeting, the researcher presented a letter from Asia-Pacific Nazarene Theological Seminary, Manila, Philippines, as evidence that the researcher is a PhD student, this research study is a part of attaining his PhD, and that his methods were reviewed by the committee members to ensure the highest ethical standards (Appendix E). Thereafter, the researcher invited their partnership to assist with the identification of research participants. Through this process, the researcher identified the NGO called *Nari Sakshyam* (Testimony of a Woman) as the partner organization. The executive director of the NGO assisted the researcher in accessing participants for the research study by making phone calls.

Phase I: Sampling Strategy

Khan asserts that "sampling refers to the investigation of a part of the whole population or universe because the main aim of research is to draw conclusions that may have regional or national or universal application depending on the areas of samples selected" (Khan 2008, 75). In sampling selection, the researcher employed a purposeful sampling strategy for the female survivors of sex trafficking. "Purposeful sampling is based on the assumption that the investigator wants to discover, understand, and gain

insight and therefore must select a sample from which the most can be learned" (Merriam 2009, 77). "A purposive sample is a non-probability sample that is selected based on characteristics of a population and the objective of the study" (Patton 2015, 264). "The power of purposeful sampling lies in selecting information-rich cases for in-depth study. Information-rich cases are those from which one can learn a great deal about issues of central importance to the purpose of inquiry" (Patton 2015, 264).

Under this purposive sampling strategy, the researcher used homogeneous sampling. In homogeneous sampling, the researcher "selects cases that are very similar to study the characteristics they have in common" (Patton 2015, 268). For this study, the researcher selected female survivors of sex trafficking. Homogeneous sampling is suitable for these participants. "It naturally involves bringing together people of similar backgrounds and experiences to participate in group interviews and discussions about major issues that affect them" (Patton 2015, 284).

Selection Criteria for Phase I Participants

For Phase I of this research it was important to develop selection criteria for the participants. Due to the nature of the study, the researcher developed the following selection criteria.

The first criterion was *gender*. Participants included only female survivors of sex trafficking in Rajamahendravaram.

The second criterion was the *experience of trafficking*. The researcher recruited only females who were trafficked and rescued as children. Since the researcher is pursuing a PhD in Holistic Child Development, it was helpful for him to know about their

experiences both being trafficked and being rescued, along with their efforts toward reintegration, a process that began during their childhood.

The third criterion was *age*. The researcher selected only females between the ages of 18 to 20. It was considered inappropriate for the researcher to choose female children below the age of 18 years for the research study due to the sensitive nature of their experiences. Furthermore, children might not be ready to share their reintegration issues, concerns, and challenges with the researcher. Thinking back and speaking about the issue of reintegration could cause emotional pain.

The final criterion was the *location* of the Phase I participants. Participants must be residing in the city of Rajamahendravaram, India. Non-residents of Rajamahendravaram were not considered in the research study. All criteria, along with other demographic information, were documented (Appendix F).

Screening Process for Phase I Participants

The researcher gave priority to the psychological well-being of participants. As articulated in Chapter II, the impact of sex trafficking on survivors is complex and significant. The researcher did not want to further traumatize or negatively affect the psychological well-being of participants by their participation in the research study. Therefore, with the assistance of the female research assistant, the researcher conducted a screening process of the female survivors who volunteered for this study. This screening was done individually by using the PTSD Checklist for DSM-5 (PCL-5), a tool developed by the national Center for Post-Traumatic Stress Disorder (Appendix G).

Research ethics requires that the researcher minimize risk to the research participants. The screening tool helped the researcher to assess the psychological

condition of the participants. The tool consists of a list of items reflecting the diagnostic

criteria for PTSD. Participants were asked, *In the last month, how much have you been*

bothered by . . . Some of the issues included: Repeated, disturbing, and unwanted

memories of the stressful experience; avoiding memories, thoughts, or feelings related to

the stressful experience, and feeling very upset when something reminded you of the

stressful experience. In this screening process, participants who responded "not at all" or

"a little bit" were eligible for the research study. Participants who responded

"moderately," "quite a bit" or "extremely" were not eligible for the research project.

Eight participants were screened for this study. All of them were eligible. The eight

women participated in all the sessions except for session five. One participant was not

able to attend that session due to a family emergency. Table 3 captures the core sample of

Phase I participants.

Table 3: Core Sample of Phase I Participants

Age		Religion		Graduated from High School		Living Status		Employment Status	
18	2	Hindu	6	Yes	3	Living with husband and their own children	3	Employment	4
19	2	Christian	2	No	5	Living with their own children and parents	3	Daily Wage Employment	3
20	4					Living with parents	1	Unemployed	1
						Living with grandparents	1		
Total	8		8		8		8		8

Phase II: Sampling Strategy for Local Church Pastors

The researcher selected church pastors who were registered and active members of the pastors' fellowship council at the time of the study. The council assembles once a month in local churches to learn about local ministries and their activities. They discuss the challenges and other social concerns that affect the well-being of the churches, including governmental issues. All the pastors were from the Protestant denomination, which included Lutheran, Pentecostals, and Baptist churches in Rajamahendravaram. Basic demographic information for each participant was documented (Appendix H). They served as the key informants of the research study for Phase II.

This sampling frame also reflects a purposeful homogeneous sampling strategy. The researcher accessed the contact information of the senior pastors though the pastors' fellowship council chairman. Through this process, the researcher selected senior church pastors who have 70 or more members in their churches and invited them to participate by sending invitation letters. The researcher chose congregations above 70 members as within the context, churches of this size are more likely to be involved in anti-trafficking ministries (Appendix I). Prior to the educational seminar and group discussion, the researcher contacted them through telephone calls, emails, and face-to-face meetings. Of the 70 pastors invited, 11 initially agreed to participate in the educational seminar and focus group discussion. On the day of the event, seven of the 11 pastors participated; three pastors had to cancel due to emergent issues. Table 4 captures the core sample of the Phase II participants.

Table 4: Core Sample of Phase II Participants

Years of Ministry Experience		Denomination		Educational Qualifications		Church Attendance		Previous Seminars Attended on Human Trafficking	
15-30 years of ministry experience	3	Lutheran	1	Higher Secondary Certificate*	2	70-150 Members	4	1-2	1
31-45 years of ministry experience	4	Pentecostals	2	Undergraduate	1	160-250 Members	3	3-5	2
		Baptist	4	Masters	3			Never Attended	4
				PhD	1				
Total	7		7		7		7		7

* Note: According to the Indian educational system, the Higher Secondary Certificate refers to a person who only completed up to 12th grade in junior college.

Pilot Study

Pilot studies are used in some research to test the ideas and methods of the research, and to explore their implications (Maxwell 2005, 56-57). The purpose of conducting a pilot study is to test the research approach in order to identify potential problems that may affect the quality and validity. While pilot studies play an important role, the researcher did not conduct such a pilot study for Phase I due to its sensitivity, limitations, and the holistic health of the participants. Moreover, it would have been difficult and unfeasible for the researcher to access vulnerable populations to test the methods of research. However, the researcher consulted a number of professionals in the development of research methodology and data collection tools. See Appendix J for a complete list of all who were consulted. The researcher reviewed all methods, tools, and lines of questioning with the dissertation committee, which is composed of researchers and practitioners with significant experience in working with vulnerable populations.

Furthermore, local NGO directors reviewed the methods and questions, as did a social worker from Rajamahendravaram to ensure care and sensitivity in all researcher methodology. The researcher intentionally chose a licensed social worker who completed a Master of Social Work degree to review the photovoice methodology. In addition, she had a vast experience working among sexually exploited females in the context of Rajamahendravaram. The researcher followed the outlined protocol for the photovoice methodology to ensure accurate application of the methodology in exploring the research questions.

Prior to conducting the Phase II educational forum and focus group discussion with local Protestant church pastors, the researcher employed a pilot study with five local Protestant church pastors from the town of Rajamendravaram. The pilot study participants were regular attendees of the Pastors' Fellowship Council in Rajamahendravaram. The pastors were also educators that were in elevated positions in Christian institutions such as a head of the Christian Education department in Lutheran Theological Seminary and seminary professor in the Bible College. The main purpose of this pilot study was to test the Phase II research questions. The researcher provided pilot study participants with the Phase II research questions and probed participants regarding the clarity of the questions. The researcher sought suggestions regarding modifications. The participants confirmed that the questions were clear and did not recommend any modifications.

Data Collection and Recording

Phase I: Data Collection and Recording

The researcher followed the data collection protocol of photovoice methodology as detailed below, including focus group discussions following the SHOWED format.

Focus group discussion is a method of data collection in qualitative research where the researcher accumulates data through group interaction – selecting people who have knowledge on a topic selected by the researcher (Morgan 1997, 3; Merriam 2009, 93). The researcher's study and research questions provide the focus; the data is informed by the group interaction. "Most writers suggest six to ten participants, preferably people who are strangers to each other" (Merriam 2009, 94).

The researcher followed the structured data collection process outlined in the photovoice research methodology. The researcher gave participants a camera and invited them to document various aspects of their lived experiences through photography as they relate to the research prompt for each session. These images were used to elicit discussion during focus groups, wherein participants narrate the personal significance of those images following the SHOWED format (detailed below). "Asking participants to create visuals in addition to spoken responses to interview questions and/or prompts creates a layer of richness within the data not possible through words alone" (Latz et al. 2016, 126). The researcher conducted one orientation and five sessions for focus group discussion. Each session was between two-and-a-half to three hours. The researcher developed a focus group script for Phase I participants (Appendix K). The focus group discussion was audiotape recorded for later verbatim transcription.

During the orientation session, the researcher explained the nature and importance of photovoice research and methodology and addressed the ethics of the research in terms of taking pictures. For example, participants were instructed not to take pictures that reveal the identity of a person (Hannes and Parylo 2014, 258). This might create risk to the participants, as well as the research study. Furthermore, the researcher explained how to use the cameras for taking pictures and demonstrated photo taking techniques. Participants practiced taking photos at the venue. At the end of the orientation session, participants were given their first prompt:

> *What are the greatest needs and challenges faced by you in the time following*
>
> *your rescue and return – personally, with your family, in the community?*

Participants were provided a handout for every session that detailed the SHOWED format (Appendix L)–the "SHOW and TELL" form (Wang 1999, 188; Helm et al. 2015, 15). Participants were asked to complete a SHOWED handout for the pictures they most wanted to share with the group. During the focus group discussion, participants narrated the essence of the photographs by using the "SHOWED" format, which included the following aspects (Wang 1999, 188):

S   Name the issue; what do you SEE in the photo?
H   What is HAPPENING in the photo? Identify different elements of the story;
O   How do these issues relate to OUR lives and how do you feel about them;
W   Why have issues arisen; individual, family, organizational-program, community, societal?
E   Explore how we can become EMPOWERED with our new social understanding;
D   What can we DO about these issues in our lives?

The researcher facilitated a photo-grouping activity with the participants. In this activity, participants identified the themes they heard throughout the presentations, grouping the photos according to those themes. The data analysis happened in the context

of the group discussion. After categorizing the themes, the researcher conducted an in-depth discussion. This discussion was based on the themes that were identified by the participants. At the end of the session, participants were given an opportunity to ask questions, and express doubts, comments, and clarification regarding the session.

Each subsequent session followed the same format. The photo prompts were as follows:

- Session 2 – *What were your immediate needs and what are your lingering needs and challenges faced by you in the time following your rescue and return – personally, with your family, in the community?*

- Session 3 – *What does survivorship look like; what does it look like to have holistic wellness?*

- Session 4 – *What do survivors think others (newly rescued female children, families of survivors, professionals, the community) need to know to better assist those who have been trafficked?*

The final session of Phase I was the community-action planning meeting. Participants focused on the action portion of the research methodology by discussing the question: *What would you like to see happen with this research study?* During the session, participants reviewed key themes and photos from the previous sessions and discussed and planned how they wanted to see the information used. The participants decided on a social action project to raise awareness in the community. The participants requested a gallery show of selected photos and their narratives. They developed the invitation list including, public officials like political leaders, members from the police department, community leaders, educators, women's association leaders, church pastors,

lawyers, and members of the community. Along with the gallery, they asked the researcher to present the themes of Phase I and discuss the needs, challenges, and status of the survivors in the community i.e., their family background, financial status, and social standing in the community. See Appendix M to review the social action project program agenda; Appendix N contains a summary of the social action project and photos of the event.

Phase I: Ethical Considerations

Ethical considerations are important in research, especially when researching with vulnerable groups. Key ethical issues for consideration include "voluntary participation and the right to withdraw, protection of research participants, assessment of potential benefits and risks to participants, obtaining informed consent, and not doing harm" (Silverman 2010, 153-54). The researcher attended to the ethical considerations stated above, as well as addressed ethical considerations in particular to the photovoice methodology, including the selection and use of a research assistant (discussed above), disparities in power, inducements, and urgent situations (e.g., protecting mental health).

Informed Consent

Informed consent is a critical component in ethical research that uses human participants. According to Hesse-Biber and Leavy, "Informed consent aims to ensure that the subject's participation is fully voluntary and informed, based on an understanding of what the study is about, what its risks and benefits are, how the results will be used, and the fact that participation is voluntary and can be stopped at any time and that identity will be protected" (Hesse-Biber and Leavy 2011, 85). The researcher provided information about the research study including the nature of study, process of the

research and ethical rules of the research study, as well as the duration of the project, inducements, and contact information for further questions of the participants. This process is captured in the informed consent protocol for Phase I participants found in Appendix O.

Disparities in Power

Qualitative research draws on a critical view of power between the researcher and participants, "raising questions about the participants' real autonomy to voluntarily give informed consent in clinical settings in which researchers are commonly identified with clinical service providers" (Karnieli-Miller, Strier, and Pessach 2009, 282). For instance, researchers introduced to participants by their physicians as professors or doctors wearing white coats may cause obligation to participate in the study (Karnieli-Miller, Strier, and Pessach 2009, 282). Therefore, in this research study, the researcher adopted the context of the research by looking at the lifestyles of participants. Throughout the period of data collection, the researcher did not present himself as a scholar or teacher. Rather, the researcher presented himself to the participants as a learner. Furthermore, the researcher adopted the context of the research study by showing modesty and simplicity. The researcher avoided clothing like suits, ties, and other clothing styles that might create a barrier between the participants and researcher and hinder the flow of the research study.

Inducements for Research Participants

Offering inducements for research participants is an important consideration in research with vulnerable populations. Jackson asserts that, "psychologists make reasonable efforts to avoid offering excessive or inappropriate financial or other inducements for research participation when such inducements are likely to coerce

participation" (Jackson 2008, 45). However, researchers are also charged to do no harm to their participants; participating in research should not bring undue hardship. The Belmont Report takes this even further, urging researchers to do good. "Persons are treated in an ethical manner not only by respecting their decisions and protecting them from harm, but also by making efforts to secure their wellbeing. Such treatment falls under the principle of beneficence" (Belmont Report 1979). Therefore, the researcher offered an incentive of 1000 rupees ($14) for each group discussion meeting to Phase I participants based on the following reasons:

1. The women who would participate in this research study primarily relied on daily wage-based work to earn their income.

2. Participating in this research study would result in the participants losing an opportunity to work for that day.

3. It is the customary practice of NGOs to pay women receiving services a modest honorarium when they come to the NGO for the above reasons.

4. The 1000 rupees ($14) suggested is slightly less than they would typically make in a day, which helps to guard against potential coercion.

Urgent Situations

The well-being of Phase I participants is of great importance. The researcher and research assistant were vigilant about ongoing assessment of the psychological conditions of the participants to protect their mental health. During the research study, if participants were to express psychological issues of concern, the research assistant would direct them to local care clinics, personal physicians, or psychiatric hospitals for further assessment. The referral resources are captured in Appendix P.

Ethical challenges in doing photovoice.

The photovoice research methodology brings additional ethical issues and its challenges, including confidentiality and privacy, and the ownership of the photographs.

Confidentiality and privacy. The focus group is such that issues of confidentiality and anonymity are critical, especially when the discussion concerns sensitive topics. "The nature of the group setting is such that participants are obliged to express in public what they usually regard as private, and neither the reaction nor the discretion of the group can necessarily be predicted" (Wellings, Branigan, and Mitchell 2000, 256). As this methodology also includes photography, there are additional challenges. "Participant-generated photographs pose special challenges to confidentiality and privacy, because images have the potential to visually identify study participants, especially if researchers use images in the dissemination phase of the project" (Bugos et al. 2014). In the orientation meeting, the researcher facilitated a discussion of confidentiality among participants where they were given an opportunity to ask questions. Participants were instructed not to take pictures of human beings that might reveal their identity (Hannes and Parylo 2014, 258). In the informed consent process, the researcher also informed the participants how their photographs may be used. "Participants were given the option of having their names associated with the photos or kept confidential" (Nykiforuk, Vallianatos, and Nieuwendyk 2011, 110). The participants chose to use their first names associated with the photos.

All participants expressed their commitment to maintain the confidentiality of others and not disclose the stories of group members with outsiders. They each signed a commitment to maintain the confidentiality and privacy (Appendix Q).

Owning the photographs. Book and Mykkanen assert that the researcher does not have complete authority over the photographs taken by the participants and should negotiate with the participants before producing the image (Book and Mykkanen 2014, 621). The researcher sought permission from the participants to use their photos for further research, publication and seminars. Participants signed a photo acknowledgement and release (Appendix R). Best practices in photovoice methodology also calls for the researcher to provide a hard copy of all of photographs to the participants who took them (Nykiforuk, Vallianatos, and Nieuwendyk 2011, 110). In keeping with this practice, the researcher printed and provided hard copy photographs to each participant at the end of the study.

Ethics council. The researcher enlisted a group of experts in the discipline of social science research to navigate the empirical study in ethical ways during the initial design of the study. This ethics counsel formed by the researcher consisted of three members. Dr. Brenita Nicholas-Edwards (dissertation advisor) is a social worker, full professor at Mount Vernon Nazarene University and adjunct professor at Asia-Pacific Nazarene Theological Seminary. Dr. Peggy Oldham (reader) served on the faculty at Asia-Pacific Nazarene Theological Seminary in the Philippines. Dr. Nativity Petallar (reader) is the program director of Holistic Child Development and full professor at Asia-Pacific Nazarene Theological Seminary.

<center>Phase II – Data Collection and Recording</center>

Phase II of the research involved an educational seminar with the Protestant church pastors who attended the focus group discussion. The researcher selected the Protestant church pastors on the basis of years of ministry experience and involvement in

anti-trafficking efforts. The researcher chose Protestant pastors who have a minimum

fifteen-years of ministry experience. The researcher believed that this would allow them

to respond to the issues of survivors and have a knowledgeable perspective of

reintegration of survivors in the community. In the one-hour educational seminar, the

researcher presented the findings of Phase I. During the presentation of the findings, the

researcher answered and clarified the queries participants. For instance, how did the

researcher access the Phase I participants, what is the background of the families of

survivors, what are the young women doing now, etc. After the educational seminar, the

researcher facilitated a focus group discussion, guided by the research questions:

1. *What do church pastors see as their role in addressing the challenges and*

   facilitating healing of sex trafficked survivors?

2. *What barriers do churches need to overcome in order to fulfill this role?*

3. *What do church pastors need (e.g., support, resources, knowledge) in order to be*

   successful in fulfilling that role?

The focus group discussion was audiotaped for later verbatim transcription.

Furthermore, the researcher maintained a field notes to capture the research process,

including non-verbal dynamics.

<center>Phase II: Ethical Considerations</center>

Informed Consent

As noted above, informed consent is a critical component of research with human

participants. The researcher developed and provided an Informed Consent form for the

Phase II participants prior to engaging in the educational seminar and focus group

discussion (Appendix S). The informed consent process included a description of the

project, that the discussion would be audio-taped and how the data would be analyzed and used. The researcher solicited and responded to questions. The participants read and signed the consent form documenting their consent to participant in the study.

Confidentiality

Prior to the focus group discussion with Phase II participants, the researcher explicitly informed them of the importance of confidentiality, including the steps the researcher would take to protect their identity, and the use of pseudonyms as a way to keep the identity of Phase II participants confidential. Furthermore, the researcher informed the participants that all information would be de-identified and all data reported in aggregate form for the purpose of the doctoral dissertation. Finally, the researcher asked Phase II participants not to disclose the stories of survivors and discuss with those outside of the research study.

Inducements

For Phase II participants, the researcher offered snacks, drinks, meals, and transportation expenses. The researcher did not advertise this to the participants prior to their participation to mitigate coercion. Offering snacks, drinks, meals, and transportation expenses are the part of the Indian culture. It is a sign of offering hospitality and showing affection toward the church pastors.

Validity and Reliability of the Research Study

Validity and reliability depict the nature of the research methodology whether the research questions are valid for the desired outcome, the choice of methodology is appropriate for answering the research questions, the design is valid for sampling, data

collection, and analysis, and verifying final results and conclusion of the research study
(Leung 2015). "All research is concerned with producing valid and reliable knowledge in
an ethical manner. Being able to trust research results is especially important to
professionals in applied fields because practitioners intervene in people's lives" (Merriam
and Tisdell 2016, 237).

For Phase I, the researcher used multiple strategies to ensure validity and
reliability of the qualitative research study. Validity is about "the precision in which the
findings accurately reflect the data" (Noble and Smith 2015, 34). For Phase I, the
researcher used 'truth value' strategy to ensure the validity of the research study. Truth
value is encompassed in two aspects such as "reflexivity and reflection on own
perspectives and representativeness of the findings in relation to the phenomena" (Noble
and Smith 2015, 35). "Reflexivity and reflection on own perspectives is consisted of two
components: 1) reflective journal maintained and decisions documented, 2) peer
debriefing to assist the researcher to uncover taken for granted biases, or assumptions"
(Noble and Smith 2015, 35). The researcher employed the four strategies recommended
by Noble and Smith to ensure the validity of the findings. These strategies include:

1. Conducting interviews in- depth and over time, as it enables the researcher to
   clarify findings through an ongoing process.

2. Audio recording interviews allow for repeated revisiting of the data to check
   emerging themes and remain true to participants' accounts.

3. The use of rich and thick verbatim extracts from participants ensures the words
   used reflect the meaning of participants.

4. Engaging participants in the data analysis invites them to comment on the research findings and themes (Noble and Smith 2015, 34-35)

During the focus group discussions, the researcher maintained a notebook to capture the ideas, themes, and emerging themes. The researcher audiotaped the discussions to check the narratives of the participants throughout the data analysis. At the end of the fifth session, the researcher invited the participants to recollect the Phase I research questions and the answers to identify emerging themes for strengthening the data analysis and validity of the study. The participants themselves made meaning of the images and narrated the stories. The researcher used the participants' voice, photographs and interpretation to ground the findings in their felt experiences. The researcher also utilized a peer debriefer to review the data analysis process and cross-check the open codes, examples from participants, axial coding, and categories for enhancing the data analysis and findings of the study. "Peer debriefing is a procedure whereby the researcher confides in trusted and knowledgeable colleagues and uses them as a sounding board" (Schwandt 1997, 113). The researcher chose the director of research at Asia-Pacific Nazarene Theological Seminary in Manila, the Philippines, accredited by Asia Theological Association (ATA) and Commission on Higher Education Department (CHED). She has a Master of Science in Theology (MST), advanced training in research methodology, and experience in qualitative data collection and analysis. Prior to engaging the data, the peer debriefer expressed her commitment to maintain the confidentiality of participants and not disclose any identifying information. She signed a commitment to maintain the confidentiality and privacy (Appendix T).

For Phase II, the researcher enhanced the validity of the study by using a rich and thick description. The researcher audiotaped the discussion allowing the researcher to revisit the data repeatedly during analysis. The assistant researcher took copious notes capturing various elements of the discussion to deepen the analysis. Finally, the researcher used a peer debriefer for reviewing the data analysis process such as scrutinizing the open codes, examples from participants, axial codes, and categories.

In qualitative research, "reliability relates to the consistency or the 'trustworthiness' by which the methods have been undertaken" (Noble and Smith 2015, 34). This requires the researcher to maintain a clear 'decision-trail' or 'audit trail'. The researcher's process of data analysis should be so clear that an independent researcher reviewing the data should arrive at similar or comparable findings (Noble and Smith 2015, 34). For this study, as noted, the researcher audiotaped all focus groups interviews. Furthermore, the research methods articulated in this chapter were written with specificity to detail all methodological decisions. Finally, the reflective journal adds an insider look to the thoughts of the researcher throughout the research process.

Data Processing and Analysis

Phase I: Data Analysis

Data analysis began during data collection and was iterative and participatory in nature. Wang and Burris describe the data analysis in photovoice methodology as participatory analysis. In using photovoice, "participants should be involved in a three-stage process that provides the foundation for analysis: "selecting (choosing those photographs that most accurately reflect the community's needs and assets); contextualizing (telling stories about what the photographs mean); and codifying

(identifying those issues, themes or theories that emerge)" (Wang and Burris 1997, 380). Participants' interaction with their photographs during the focus group discussions were the initial means of data analysis.

The first part of Phase I data analysis started with participants' selection of the photos that most accurately represented their response to the research questions. In the selecting process, participants choose the photographs they wanted to include as photovoice evidence; those photographs they believe best represent their experiences. This stage of analysis helps to open the door for dialogue (Wang and Burris 1997, 380). The second part of analysis was contextualization and involved a photo-grouping activity (Wang and Burris 1997, 380). In this activity, the researcher asked participants to tell the story of the photo – what does the photo mean using the "SHOW and TELL" form, which includes the "SHOWED" format (Wang 1999, 188; Helm et al. 2015, 15). "It is during the dialogue and guided discussion that participants can voice their individual and group experiences. [This sharing] reminds participants to think not just about their own life conditions, but also about shared life events and conditions" (Palibroda et al. 2009, 55). The final part of in-group analysis was "codifying" (Wang and Burris 1997, 381). Collectively, participants were asked to narrate the photographs to see the similar meanings in the chosen photographs. The groups identified the key issues and themes emerging from the data (Wang and Burris 1997, 381).

All of the focus group discussions were audiotaped by the researcher, later transcribed verbatim. The researcher used all of the materials to engage in a second level of data analysis, including the SHOWED documents with pictures, as well as the focus group discussions. Once the complete dataset was compiled, the researcher used *open*

coding to analyze the data. According to Corbin and Strauss, "open coding is the interpretive process by which data are broken down analytically. Its purpose is to give the analyst new insights by breaking through standard ways of thinking about or interpreting phenomena reflected in the data" (Corbin and Strauss 1990, 12). The researcher used the open coding phase that involved conducting a line-by-line analysis of the data where sections of the data were broken down into "meaning units" or concepts. The researcher gave each meaning unit a conceptual code (label) ranging from a word to full sentences. A new code was established for every meaning unit that did not fit within a previously identified code.

Next, the researcher captured the categories identified through *axial coding*, a process that brings the data together in new ways by examining the open codes for connections to, as well as relationships between and within each other. To this end, the researcher went back through the data and identified subcategories for codes, as well as grouped codes together that were related to the same phenomenon to form categories. The researcher gave each code and category a description and selected quote from the data to serve as an illustration (see Chapter IV for full details). Moreover, the researcher used a peer debriefer to critically examine the data analysis process by checking the open codes, examples from participants, axial codes, and categories.

Phase II: Data Analysis

As a part of the social action resulting from the study, the researcher presented an educational forum of the findings to church pastors to facilitate a critical dialogue through a focus group discussion to raise awareness of the holistic needs and challenges of female survivors.

The focus group discussion was audiotaped and recorded by the researcher, later transcribed verbatim. In Phase II, the data analysis once again relied on open and axial coding. The researcher gave each code and category a description and selected quote from the data to serve as an illustration (see Chapter IV for full details). To ensure the validity and reliability of the study, the researcher and peer debriefer went through the data analysis process in terms of checking the open codes, axial codes and categories.

Limitations

The limitations of a research study include characteristics of design or methodology that may have influenced the interpretation of the findings. In the present study, there are a few note-worthy limitations. First, the researcher did not use the fifth layer of Bronfenbrenner's ecological systems theory, the chronosystem. Chronosystem deals with the temporal changes of children throughout time which include sociohistorical events. In the present study, the researcher was not looking to see and understand the survivors' historical background such as causes of sex trafficking. Rather, this study focused on the needs and challenges of survivors after rescue and reintegration to their families and communities.

This research study is also limited by its sample size. In Phase I, there were eight participants. The experience of participants included in the project may not be indicative of the experiences of all survivors of sex trafficking in the city of Rajamahendravaram. As a result of the small sample size, there is limited generalizability. This issue also emerged in Phase II. Despite the email conversations, telephone calls, personal meetings with the local church pastors, the researcher was only

able to recruit seven participants. This small sample size may not adequately convey the opinion of the Protestant churches in the city of Rajamahendravaram.

The research project did not prompt trauma narratives nor did it encourage survivors to talk about their personal stories of how they were trafficked and assaulted. Therefore, the findings are not able to speak to risk factors of survivors.

Another limitation of this research is that it excluded males and minors. The focus of the study was on female survivors. Therefore, the findings of this study are not generalizable to male survivors. This research study focused on young women between the ages of 18 and 20 years. The researcher intentionally excluded children from the research study due to ethical reasons (discussed above).

The final limitation related to translating the data (transcription) from Telugu (local language) into English, particularly the cultural proverbs, metaphoric, and allegorical sayings which are powerful and profound in illustrating the socio-economic, spiritual, and cultural life of the survivors of sex trafficking. As a non-native English speaker, the researcher made every effort to ensure that the translated data would express the same information as communicated by the participants by listening to the recordings repeatedly and referring to the notes taken.

Summary

This chapter focused on the research methodology and its procedures, including the selection of participants and ethical considerations, as well as data collection and analysis procedures. The next chapter will present the findings, as well as an analysis and interpretation of the data.

CHAPTER IV

PRESENTATION, ANALYSIS, AND INTERPRETATION OF DATA

This chapter presents the analysis and interpretation of the research data. Phase I demographic information includes the background, age, schooling, living status, and employment status of Phase I participants. Phase II demographic information articulates the Phase II participants' background such as years of ministry experience, denomination, educational qualifications, church attendance, and attendance at trafficking seminars. Also in this chapter, the researcher presents the analysis and interpretation of the data through tables, figures, and narrative. This study explored the holistic needs and challenges of the reintegration of women in Rajamahendravaram, India who were trafficked and rescued as children.

As noted, Phase I of the research sought to capture the felt needs and insights of females who were trafficked and rescued as children. The specific research questions guiding Phase I included:

1. What are the greatest needs and challenges faced by females in the time following their rescue and return – personally, with their family, in the community? (1.0)

    a. What were their immediate needs? (1.1)

    b. What are their lingering needs? (1.1)

2. What does survivorship look like; what does it look like to have holistic wellness? (2.0)

3. What do survivors think others (families of survivors, professionals, the community) need to know to better assist those who have been trafficked? (3.0)

As a part of the social action resulting from the study, Phase II included an educational seminar and critical dialogue with local church leaders. For both phases, the presentation and interpretation of data will be organized by the specific research questions driving the study. The specific research questions guiding Phase II included:

1. What do church leaders see as the church's role in addressing the challenges and facilitating healing?

2. What will make it hard to fulfill that role; what barriers do they need to overcome?

3. What do church leaders need (e.g. supports, resources, knowledge) in order to be successful in fulfilling that role?

Phase I: Participants' Demographic Characteristics

Table 5 presents the demographic information of the eight participants in the study. The majority of the participants (six) came from a Hindu background; the remaining two participants came from a Christian background. More than half of the participants (five) did not graduate from high school. Three participants were living with their husband and children, and three participants were living with their children and parents. One participant was living with her parents and one participant was living with her grandparents. The employment status was divided into three categories. Four participants had a fulltime job/secured employment, while three participants had seasonal work (uncertain employment position). For instance, if an employer needs a worker only

for a particular day/task, she will be hired for that day. This is often the case in

construction work, grocery stores, petrol bunks, etc. Within this context, there is no

assurance for secure, fulltime employment. Only 1 participant was unemployed.

Table 5: Phase I – Demographic Characteristics of the Females – Survivors of Sex Trafficking

Age		Religion		Graduated from High School		Living Status		Employment Status	
18	2	Hindu	6	Yes	3	Living with husband and their own children	3	Employment	4
19	2	Christian	2	No	5	Living with their own children and parents	3	Daily Wage Employment	3
20	4					Living with parents	1	Unemployed	1
						Living with grandparents	1		
Total	8		8		8		8		8

Phase I participants came from various communities in the city of

Rajamahendravaram (see the map on Appendix U), including (1) Korlampeta,

(2) Balajipeta, (3) Indhira Nagar, (4), Kotilingalapeta, (5) Lalacheruvu, (6) T. Nagar,

(7) Hukumpeta, and (8) Thummalova. As noted on the map, these communities are in the

north, south, east, and west sides of the city of Rajamahendravaram.

Phase II: Participants' Demographic Characteristics

Seven pastors from the city of Rajamahendravaram participated in this research

study. Table 6 presents the demographic information of the participants. The pastors

represented various denominations, including Baptist (four), Pentecostal (two), and

Lutheran (one). Three participants had ministry experience from 15 to 30 years; the

remaining four participants had ministry experience from 31 to 45 years. The educational

qualifications of participants ranked from a higher secondary certificate to PhD. Two

participants had a higher secondary certificate, one participant had an undergraduate degree, three participants attained a Master's degree, and one participant had a PhD. The researcher also captured previous training related to human trafficking. One participant attended 1-2 previous seminars conducted by someone else, two participants attended 3-5 seminars, and four participants never attended seminars related to human trafficking.

Table 6: Demographic Characteristics of the Phase II Participants

Years of Ministry Experience		Denomination		Educational Qualifications		Church Attendance		Previous Seminars Attended on Human Trafficking	
15-30 years of ministry experience	3	Lutheran	1	Higher Secondary Certificate*	2	70-150 Members	4	1-2	1
31-45 years of ministry experience	4	Pentecostals	2	Undergraduate	1	160-250 Members	3	3-5	2
		Baptist	4	Masters	3			Never Attended	4
				PhD	1				
Total	7		7		7		7		7

*Note: According to the Indian educational system, the Higher Secondary Certificate refers to a person who only completed up to 12th grade in junior college.

Phase I Data Analysis, Presentation and Interpretation of Data

As articulated in the Chapter III, the researcher used open coding and axial coding methods when analyzing the data.

Greatest Needs and Challenges Following Rescue and Return

The first research question asked, *What are the greatest needs and challenges faced by females in the time following their rescue and return – personally, with their family, in the community?* The following discussion presents the findings associated with

this question, as well as an interpretation of the data within an ecological systems framework.

Codes, Code Descriptions, and Voice of Survivors

Table 7 captures the greatest *needs* identified by survivors, including the conceptual codes, a code description and the voices of the survivors reflected in the data.

Table 7: The Greatest Needs of Survivors of Sex Trafficking

Code	Code Description	Examples from Survivors
Basic Needs (food, clothes, shelter, and medical care)	Physical and material things essential for a person to survive.	Hymavathi: "I am greatly need of basic needs and medical care."
Family Connections	Acceptance and assurance from the group of people to whom one is related by birth or by marriage, e.g., parents, husband, and siblings.	Swapna: "I grew up with my family with happiness and joy. However, after I left the sex work and no longer provided that income to the family, my family members began to detach from me." Kusuma: "I need confidence and encouragement from my family, that 'we are with you.'"
Support from Community	Relationships with assistance from neighbors; experiencing empathy by others living nearby.	Meena: "Once upon a time, I was just like a tree whose leaves have dried and fallen. Now, if I want to bloom and be happy, I need community support." Shakina: "A long time ago, I used to mingle and participate in activities with everyone: playing games, singing songs. Now, my life is totally changed. I need to freely associate with the community." Madhuri: "I need people in the community who understand my issues and challenges."
Positive Identity	Recognition of good standing within the community.	Kusuma: "I need a positive identity in my society. People who know me should testify about me to others that I stopped working in the sex trade and I'm leading my life by taking care of my parents."
Housing	The place where one dwells, usually with the members of the family.	Satyaveni: "Now I have a huge amount of debt. I have to get a job to repay the debt and need to build a house for the family."
Economic Stability	It is the means of earning income for meeting the physical and material needs of survivors.	Swapna: "I need a job that gives a stability to meet my daily needs."
Friends	Closed relationships with people who share happiness and success with each other.	Priyamani: "I need friends who would accompany me and able to share joy with one another."

Figure 4 shows the number of participants who identified a particular need. As seen, all of the respondents identified 'positive identity' and 'economic stability' as the greatest needs. Seven of the respondents mentioned 'family connections;' five respondents identified 'basic needs' and 'support from community' among the greatest needs. Three of the respondents identified housing among the greatest needs, while only one respondent identified 'friends.'
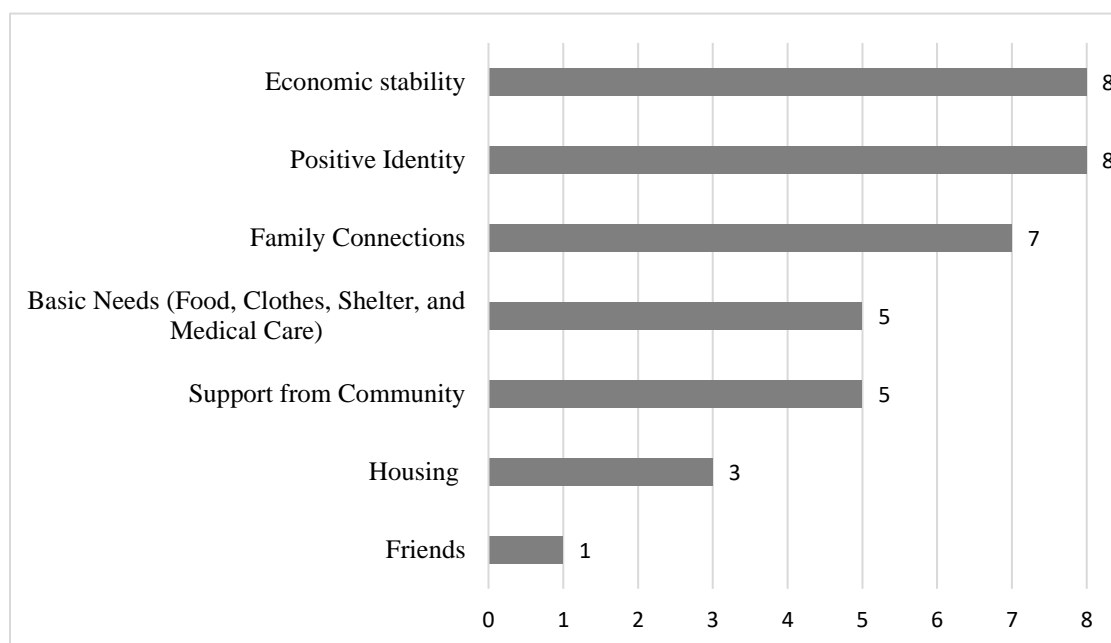
Figure 4: The Greatest Needs of Survivors of Sex Trafficking by Frequency Count

Table 8 captures the categories identified through axial coding. "In axial coding, categories are related to their subcategories, and the relationships tested against data" (Strauss and Corbin 1990, 13). Further, "while open coding breaks down data, axial coding brings the data together in new ways by examining the open codes for connections to, as well as relationships between and within each other" (Strauss and Corbin 1990, 13). To this end, the researcher went back through the codes and identified subcategories for a

code (recognizing important distinctions in how the code operated) and grouped codes together that were related to the same phenomenon to form categories.

Table 8: The Greatest Needs - Categories and Associated Codes

Categories	Associated Codes
Material and Physical Needs *Needs expressed by survivors involving aspects of material and physical needs.*	Basic Needs (food, clothes, shelter, and medical care) Housing Economic Stability
Psycho-social Needs *Needs expressed by survivors of sex trafficking involving their emotional and relational conditions.*	Family Connections Support from Community Positive Identity Friends

Figure 5 depicts the number of participants who identified a particular need color-coded by category.
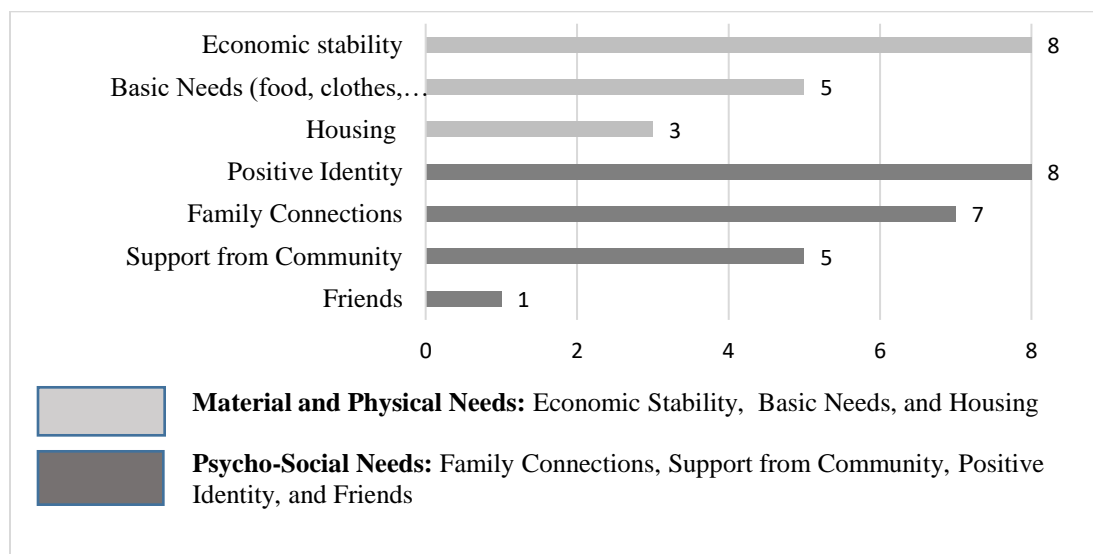
Figure 5: The Greatest Needs of Survivors by Category

Although both sets of needs are clearly articulated throughout the narratives, the significance of the psychosocial needs experienced by the women are more prevalent. This was especially seen through the women's photographs and accompanying direct quote narratives, which centers the voice of survivors.

Figure 6: Anticipating Liberty (*Kusuma*: *20 years old*)

The above picture describes my life after I exited from the sex trade and

reintegrated in the community. This car has been used and left. How this car was

abandoned without any further repair like fixing the interior and exterior parts, windows,

tires etc. In the same manner, I was abandoned with nothing. I do not have a house to

live in, no employment – no way to meet my financial constraints/basic needs, no

assurance of safety and protection from my family, concerns with HIV – health, and

psychological issues etc.

Figure 7: Life (*Meena*: *19 years old*)

There is a beauty in this picture. It has a phenomenon of the nature and brightness and a tree with many branches. It is simply beautiful. This picture depicts my life. In this instance, for a tree to grow well, it needs the sunshine, water, and pesticides etc. Likewise, I also need resources to thrive in my life, such as employment, identity, support from my community and family. Sometimes, I was just like a tree whose leaves have dried and fallen from the branch. If I access the resources to meet my daily needs, my life will be bloom and be beautiful just like the tree in this picture.

Figure 8: Virtuous Living (*Hymavathi: 20 years old*)

I took this photo to describe how it looks like to do hard work in the field. There is a small portion of the field that was dried and withered, which represents my life. And all the greenery parts depict the community. The portion which was withered and dried needs to be ploughed and made green. In this case, I need to find a job and live well in the community. There was a point in my life, I faced severe accusations from my community. The community looked at me as a prostitute despite my family members and friends visits to my place. These accusations and allegations caused me severe psychological issues: anxiety, stress, and depression. Eventually, I was mentally challenged and later I was diagnosed with a brain infection. I need to see my community look at me as one of them, receiving dignity and identity."

Table 9 displays the greatest *challenges* of survivors of sex trafficking by identifying the open codes, code description, and examples from survivors.

Table 9: The Greatest Challenges of Survivors of Sex Trafficking

Code	Code description	Examples from survivors
Negative Identity in Family	Acceptance by the family in spite of what happened in the past.	Swapna: "Prior to gaining identity in the community, I want my family to recognize me for who I am."
Negative Identity in Community	Acceptance and inclusion of the survivor by the community.	Kusuma: "I was not accepted and not given information about any social activities that were taking place in my community." Hymavathi: "The people in my community looked at me as a prostitute even with my family members or friends who visited my rental house."
Humiliation in Family and Community	The state of experiencing shame and scorn from members of the family and society.	Madhuri: "My family members told me that because of you, we lost our good reputation in society. There was a moment when my parents said, 'We do not know you.' They forced me out of the family. On the other side, the society humiliated me by using bad words."
Suspicious Attitude	The attitude which expresses doubts towards someone.	Priyamani: "My husband is a great challenge. He looks and treats me in suspicious mode. Although, I did not make any mistake or go out of the house, still he blames me that I am engaging in sex work."
Finding a Job/Financial Crisis	The state of experiencing economic constraints.	Meena: "I am facing financial constraints because my husband deserted me. Now I am living with my baby boy. I was not given an opportunity, and in fact was rejected, to work in a small shop for my baby and my survival." Kusuma: "When I was hired as a maid to work at the educators' house, I was verbally abused by them. They tried to coerce me into sexual activity. In fact, they questioned, 'Why don't you do it now? Before you engaged in the sex trade.'"
Lack of Action from Law Enforcement	The failure of law enforcement to understand and act appropriately; they blame the women/the "victim" instead of pursuing the perpetrator	Madhuri: "The law enforcement is not ready to believe me and take my complaint against the perpetrators who abused me physically. In fact, the Law enforcement would put me in prison for doing this thing even at a young age. There was nobody to understand my circumstances."
Psychological Stress	The mental and emotional reactions of an individual who experienced sexual abuse, humiliation, and accusations in and outside of the family.	Kusuma: "Although my life was transformed, yet people in the community belittled and disdained me. Due to this reason I was psychologically stressed."
Lack of Protection by Family	The state of being protected and kept safe by loved ones, especially the members of one's family.	Meena: "If I do not have support from my parents, there is a chance that I will be beaten and destroyed by the outsiders. I do not have protection or courage that my family will look after me."
False Promises of Help	Promises made without the intention to carry them out.	Kusuma: "People who make promises out of shyness to assist and solve issues, eventually do not fulfill the promises."

Figure 9 shows the number of participants who identified a particular challenge captured in the above codes. As one can see, all eight of the respondents identified 'lack of action from law enforcement,' 'finding a job' and 'negative identity in the community' as among the greatest challenges. Six of the respondents mentioned 'psychological stress' as a greatest challenge. Five of the respondents mentioned 'humiliation in family and community' and 'safety and protection' as among the greatest challenges. Four of the respondents identified 'negative identity in family' as among the greatest challenges; two of the respondents mentioned 'false promise of help' and 'suspicious attitude.'
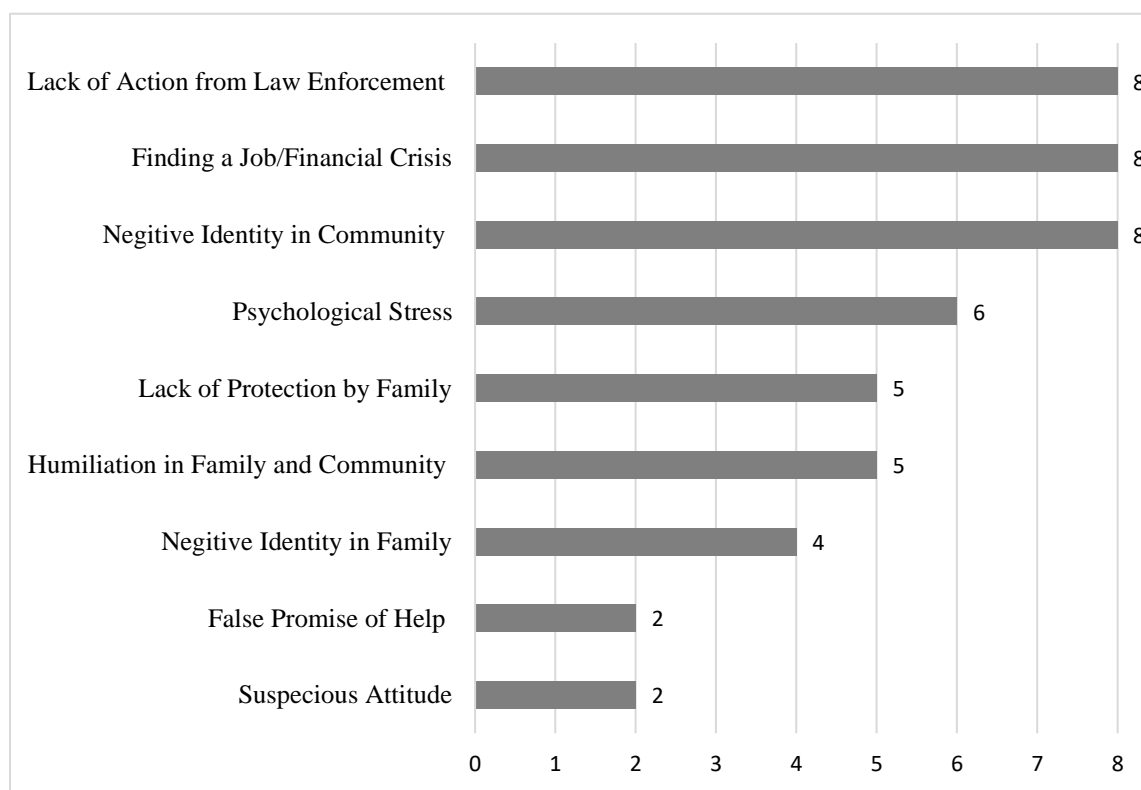
Figure 9: The Greatest Challenges of Survivors by Frequency Count

Table 10 captures the categories identified through the axial coding process. This process led to two overarching categories, including 'not belonging/lack of acceptance' and 'safety and security struggles'. As with greatest needs, the greatest challenges have a

concrete aspect (safety and security), as well as a psychosocial aspect (belonging and

acceptance).

Table 10: The Greatest Challenges - Categories and Associated Codes

Categories	Associated Codes
Not Belonging/Lack of Acceptance *The plight of survivors of sex trafficking who feel that they are not given identity in the family and express their desire to connect with the family.*	Negative Identity in Family Negative Identity in Community Humiliation in Family and Community Suspicious Attitude Psychological Stress
Safety and Security Struggles *Survivors of sex trafficking face challenges in relation to safety and security issues in the communities.*	False Promises of Help Lack of Protection by Family Finding a job/Financial crisis Lack of Action from Law Enforcement

Figure 10 shows the participants who identified a particular challenge color coded

by category.
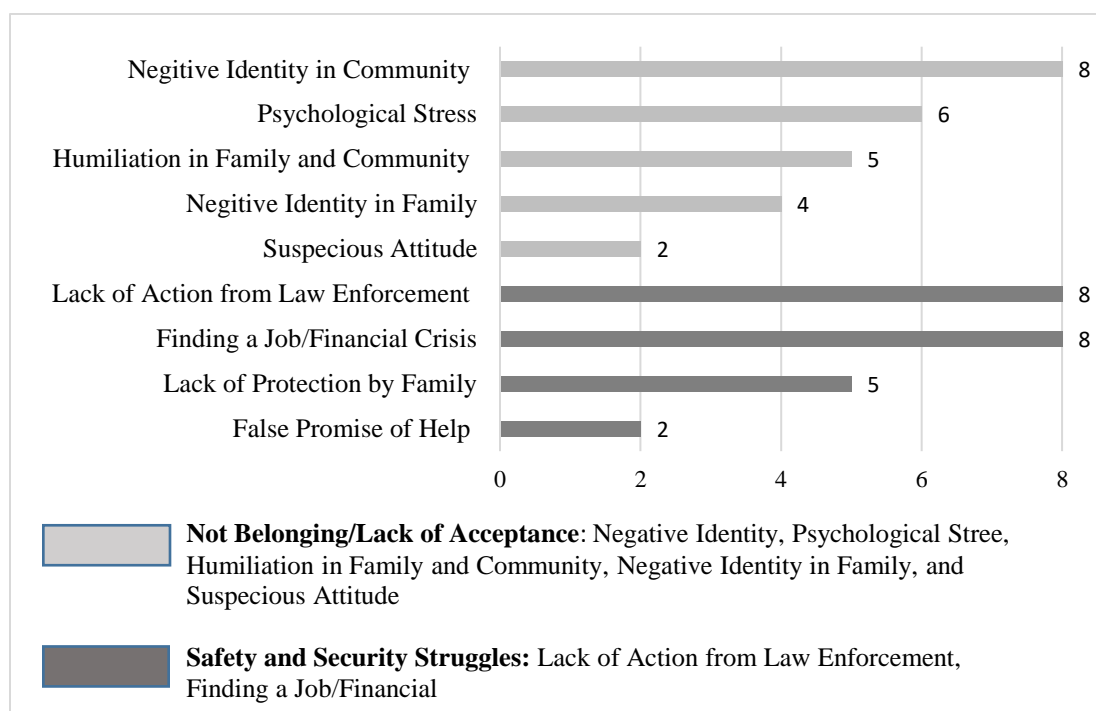
Figure 10: The Greatest Challenges of Survivors by Category

As captured in the direct quote narratives and photographs below, the women

spoke of a combination of struggles as they compounded to create challenges.

Figure 11: Family (*Swapna:20 Years old*)

The above picture represents my life. There were two crows which depicts me and my family. Once upon a time, my family was so loving and caring toward me. As days passed by, I faced many struggles from my family. It was the moment my family detached from me. They left me alone with all my issues, including my financial burdens. I became a lonely person just like a crow on a tree. Although my parents and siblings abandoned me, I continued my journey with confidence. But I clearly saw how my family treated me. They treated me by showing partiality. When I had money, they were with me, but when I was financially broke, they deserted me. During that lonely period, I had some good and bad thoughts that came to my mind because of the way I was seen by my family and community. The community did not treat me well. Even more than gaining identity and acceptance from community, I want my family members to accept me for who I am.
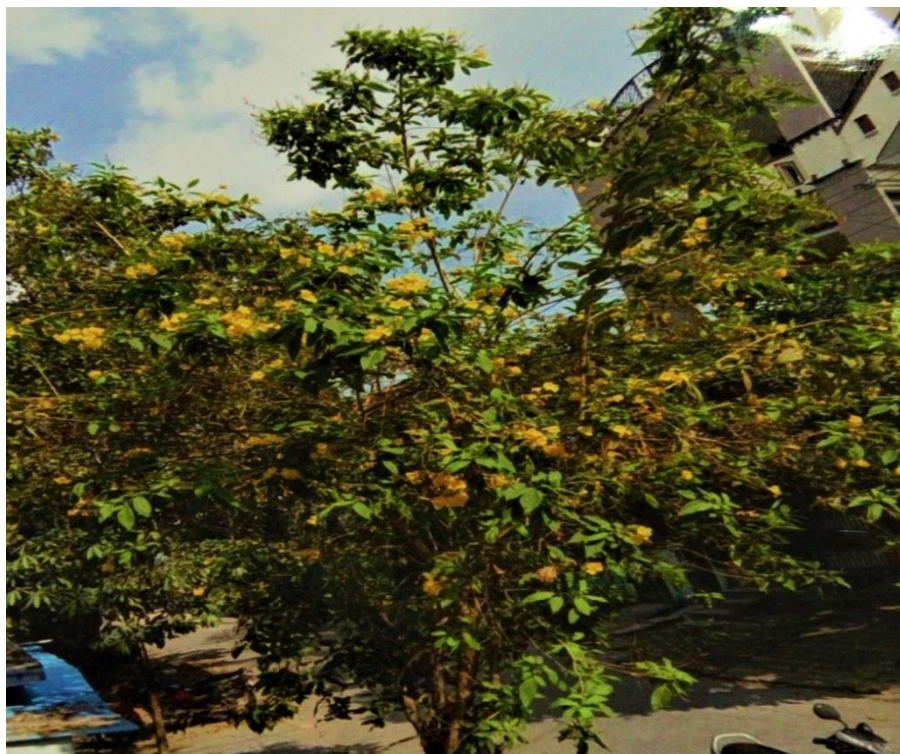
Figure 12: Beautiful (*Shakina :18 years old*)

My life is just like this beautiful tree with plenty of yellow flowers which is planted in the courtyard. I was a girl who mingled with everyone, both older and younger ones in the community. I used to sing songs and play games. It was so beautiful. As days passed by, gradually the branches and leaves withered. I felt those dry leaves and branches were just like thistles. I lost my mom due to HIV/AIDS. Although I had my relatives, they did not accept me. I faced a severe crisis of basic needs (food, clothes, and shelter). There was nobody to look after my well-being. The community looked at me as an enemy and hated me. I did not have an identity, a sense of who I am in the society. During this period, I faced psychological issues such as isolation, stress, anxiety etc.

Figure 13: Fortunate Life (*Madhuri:19 years old*)

I grew up as a plant whose branches spread out over the wall under the guidance of my parents. How beautiful and healthy this plant looked! In the same way, I was very happy and beautiful. As days passed by, I experienced hell in my family and friends. My family and friends treated me with much contempt: when I had money, they were with me; when I didn't have it, they left me. Some of the members of the community treated me very badly when I would go for my work. They tried to persuade me to engage in sexual activities. When I refused to obey them, they harassed me physically and psychologically, like touching and using abusive language. Although I complained at the police station about the incidents, the law enforcement officers did not believe me. In fact, I was afraid that the law enforcement officers would put me in prison. The community looked at me

with a judgmental attitude. I was scorned and not at all treated as a human being but

treated as a thing or object in the community.

Interpretation of Data and Discussion

As captured in Figure 14, the needs and challenges faced by women following

their rescue and return, represent a host of interrelated factors that fall across the various

levels of the ecological systems framework.
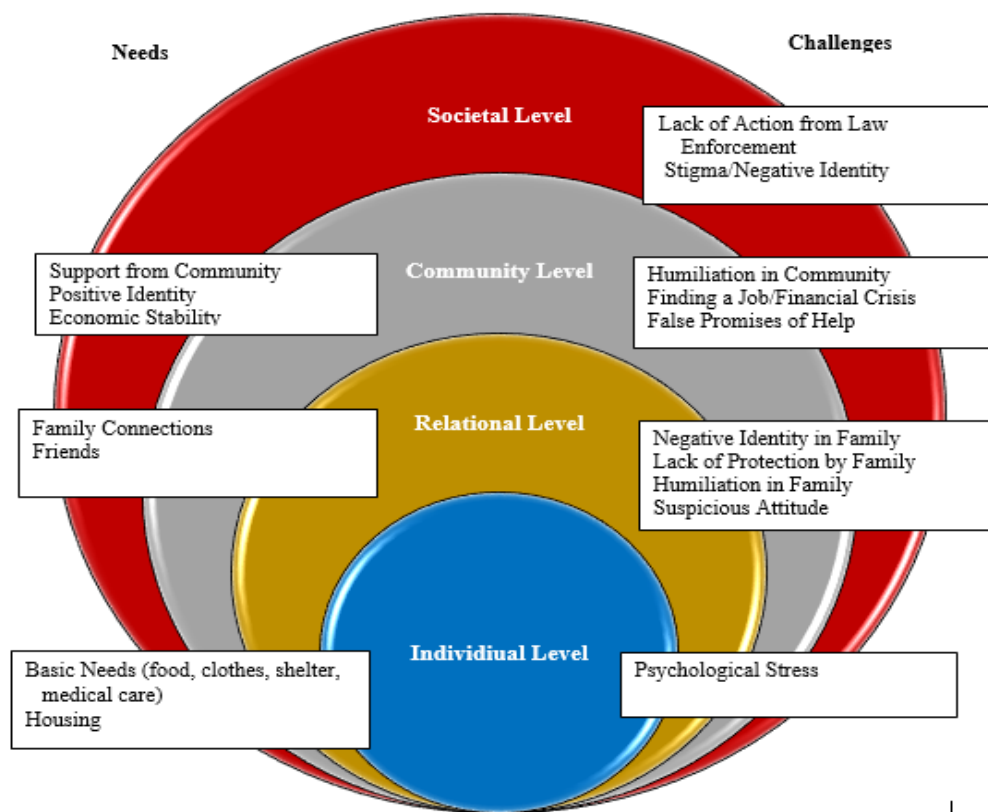
Figure 14: Ecological Mapping of Greatest Needs and Challenges of Survivors

The *Individual level* of the ecological systems theory represents the needs,

challenges, experiences, and perspectives of survivors in the immediate environment

namely the home. The survivors of sex trafficking in the present study faced material and

physical needs in the time following their rescue and return – personally, with their

families, and in the community. Previous research studies found that survivors of sex

trafficking greatly need a reliable source of basic provisions, i.e., food, clothes, shelter,

and medical care, after their rescue and return to their families and community (Busch-

Armendariz, Nsonwu, Heffron 2017, 166; Countryman-Roswurm and Shaffer 2015, 6;

Dahal, Joshi, and Swahnberg 2015, 6; Thanh-Tu, Bellehumeur, and Malette 2014, 116).

At the individual level, the greatest needs articulated were food, clothes, shelter, medical

care, and housing. In addition, they went through psychological stress due to the

belittlement of community toward them.

> *"Although my life was transformed, yet people in the community*
> *belittled and disdained me. Due to this reason, I was*
> *psychologically stressed."* - Kusuma, age 20

The *relational level* of the ecological systems theory encompasses survivors'

interactions with and linkages between the individual and her family members and other

close relationships (e.g., 'God' refers to Christians and 'god' refers to Hindus, peers)

regarding their needs, challenges, experiences, and perspectives. On the relational level,

survivors desired acceptance and assurance from their family members regardless of their

past life. This was also a theme that emerged in previous studies. Pierce found that

survivors often expressed the need for positive relationships with family members (2012,

48) and Hart found that the loss of family to be a significant factor for survivors (2009,

38). In the present study, the researcher found that assurance and acceptance from family

is among the greatest needs for survivors. They need assurance from family, which

implies that family members are to be with the survivors to protect them and provide

them with love, care, and affection. Moreover, the survivors expressed their desire to

have an intimate connection with friends who would walk with them in the difficulties and joys of life.

> *"I need friends who will accompany with me and with whom I am able to share joy with one another."* - Priyamani, age 18

The relational level also held many challenges for survivors. Chief among them was the negative identity they faced in their families. The research study of survivors of sex trafficking in Nepal found that families of survivors do not want to accept trafficking returnees in the home in order to maintain social status (Dahal, Joshi, and Swahnberg 2015, 7). The young women in the present study articulated that their families hesitated to accept them as family members due to shame. These survivors explained that they were not seen as daughters by their parents due to stigma that would come to the family. They identified suspicious attitudes as among the greatest challenges. The survivors lamented that they were often doubted by their husbands and family members due to their past life activities. Although they stopped sex work, the members of family and husbands still look at them as though they still engage in sex work.

This negative identity was also reflected in the overt actions of family members. The survivors recounted the myriad times where family members cursed, belittled, and scorned them with statements such as: *"I wish you were dead." "You brought disgrace and shame to the family. How can we lift our heads in the community?"* In addition, survivors expressed the lack of protection by family as a challenge.

> *"If I do not have support from my parents, there is a chance that I will be beaten and destroyed by the outsiders. I do not have protection or courage that my family will look after me."* - Meena, age 20

The *community level* of the ecological systems theory describes the needs, challenges, experiences, and perspectives of survivors in the community setting, including its institutions. On the community level, the survivors articulated that economic stability was the key to meeting their basic needs. In their study, *Human Trafficking: Applying Research, Theory, and Case Studies*, Busch and her colleagues found that survivors of sex trafficking need viable employment sources to have a stable life (Busch-Armendariz, Nsonwu, Heffron 2017, 168). In the present study, the young women survivors expressed the desire for accessing employment sources to meet their daily needs. This study also showed that the need for employment is not only a greatest need of survivors but it is also a lingering need. The survivors stated that having a job would help them to meet basic needs and allow them to build a home for their families.

"I need a job that gives stability to meet my daily needs." Swapna, age 20

The survivors described the need for positive identity in community. In a previous study, "Lifelong Wellbeing for Survivors of Sex Trafficking," Blintiff and her colleagues found that the returning survivors expressed the need for a clear sense of identity and belonging in community (Blintiff et.al. 2018, 7). In the present study, the young women survivors also wanted to have acceptance in the community. They also desired belonging, wanting people to consider them as a member of the community. They desired for the community to treat them with respect and dignity and offer support. In focus group discussions, the survivors emphasized that community support was essential to their survival. Specifically, extending care toward survivors in terms of understanding their issues and challenges and treating them with respect and dignity.

The survivors also identified false promises of help as a great challenge. This theme did not emerge in the review of literature so may be unique to this context. They were often informed by members of the community that assistance would be given, but without having any intention to carry that out.

> *"People who, out of a wish to save face, make promises to assist and solve issues, eventually do not fulfill the promises."*- Kusuma, age 20

False promises and assurances included statements such as, "We are with you, we will solve your problems." "Some of them, simply to save face, said, 'We will assist you with anything you need'." These statements were rarely accompanied by action, leaving survivors to feel manipulated and deceived by community members. This kind of treatment may cause survivors not to know whom to believe and whom not to believe. The level of trust toward others may go down and they may decline to share their issues and struggles with people who come to listen and assist them. Furthermore, they may suffer psychological challenges due to false promises of help by the members of the community.

In addition, the survivors went through a financial crisis and struggled to find a job. They were not given ample opportunities to work. In fact, finding a job was one among the greatest challenges for the survivors who participated in the present study. Due to lack of employment opportunities, they encountered economic constraints to meet their basic needs. Likewise, in her study of experiences and challenges of survivors of trafficking in the greater Mekong sub-region, Surtees found that trafficking returnees were unable to work after rescue due to trafficking-related illness or injuries or being unable to find employment (Surtees 2013, 28). In the present study, the barrier does not appear to be illness, but a lack of opportunity and stigma.

The lack of acceptance and protection from family discussed above left survivors more vulnerable to being targeted by the predators in the community for renewed sexual exploitation. The survivors had difficulty trusting law enforcement officers and were often hesitant to seek protection and justice, creating even more vulnerability.

> *"The law enforcement is not ready to believe me and take my complaint against the perpetrators who abused me physically. In fact, the Law enforcement would put me in prison for doing this thing even at a young age. There was nobody to understand my circumstances."* - Madhuri, age 19

This issue crosscuts into the *societal level* of the ecological systems perspective, which describes the role of government toward addressing the needs of survivors, as well as broader societal factors such as norms and social and cultural attitudes towards survivors. Often, the law enforcement officers looked at survivors as criminals. This theme emerged in other studies as well. For example, law enforcement in India is inconsistent in identifying the victims of human trafficking. Sometimes, they penalize victims through arrests for offenses committed as a result of being subjected to human trafficking (Human Ri Office of the Undersecretary for Civilian Security, Democracy. 2017, 205). Issues with law enforcement led Sanchez and Pacquiao to advocate for an interprofessional platform where people come together from different fields such as law enforcement, service providers, and health care professionals to address the issue of sex trafficking for the purpose of revising the existing policies and creating new policies (Sanchez and Pacquiao 2018, 103).

Although the young women survivors made every effort to approach the police officers to file a case against perpetrators and seek protection and justice, there was no positive response from the police department. In fact, they were threatened with being put in prison for doing sex work at a young age. This showed the police department's

negligence toward the issues and challenges of survivors. Moreover, they made the lives of survivors more miserable by not believing their stories and not taking actions against perpetrators.

The negative identity in the community faced by survivors was a great challenge as the young women survivors described being labeled as prostitutes and bad people in the community. The issue of stigma is not new. Previous research noted that the community perceived trafficking returnees as "dirt" and "bad" (Dahal, Joshi, and Swahnberg 2015, 6; Pandey, Tewari, and Bhowmick 2013, 55).

It is important to interpret these findings within the context of the Hindu religion. Karma is one of the key characteristics in Hinduism, and plays a crucial role in the lives of people who follow the religion. Karma embodies a causal law by which good or bad actions in one life determine the future of the next. Each person receives the consequences of their past actions in the current life or in future reincarnation (Medora 2011, 68). According to the Hindu belief system, karma provides understanding of pain, suffering, misfortune, pleasure, happiness, luck, and success (Medora 2011, 68). In this research study, often the survivors who were Hindu attribute their pain, sorrows, and negativity to the sins in their past life. Moreover, the survivors belong to the lower caste known as Dalits. People who are born in this caste often face discrimination and fewer opportunities to thrive. Usually, they are impoverished economically and socially. They are known as untouchables, the dirt in the society. Therefore, the survivors' perception about their sufferings is often interwoven with their understanding of their place within the caste system, their past life and karma. The survivors of sex trafficking choose to be silent and endure accusations, negativity, humiliation from the community.

The community socially excluded them and treated them as outsiders. Earlier studies point to returning survivors as being seen as dirty and impure. Though some of the studies were conducted in India, this issue seems to be present in other contexts as well. For example, from a social perspective, they were excluded and looked on as bad influences in the community in Nepal. The issue of exclusion is very prevalent in Hindu culture (Derks 1998, Blintiff 2018, 19; Dahal, Joshi, and Swahnberg 2015, 6; Pandey, Tewari, and Bhowmick 2013, 55). In the present study, the survivors were not informed about social activities and programs in the community and were not welcome to participate in community activities. Moreover, neighbors in the community showed reluctance to invite survivors to birthday parties, wedding ceremonies, housewarming programs, etc. Although they had stopped sex work, the community still looked at them as prostitutes. Often survivors' attitudes toward their community became negative and judgmental because of the way survivors were perceived.

> *"The people in my community looked at me as a prostitute even with my family members or friends who visited my rental house."* - Hymavathi, age 20

Immediate and Lingering Needs Following Rescue

Another research question included: *What are their immediate and lingering needs?* The following discussion presents the findings and interpretation of the data within an ecological systems framework.

Codes, Code Descriptions, and Voice of Survivors

Table 11 below captures the *immediate* needs identified by survivors, including

the conceptual codes, code description and the voices of the survivors reflected in the

data.

Table 11: Immediate Needs of Survivors of Sex Trafficking

Code	Code Description	Examples of Survivors
Basic Needs (Food, clothes, shelter, and medical care)	Primary resources for human beings to live; physical and material things essential for a person to survive.	Satyaveni: "How difficult it is for a bicycle to move forward when its parts are not fixed. Likewise, there is a vacuum in my life when my immediate needs are not addressed."
Family Support	Parents, siblings and close relatives providing psycho-emotional assistance	Shakina: "I need the support of my family: love, care, affection, and encouragement."
Financial Resources	Money is a driving factor for meeting the needs of people.	Hymavathi: "I need money to provide for my family members."
God/god	The connection to a supreme being as a life-source and source of comfort.	Madhuri: "I need god as a source of my life, and I need his comfort. If there is no god, life is meaningless."
Education	The systematic process of acquiring knowledge in the schools/colleges/institutions as a way forward.	Madhuri: "I have a strong desire to study in college. Only through studies can I learn and speak the languages of English, Hindi and be able to get a nice career."
Advocates	A person or group of people who speaks to community leaders or local government officials on behalf of survivors of sex trafficking.	Priyamani: "I need people who would take the responsibility to assist me to get support from community leaders and government officials."

Figure 15 shows the number of participants who identified a particular need. As

one can see, all eight of the respondents identified 'financial resources' and 'basic needs'

(food, clothes, shelter, and medical care) as the immediate need. Seven of the respondents

mentioned 'advocates,' 'God/god,' and 'family support' as the immediate need; four

identified 'education.'
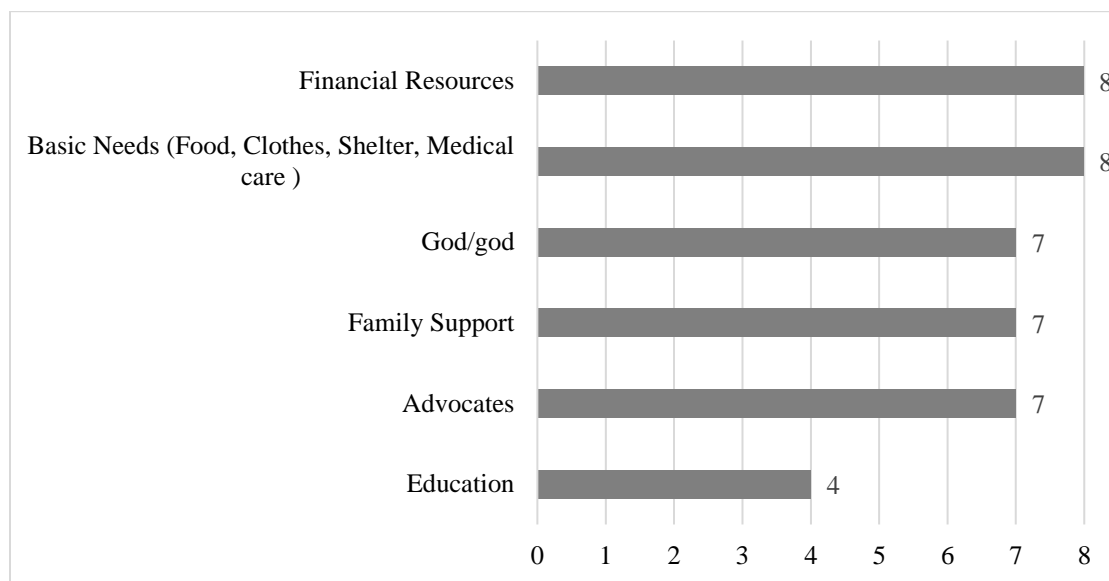
Figure 15: Immediate Needs of Survivors of Sex Trafficking by Frequency Count

Table 12 captures the categories identified through axial coding. This process led

to three overarching categories, including 'concrete needs', 'attachment needs' and 'need

for direct intervention.'

Table 12: Immediate Needs - Categories and Associated Codes

Categories	Associated Codes
Concrete Needs *The fundamental needs that should be addressed for survivors of sex trafficking*	Basic Needs
Attachment Needs *Strong relationship with someone/a group of people who show affection, care, and love.*	Family support God/god
Need for Direct Intervention *Intervening to assist survivors in their development*	Advocates Education Financial resources

Figure 16 depicts the participants who identified a particular need color coded by category.

Basic Needs (Food, Clothes, Shelter, Medical care) — 8
God/god — 7
Family Support — 7
Financial Resources — 8
Advocates — 7
Education — 4

Concrete Needs: Basic Needs

Attachment Needs: God/god, Family Support

Need for Direct Intervention: Advocates, Education, Financial Resources
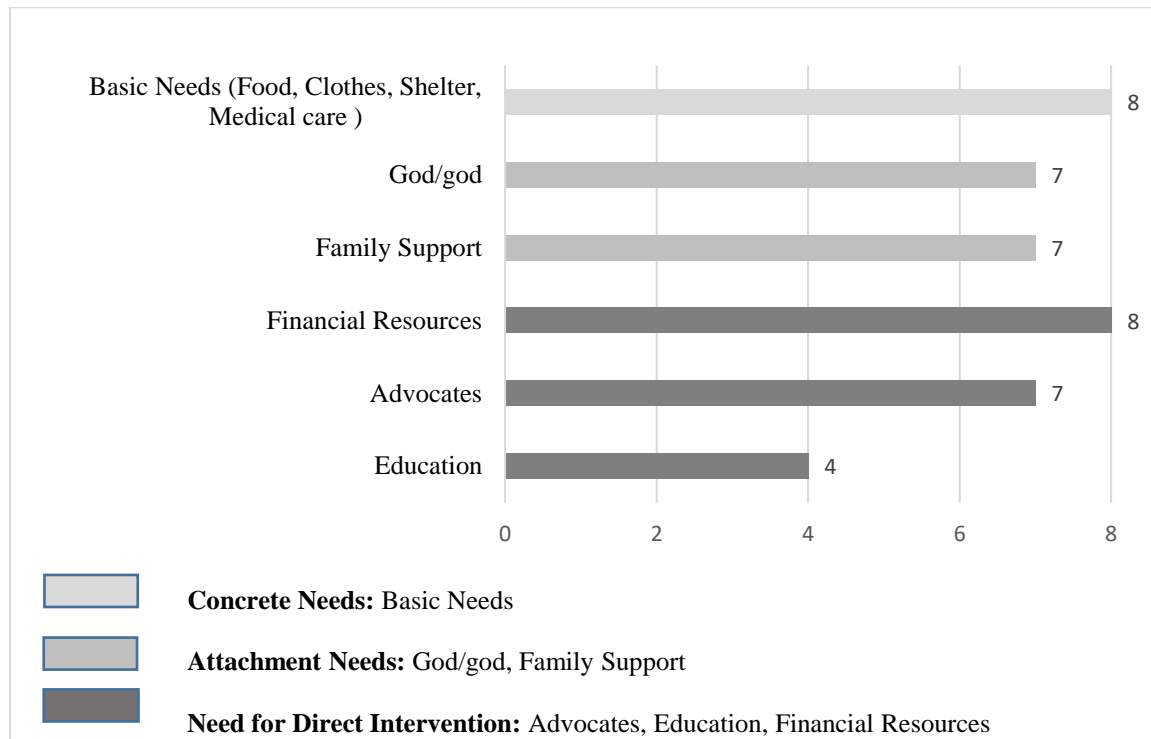
Figure 16: Immediate Needs of Survivors by Category

Although survivors articulated all of these immediate needs, financial resources were seen as key to providing the other essential needs. The following photographs and accompanying direct quote narratives represent the voice of survivors and how they conceptualized their needs.

Figure 17: Family (*Satyaveni: 20 years old*)

I captured this photo to portray my needs after I left the sex trade and returned to the community. First and foremost, this bicycle is not in condition for use. The wheels of the bicycle, chain, front and rear brakes, saddle, and other parts of the bicycle are damaged. If the bicycle elements are replaced with new parts, the bicycle will be useful for day to day activities. In order to make this bicycle presentable and in good condition, there should be someone to fix the bicycle with necessary tools and equipment. Then the usefulness of the bicycle will be increased and valued. In the same way, my life can be happier and more useful, if my needs are addressed such as basic needs, the affection and care from family, finance, God, and education. If any of the needs are not adequately met, there will be a vacuum in my life. In the same way that this bicycle can be useful when everything is fixed, likewise, I will be useful for others once I receive encouragement and support.

Figure 18: Never Stop to Achieve Goals (*Shakina: 18 years old*)

The motorbike in this picture represents my life after I escaped from sex trafficking and was reintegrated in the community. The condition of the bike is not so good. When the owner of the bike does not take proper care of his vehicle, automatically the bike gets rusty and gradually the essential body parts of the bike stop working. If this bike needs to be used, it should be taken to a servicing center for repair, where a repairman will fix the alignment of wheels, chain, brakes, engine, lights, fuel tank etc. How important for a motor bike to have fuel, alignment of wheels, lights, engine, brakes, to function well! Likewise, I need the attachment, love, affection, and care from my family members, assurance of basic needs such as food, clothes, and shelter. I need love, support, and dignity from my community and, above all, the favor of God.

Figure 19: Useful for Everyone (*Madhuri 19 years old*)

I took this photo to inform you how difficult it was to bear pain after I escaped from sex work and was reintegrated with my family and community. In this fan I could see my life and other family members like my immediate family (husband, child, me), my in-laws, and my birth family members. If this fan is to function well and be useful for others, the internal parts of the fan should be fixed, like the bearings, motor, etc. Above all, this fan needs to be connected with the electricity outlet. In the same manner, I need basic needs (food, clothes, shelter), money, god, education, love, support and dignity from family, and society. One of the ways to overcome the challenges is to have employment. My family could thrive once I have the opportunities to work in sweet shops or tailor shops. However, I have a strong desire to go for more education. Only through education can I learn to speak languages like English and Hindi and be able to get a nice job and take care of my family. I want to share my life story with the community and be useful and helpful for others. In this society, you will be given value and treated as a human-being when you have a job.

Table 13 displays the *lingering* needs of survivors of sex trafficking, by identifying the open codes, code description, and the voices of the survivors reflected in the data.

Table 13: Lingering Needs of Survivors of Sex Trafficking

Code	Code Description	Examples from Survivors
Assurance from Family	Receiving support, confidence and love from family members.	Priyamani: "I need my family to be with me, if I need anything, I have a family to address the need. If anyone causes a problem, I have a family who will stand behind me."
Job	The means of earning income to enable one to provide	Shakina: "I need employment to earn income so that I can take care of my family."
Favor from God/god	Receiving blessings from God/god through prayers and rituals.	Swapna: "I am alive because of God. Therefore, when I pray to God, He will bring solutions to my problems."
Community Support	The process of accessing psycho-emotional assistance from the community.	Shakina: "I would like to seek assistance such as love, care, affection, and encouragement from the elders of the community."
Broker/Advocacy	A person or group of people who speak to community leaders or local government officials on behalf of survivors.	Madhuri: "If my life is to be useful for others, I need assistance. I need people who can play an advocacy role between me and government officials and community leaders for accessing assistance and benefits for my well-being. Meena: "I need people like educators and counselors who constantly encourage and motivate me to thrive in my life."
Companions	Persons who accompany and journey with survivors.	Meena: "I need companions who would walk with me, providing guidance and keeping me safe."
House	A permanent dwelling a place.	Hymavathi: "I need a permanent house where I can stay with my family."
Identity	Who one is and what place one has in society.	Satyaveni: "I am yearning to have recognition and identity from community. I want to obtain a good reputation in the community."
Financial Resources	The driving factor for meeting the physical and material needs of survivors.	Meena: "I need financial resources to provide for my family and for needs such as mobile and vehicle."

Figure 20 shows the number of participants who identified a particular lingering need captured in the above codes. As one can see, all eight of the respondents identified 'identity', 'community support' (love, care, and affection), and 'need for a job' as the lingering needs of survivors of sex trafficking. Seven of the respondents mentioned 'broker/advocacy' and 'assurance from family' as the lingering needs. This was followed by 'permanent housing', 'need for companions', and 'favor from God/god' at six' four participants identified 'Financial resources' as a lingering need of survivors of sex trafficking.
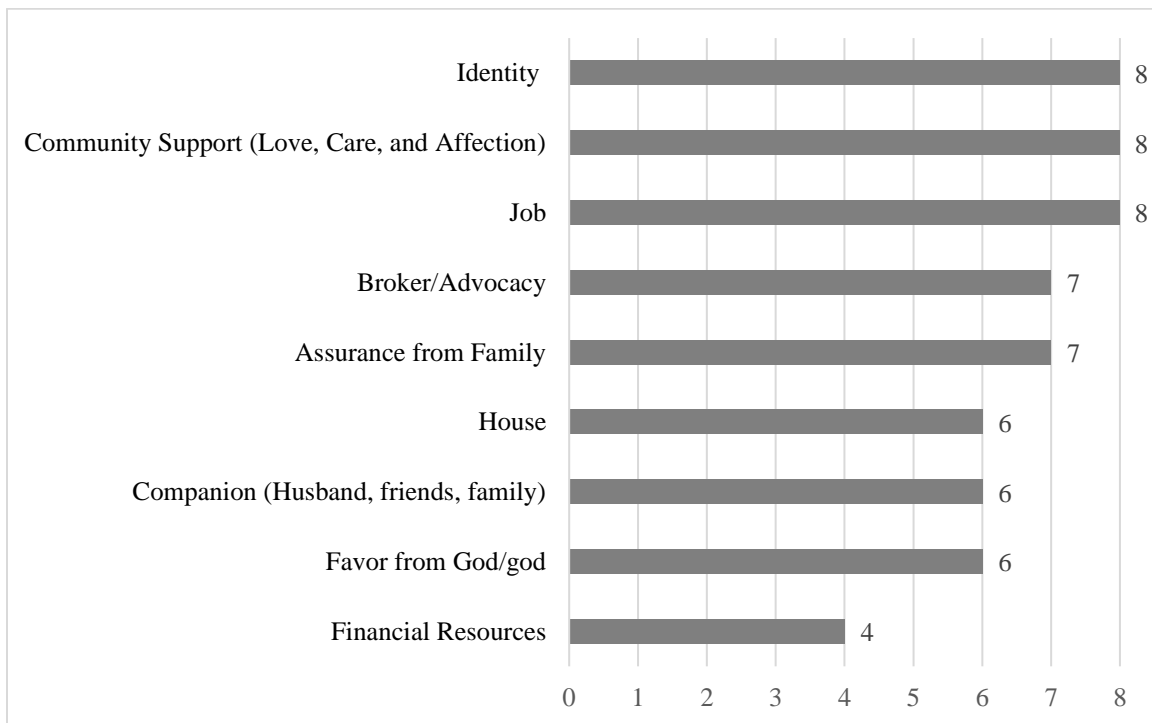
Figure 20: Lingering Needs of Survivors by Frequency Count

Table 14 captures the categories identified through axial coding. This process led to two overarching categories, including "psychosocial and relationship-centered needs' and 'direct intervention.'

Table 14: Lingering Needs – Categories and Associated Codes

Categories	Associated Codes
Psychosocial and Relationship-Centered Needs *Healing that comes through connection with and support with others*	Assurance from Family Companions Favor from God/god Identity
Direct Intervention *Extending assistance to the survivors of sex trafficking.*	Community support Broker/Advocacy Job House Financial Resources

Figure 21 shows the number of participants who identified a particular need color coded by category.
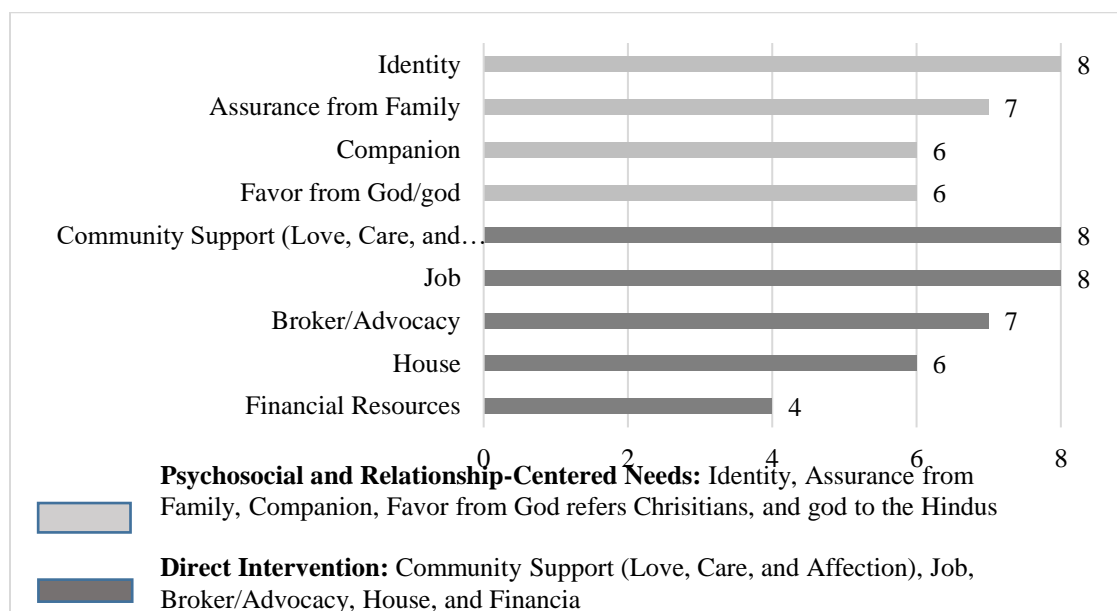
Figure 21: Lingering Needs of Survivors by Category

Although there is relative balance between the need for psychosocial and relationship-centered resources and direct intervention, survivors continue to identify the former as a significant element that crosscuts all lingering needs. Moreover, they articulated accessing these needs would help them to thrive fully in the family and community.

The following photographs and accompanying direct quote narratives represent the voice of survivors and how they conceptualized their lingering needs.
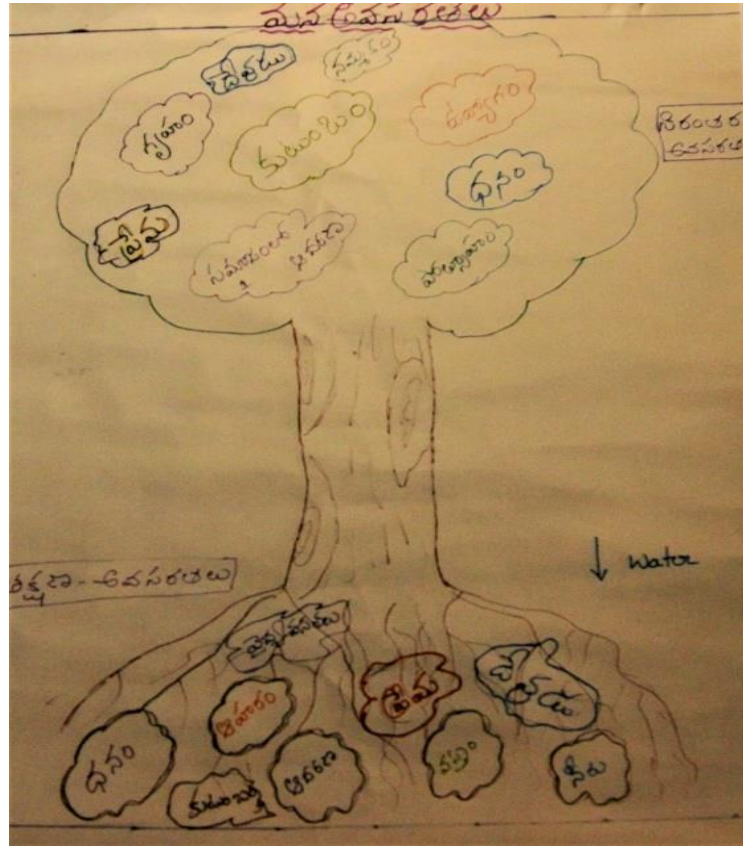
Figure 22: My Needs (*Swapna: 20 years old*)

A tree grows bigger and bigger when the gardener puts in efforts to take care of the tree by providing fertilizers, water, and pesticides. In the same way, a person could be developed when he/she is given a good amount of support. For instance, for a tree, if the gardener was not giving an adequate amount of fertilizers, automatically the growth of a tree would be affected. Likewise, I do not see growth in my life if I do not receive affection, love, comfort, and care from people around me. For me, I need a house to stay in, family, self-belief, employment, love and comfort from community, counsellors, educators, and people who offer encouragement. Above all, I need God. At the same time, I need a companion who offers security and protection to my life. If I have these elements that I stated above, my life will be happier. If any of the elements is missing, there will be no value and meaning in my life.

Figure 23: Life (*Hymavathi: 20 years old*)

The wristwatch represents my life. My life rotates just like the hands in the watch. In this wristwatch, we could see there are three hands. The hour, minute, and second hands. The hour hand represents my husband, the minute hand depicts me, and the second hand portrays my children. There is a meaning in life when these hands work together. There is no value for the wristwatch if there is no battery. The husband should be a head and leader of the family just like a battery. There is no value in the community if the husband is not with the wife and children. The problems occurred in my life when my husband left me with nothing. I was totally terrified by looking at the family situation. I was desperately in need of housing, basic needs, money, support from family and community, and God. The responsibility of taking care of my children and household activities fell upon me. There was no support from my birth family. I was mentally and physically weak. I did not have peace of mind. Finally, I made a decision to join in a small 'Woodland' store for $83.68 per month. In order to overcome the struggles, we need to develop a spirit of hard work, not to look at anyone with judgmental eyes, and do not allow society to point at your mistakes.

Figure 24: Help *Meena: 19 years old*

I took this picture to inform you that I want to receive a good name from people.

This coconut tree is flourishing with leaves, tender coconuts and new coconut flowers.

There is a gardener who looks after the tree by providing fertilizations, watering, and

pesticides. Likewise, I need my family members and husband who would protect and

guide me in the right direction. Moreover, I want to share my life story with community

leaders so that they would help me with a word to get a job. I need only a word to get a

job so that I can develop myself. I will be very confident to overcome the challenges and

issues if I receive support from my parents.

Figure 25: Change (*Priyamani: 18 years old*)

I took this picture to demonstrate how my friends and I need a change. There is nobody staying in this house. The outward appearance of this house is very bad. It does not have the basic features of a good house, such as a generator, electricity, paint, and plants. Moreover, there are no furnishings inside the house. It is important to renovate the entire house for a family to live in it. In the same way, my life needs to be fixed. I need my family, husband, and respect from the community. Furthermore, I need to get a good job and to continue putting efforts into obtaining a good name in the community so that I will be useful and helpful for others.

Figure 26: Freedom (*Kusuma 20 years old*)

I took this picture to tell what is important for an air conditioner to function: motor, fan pads, water, and electricity. In the same manner, I need family members, a husband, education, peace of mind, love and care from family, employment, identity in community, comfort and encouragement from an organization. Above all, I need God. I need freedom to be able to engage in social activities, just like a cooler fan pad. I will be happier when I mingle with society. Furthermore, I am striving to have a good name in my community and want to have an exemplary life before others by sharing my life story. Moreover, we need to be brave enough to stand before the challenges. When people say bad things about us, we need to work hard to receive a good name from them.

Interpretation of Data and Discussion

As captured in Figure 27, the immediate needs and lingering needs faced by women following their rescue and return represent a host of interrelated factors that fall across the various levels of the ecological systems framework.
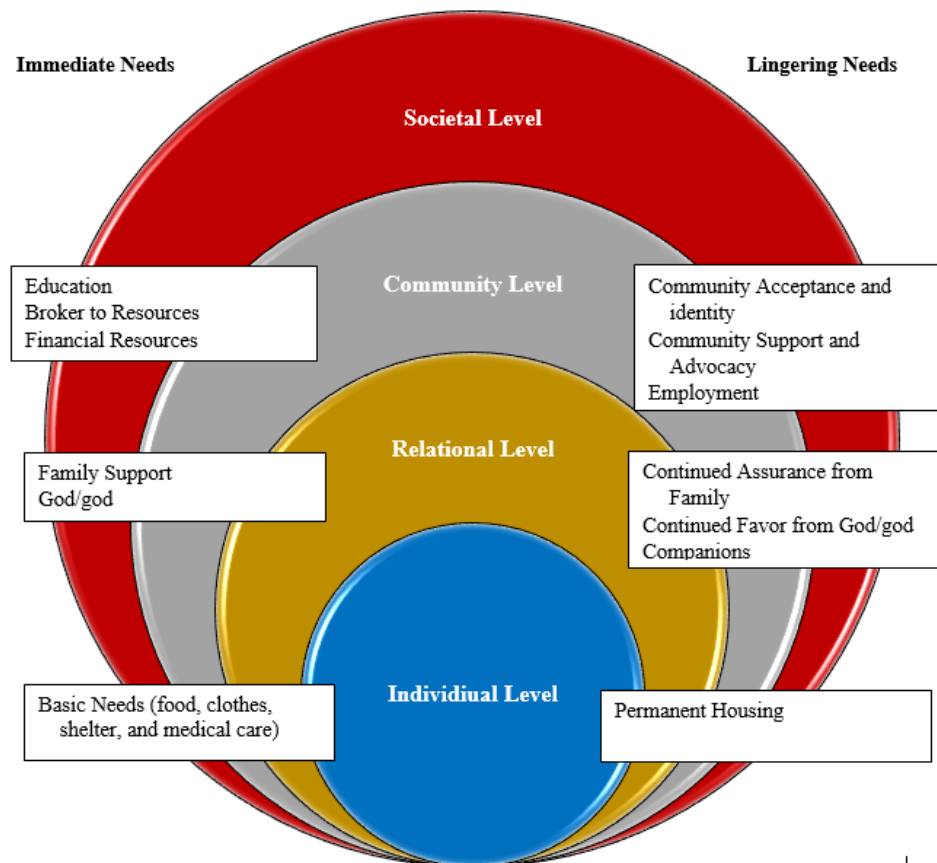
Figure 27: Ecological Mapping of Immediate and Lingering Needs of Survivors

At the *individual level,* concrete needs are crucial for survivors of sex trafficking. The concrete needs are aligned with the greatest needs of survivors. Consistent with the findings in other studies (Countryman-Roswurm and Shaffer 2015, 6; Thanh-Tu, Bellehumeur, and Malette 2014, 116), the young women survivors of this study

expressed the need for food, clothes, shelter, and medical care during the focus group discussions. They did not want to ask for big things. Rather, they wanted to express their need of essential support for their survival and the well-being of their children. Review of the data revealed that all of the participants mentioned that these basic provisions are immediately needed by survivors. Basic provisions are both the greatest needs and the most immediate needs for survivors and they play a crucial role for their well-being after rescue and return to their families and the communities. Moreover, survivors expressed that housing is one among the lingering needs after reintegration from the sex trade. Due to economic constraints, survivors often struggled to pay rent. Therefore, they desire to have a permanent house in which to stay as a family.

On the *relational level*, the survivors expressed that family support was chief among the immediate needs. The survivors who were rescued and returned to their families were looking for strong relationships with their family members.

> *"I need the support of my family: love, care, affection, and encouragement."*
> Shakina, age 19

The above statement shows the importance of attachment needs for survivors. Often survivors who are reintegrated with their families look for acceptance and a sense of belonging, which encompasses love, care, affection, and encouragement.

The survivors identified assurance from family among their lingering needs as well. Prior research studies found that survivors tend to seek a renewal of assurance and positive relationship from loved ones (Pierce 2012, 48; Pandey, Tewari, and Bhowmick 2013, 56). From the perspective of survivors in this study, it is the responsibility of family to help them find happiness and health by providing assurances of love, care, support, and a sense of belonging.

> *"I need my family to be with me. If I need anything, I have a family*
> *to address the need. If anyone causes a problem, I have a family*
> *who will stand behind me."*- Priyamani, age 19

The above statement signifies the importance of family in the life of a survivor. Assurance from family can play a vital role in the gradual healing that takes place for survivors. The survivors often perceive that support and assurance from family will enable them to conquer challenges. Beyond assurance from family, the participants expressed the need for companions who will walk alongside the survivor, ensuring their safety and guidance. After reintegration, the survivors desired to have companions to share joy, happiness, and sadness. For survivors, having companions demonstrates their identity among friends.

The survivors expressed the need for God/gods as an immediate need, identifying him/them as one who offers comfort to their troubled lives.

> *"I need god as a source of my life, and I need his comfort."* - Madhuri, age 20

Further, the survivors expressed the need for favor from God/god as one among their lingering needs. Six respondents mentioned favor from God/god as one of their lingering needs. Spirituality plays a crucial role in the lives of survivors. There is an undoubted belief that God/god will bring solutions and show favor toward the survivors.

> *"I am alive because of God. Therefore, when I pray to God, He*
> *will bring solutions to my problem."*- Swapna, age 20

The above statement describes faith in God in the midst of adversity as well as hope for the future. In the focus group discussions, the survivors reported a way to receive favor from God/god is to offer prayers and practice rituals. The devotees of Hindu religion believe that "the waters can wash away negative karmic accumulation and advance individuals closer to release (*moksha*) from the imprisoning cycle of life and

death (*samsara*) that torments the human condition" (Kara 2009, 58). This implies that the survivors' practice rituals and offer prayers to their gods and goddesses that would enable them to release from negative karma and foster them to escape from the recycle of birth and attain salvation (*moksha*). Moreover, it reflects dependence and trust in God/god receiving favor from God/god is a sign of healing to the survivors. This notion of favor from God/god is seen in the both groups – Christian and Hindu survivors.

On the *community level*, the survivors described the need for education as an immediate need after reintegration from the sex trade. Previous research has shown the need for education for survivors as both an immediate and an on-going need (Busch-Armendariz, Nsonwu, Heffron 2017, 167; Johnson 2012, 372; Blintiff et.al. 2018, 17; Surtees 2017, 45). In the present study, the young women survivors appear to see education as a means to an end. For example, they stated that education gives them the opportunity not only to learn multiple languages like Hindi and English, but also enables them to grow as an individual and paves the way to obtain a good job. According to the survivors, education is the foundation for gaining employment. Then, through employment, the survivors can supply their own basic needs. Once they are employed the need for education is minimized, and thus not identified as a lingering need.

In addition, participants mentioned the need for a broker as an immediate need after exit and reintegration from the sex trade. Previous review of the literature did not reveal this theme emphasized in the present study. The young women said that for a survivor to thrive to her fullest potential, she needs support from people who are interested in her well-being, that is, someone who will take the responsibility to get aid from community leaders and government officials. The survivors seemed to be

articulating more from the current adult perspective than that of a child when sharing their lingering need for brokers to receive assistance form the community.

The survivors also identified the need for financial resources as an immediate need. In *Human Trafficking: Applying Research, Theory and Case Studies*, Busch and her colleagues found that returning survivors need financial assistance from local NGOs, faith-based organizations, and government agencies to have a dignified life in the community (Busch-Armendariz, Nsonwu, Heffron 2017, 167). Often, the survivors in this study expressed the need for finances not only to meet their basic needs but to provide for their family members as well. It is important to notice the perception of survivors related to the need for financial resources. Although they were rescued as children, many now have responsibilities for their own families.

In talking about lingering needs, 100% of the survivors pointed to the need for acceptance as one of their lingering needs. When survivors reintegrate with their communities, they seek acceptance that demonstrates who they are and what place they have in the community. It is an unending quest for survivors to attain acceptance in their community.

> *"I am yearning to have recognition and identity from community. I want to obtain a good reputation in the society."* - Satyaveni, age 20

The above statement revealed survivors' desire to achieve a good reputation and identity in the community. This theme emerged in a study by Blintiff and colleagues, who found that survivors expressed their desire for acceptance and a sense of belonging in the community (Blintiff et.al. 2018, 7). The young women in the present study identified that accessing employment and participating in social activities as ways to earn identity and a good reputation in the community. Moreover, they identified personal qualities that

would assist them in gaining a positive reputation in the community, including a spirit of hard work and perseverance. The researcher found that identity is not only a lingering need of survivors, but also one of their greatest needs. From the perspective of survivors, receiving identity and acceptance in the community is a sign of recovery from their past life.

Finally, the survivors articulated the need for community support and advocacy as a lingering need after reintegration from the sex trade. Participants stated that they want to be loved and cared for, which might take the form of advocacy from the members of the community. Often, the voice of survivors is ignored by the public. Therefore, they need people who will speak on their behalf to help them receive aid, especially looking for employment sources and benefits such as grocery supplies and financial resources from the local government. In addition, the survivors explained the need for employment as a lingering need after reintegration from the sex trade. Employment is a key factor for the well-being of survivors. Through employment, survivors can earn an income and meet their daily needs. In *Reintegration of Trafficked Persons: Supporting Economic Empowerment,* Surtees found that a primary focus of survivors after reintegration is to have employment or some form of income generation for a better life (Surtees 2012, 11). The young women in the present study further point to employment to meet needs beyond their own.

> *"I need employment to earn income so that I can take care of my family."*
> Shakina, age 19

Their focus on the need for employment also shows that in discussing their lingering needs they are talking more from the perspective of an adult.

Survivorship and Holistic Wellness

The researcher also asked: *What does survivorship look like? What does it mean to have holistic wellness?* The following discussion presents the findings associated with these questions, as well as an interpretation of the data within an ecological systems framework.

Codes, Code Descriptions, and Voice of Survivors

Table 15 captures how participants described *survivorship*, including the codes, code descriptions and voices of survivors in defining what survivorship looks like.

Table 15: What Does Survivorship Look Like?

Code	Code Description	Examples from Survivors
Happiness	A sense of joy after achieving accomplishment.	Shakina: "Since I exited from the sex trade, I am feeling and experiencing a mental serenity and happiness without any disturbances." Madhuri: "Once I was in a state of feeling ugly. Now, my life is beautifully decorated with a lot of colors."
Persistence	The attitude of determination to grow.	Meena: "After I escaped from sex trafficking, I had a strong determination to walk in a good path, not returning to the bad path."
Self-esteem	Giving respect to oneself.	Shakina: "I gained self-esteem and positive attitude toward myself after I escaped from sex trafficking."
Sense of Belonging in Family	Experiencing oneness in the family despite the past life.	Hymavathi: "I felt love, affection, and care from my family members and relatives after I left sex trafficking."
Sense of Belonging in Community	The feeling that one is part of, and important in the community.	Swapna: "I was able to mingle with members of community. As a result, I was invited to participate and engage in social activities in my community." Kusuma: "There was a time, I was very much disturbed psychologically due to the attitude of members of community. They thought that if I sat with them, they would catch a disease. Now, they are embracing me. I am one of them due to the NGOs awareness programs, especially with the current generation."
Receiving Encouragement and Counsel	Offering motivation and counsel to a person who	Madhuri: "During my survivorship journey, I have been given encouragement and guidance by the elders of the community regarding how to lead a good life, who to associate with, how to

	desperately needs it.	avoid bad peer groups, and the consequences of getting involved in bad relationships through friends." Kusuma: "I am blessed to be surrounded by people like NGO workers who would walk with me by offering guidance and comfort."
Receiving Assistance	Helping someone who is in need by offering provisions such as finances, resources, etc.	Satyaveni: "During my survivorship journey, there was an elderly lady and an NGO who showed affection, care, and love by providing basic needs and helping me to get through all the necessary medical tests for my health concern."
Employment Opportunity	The chance to find a job.	Priyamani: "I have a family and NGO behind me who seek employment opportunities to bring light in my life."
Courage	Having the boldness to face challenges and help others.	Swapna: "Now, I am mentally strong and brave and able to empower others to be courageous to face the challenges."

Figure 28 shows the number of respondents who mentioned a particular code in describing what survivorship looks like. As seen, eight of the respondents identified 'courage', a 'sense of belonging in community', and 'happiness' as a depiction of survivorship. Six of the respondents mentioned 'assistance', 'encouragement and counsel', and a 'sense of belonging in family' as a representation of survivorship. Five of the respondents stated that having an 'employment opportunity' depicts survivorship, four noted 'persistence', and three identified 'self-esteem' in describing what survivorship looks like.
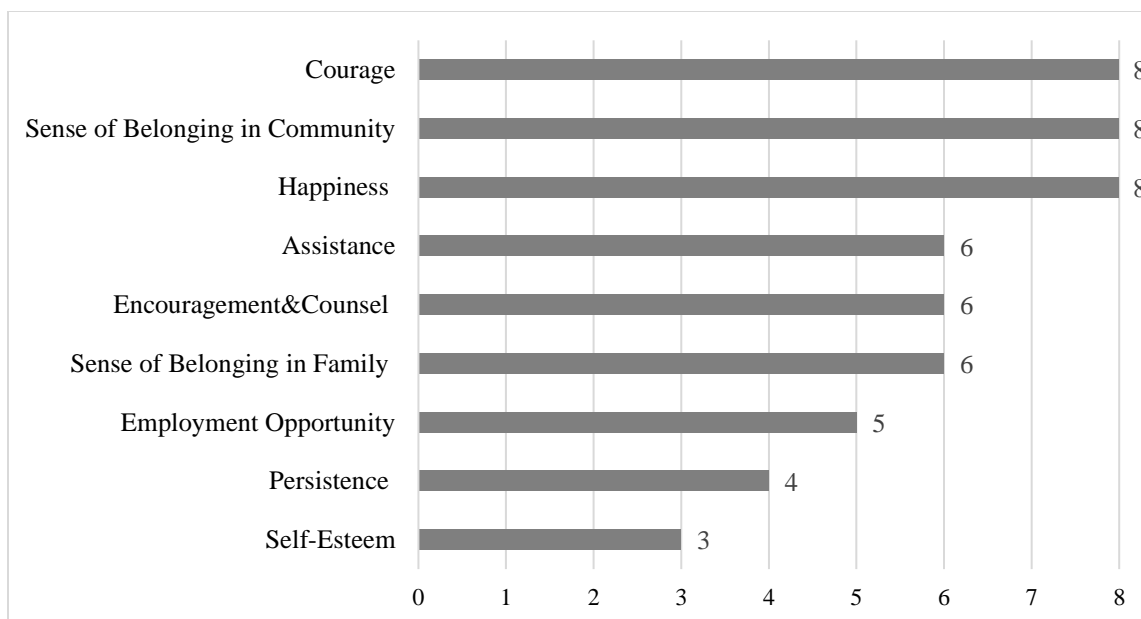
Figure 28: What does Survivorship Look Like by Frequency Count

Table 16 captures the categories identified through axial coding. This process led

to three overarching categories, including 'positivity towards self', 'connection to others',

and 'external resources.'

Table 16: Survivorship – Categories and Associated Codes

Category	Associated Code
Positivity towards Self *Internal state; positive emotions and personal attributes*	Happiness Persistence Self-Esteem Courage
Connection to Others *Being a part of, belonging to and important to others despite of past.*	Sense of Belonging in Family Sense of Belonging in Community
External Resources *Having access to material and socio-emotional, and relational supports*	Receiving Encouragement and Counsel Receiving Assistance Employment Opportunity

Figure 29 shows the number of participants who identified a particular theme

related to survivorship color coded by category.
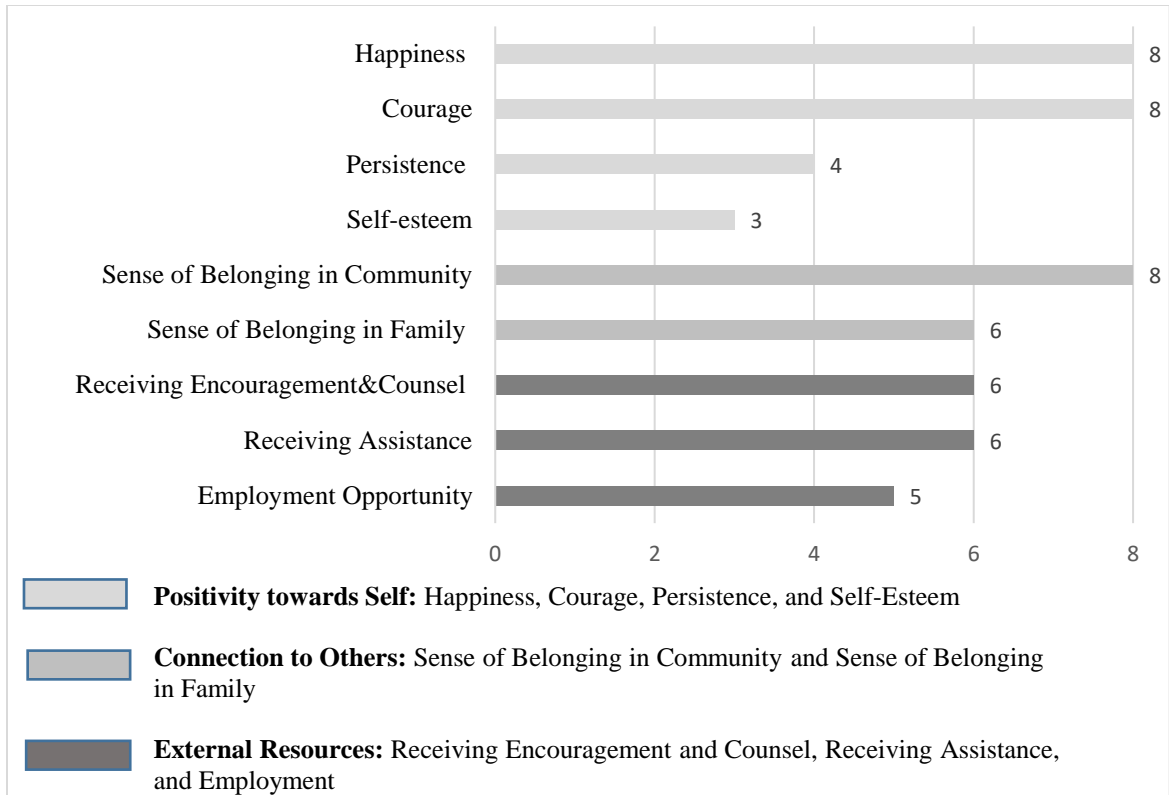
Figure 29: What Does Survivorship Look Like by Category

Survivors tell compelling stories of transformation from old to new, highlighting

what helped them (external resources), what they gained (connection to others) and who

they are as a result (positivity towards self). The following photographs and

accompanying direct quote narratives represent the voice of survivors and how they

conceptualized survivorship.

Figure 30: Colorful Life (*Madhuri: 19 years old*)

In this picture, I see a house building that is beautifully decorated with lightings and colorful paints. Once my life was filled with mess and grease, not at all attractive. In fact, I was psychologically and physically torn down. Now, in this survivorship journey, I have been happy and beautiful just like the house building. I was able to gain friends who would assist me, and I was able to receive support from my neighborhood and members of the community. Although, I faced struggles and humiliation from community, as days passed by, I received dignity and identity. During this survivorship journey, I was able to develop a sense of boldness to face challenges.
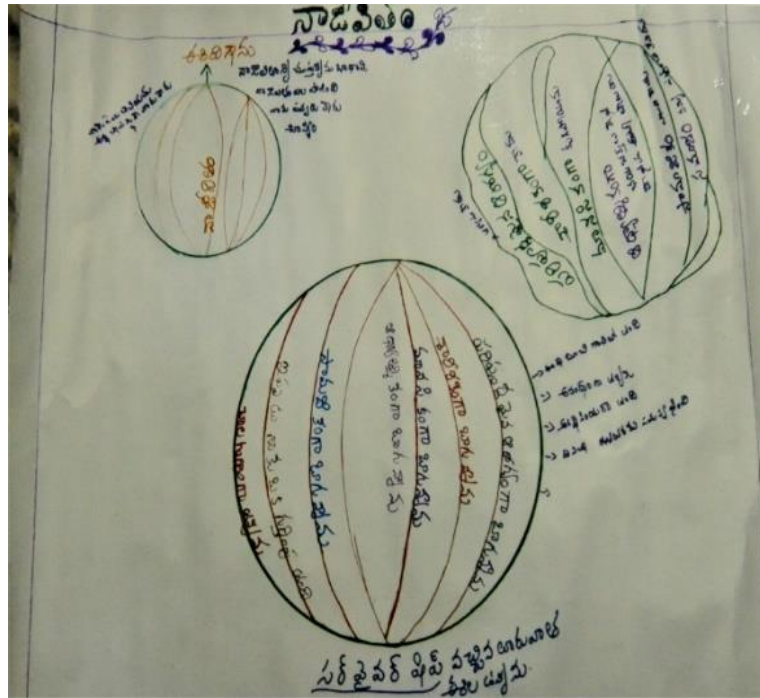
Figure 31: My Life (*Swapna: 20 years old*)

In this picture, I see both sadness and happiness. There are three balls, and each ball represents a phase of my life. The small ball on the left side shows my innocence in this dark world. I did not know what was happening. I felt there was no one with me, despite the family members presence. The medium size ball which was shrunk shows my miserable, hopelessness, and ruined life. I was negatively affected physically, psychologically, spiritually, and sociologically. I was humiliated and my mind was bursting with anxiety. As a result, I did not take care of my body and diet, which caused me to become ill. There was nobody to offer counseling and talk about God. In fact, the members of community neither talked to me nor approached me. During that phase I was addicted to alcohol. The big ball represents my survivorship journey. My life is happy and beautiful. As part of the journey, I received care, love, encouragement, and support from church believers. There are social workers and NGO officials walking with me. I am able to feel a sense of belonging in family and community. As days pass by, I am attaining identity and dignity not only in my community, but also in other communities, through participating in social activities. Moreover, I developed a sense of boldness to face challenges and be able to empower others to be courageous through my life story.
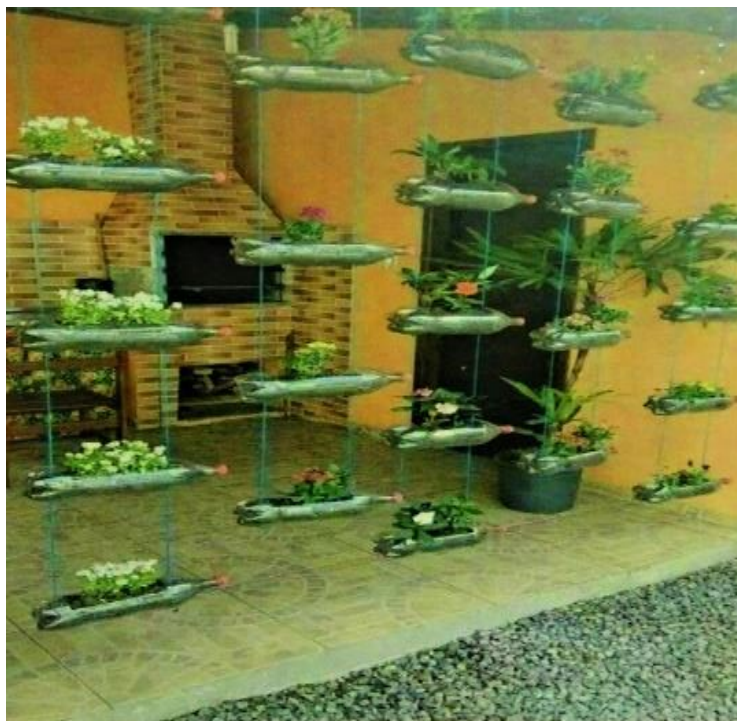
Figure 32: Blossom (*Priyamani: 18 years old*)

>   *My survivorship journey has been as happy as these blossom plants. Just as water and sunrise are important for plants to blossom, likewise, I am grateful to have family, friends, community leaders, an NGO, and well-wishers who walk along with me by offering guidance, support, and help in finding a job. There was a time, people around me used to mock and humiliate me, but now, the same people pass compliments and embrace me. I felt a sense of belonging not only in my family, but also in community. During this survivorship journey, I developed a spirit of boldness to face challenges and issues.*

These photographs and narratives clearly capture the essence of survivorship. They portray the participants' positivity, sense of belonging in family and community, and material, socio-emotional and relational support from the community. Participants were also asked about holistic wellness. Table 17 displays what emerged as the women

described what it looks like to have *holistic wellness* as survivors of sex trafficking,

including the code name, code description, and examples from survivors.

Table 17: What It Looks Like to Have Holistic Wellness

Code	Code description	Examples of survivors
Physical Recovery	It is the state of being healthy physically.	Swapna: "Now, I have been physically well. I am able to gain health by having a proper nutritious diet."
Psychological Recovery	A person who is strong and healthy mentally.	Shakina: "I am at peace and happy mentally because I have people who around me show their affection, care, and love."
Spiritual Recovery	It is the state of being healthy spiritually.	Meena: "I have God in who I trust and pray for the solutions for my life. Now, I am well and got relief because of God." Satyaveni: "I offered prayers to god by stating that I believe in you, you are powerful, and you can do anything. Oh god, please answer my prayers and help me."
Social Recovery	It is the state of being acquaintance with the community	Hymavathi: "I am thriving socially. I have neighbors and friends with whom I socialize without having any disturbances and living peacefully."
Identity	A sense of dignity, respect and a positive identity of who and what she is within the community.	Kusuma: "An NGO who knew me gave me an opportunity to serve with them by involving me in social activities. As a result, now, I go to the patients who are suffering with HIV/AIDS in government hospitals, assisting them by distributing medicines and counseling them on how to improve their health condition physically and psychologically. Through this activity, I am able to bring awareness and am becoming a role model for others by sharing my life story in hospitals, the community, and public forums."
Advocacy	The act of sharing public support to the survivors.	Swapna: "There are people like nursing employees, social workers, and church believers who approached the community to extend care in terms of offering resources, shelter, employment, and ensuring dignity and identity on behalf of me."
Resistance of Trafficking Thoughts	Persistent in not returning to the sex trade at any case.	Meena: "After I was rescued from sex trafficking and reintegrated to my local community, I faced many challenges from the community such as gossips, back biting about my character, and uncomfortable words. When I heard these statements from my community, I thought, "Why shouldn't I return to the sex trade?" but my inner conscience did not allow me to return to the sex trade."
Employment	Having the means of income.	Satyaveni: "I am working in a small medical store as a saleswoman."

Figure 33 shows the number of participants who mentioned a particular code in describing holistic wellness. As noted, eight of the respondents identified 'social recovery,' 'psychological recovery,' 'physical recovery,' 'identity' and 'employment' as part of the holistic wellness for survivors. Seven respondents pointed to 'advocacy' as a crucial factor for holistic wellness. Six respondents spoke of 'spiritual recovery' and four respondents spoke of 'resisting trafficking thoughts' as part of what holistic wellness looks like for survivors of sex trafficking.
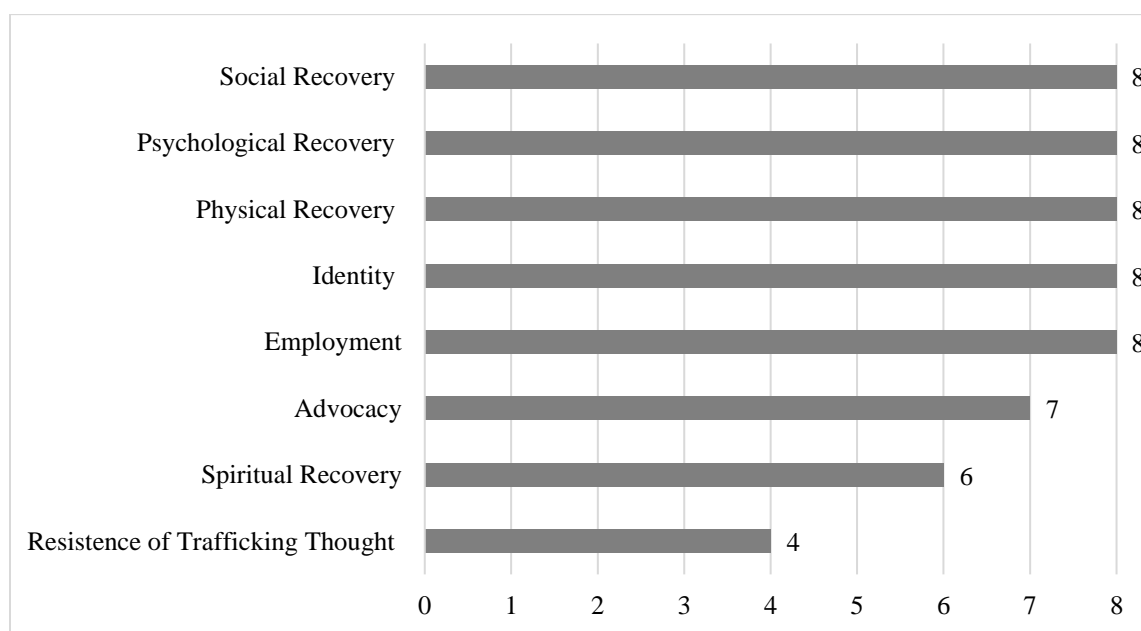
Figure 33: What It Looks Like To Have Holistic Wellness by Frequency Count

Table 18 captures the categories identified through axial coding. This process led to three overarching categories, including 'new life,' 'holistic recovery,' and 'fulfilled life.'

Table 18: Holistic Wellness of Survivors of Sex Trafficking – Categories and Associated Codes

Categories	Associated Codes
New Life *It is the state of experiencing and embracing newness and leaving behind the old.*	Identity Resistance of Trafficking Thoughts
Holistic Recovery *It is the wholeness of a person which encompasses physical, psychological, spiritual, and social recovery.*	Physical Recovery Psychological Recovery Spiritual Recovery Social Recovery
Fulfilled life *Satisfaction through achieving goals in one's life.*	Advocacy Employment

Figure 34 shows the number of participants who identified a factor of holistic wellness of survivors of sex trafficking color coded by category.
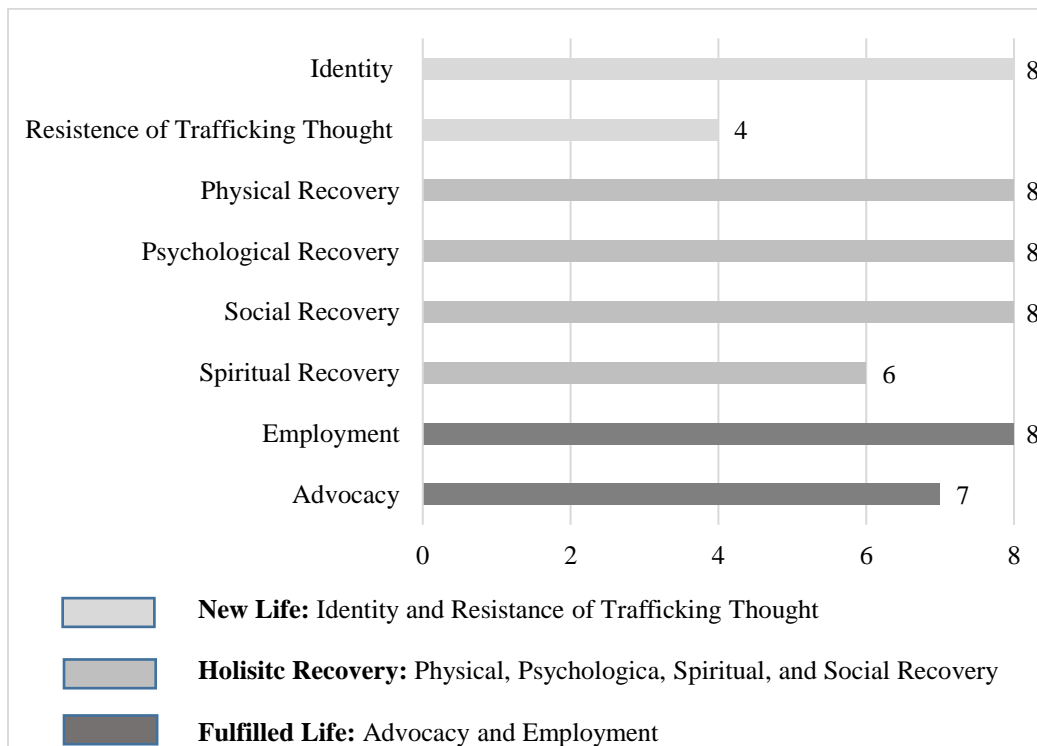
Figure 34: Holistic Wellness by Category

Although captured in tables and figures to show relative significance and presence of a theme, in the stories of survivors, most women integrated several in speaking of

holistic wellness. The following photographs and accompanying direct quotes represent the voice of survivors and how they conceptualized holistic wellness.
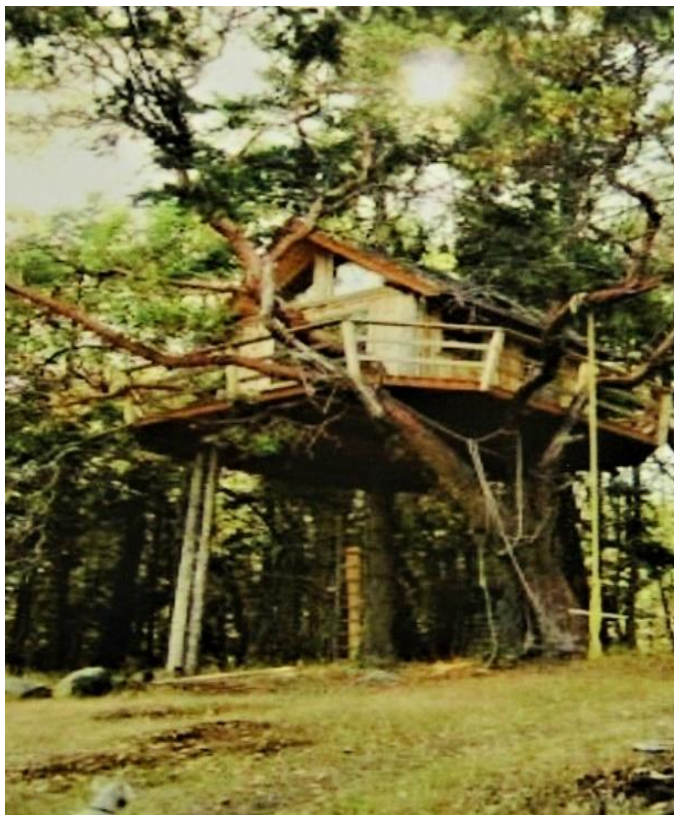
Figure 35: My Life (*Shakina: 18 years old*)

I took this picture to depict how beautiful and happy I am in this survivorship journey. I see a beautiful wooden house surrounded by the green trees and a playful dog. It is just like a park. The environment brought a beauty to this wooden house. There is peace, creativity in the house, security and protection, and social living. This picture represents my life. I am physically, psychologically, spiritually, and socially doing well. It is a new life. I see people who surround by me like trees, offering love, care, security and protection. They believe in god and daily offer prayers and pujas to god. I gained self-esteem and received dignity and identity in community. Moreover, I assisted my family members financially by working in a textile shop. Because of my hard work, my neighbors encouraged me by offering moral support: "'Keep doing hard work and you will be in a good position in the future.

Figure 36: Testimony of a Woman (*Kusuma: 20 years old*)

This picture depicts my life. Just like this train goes despite difficulties and challenges on its way, in the same way, the difficulties and challenges come and go in my life, like my community's bad attitude, a lack of identity, poor physical health, etc. But I should not stop moving forward toward my destination. As days passed by, an NGO who knew me gave me an opportunity to serve with them by involving me in social activities. As a result, now, I go to the patients who are suffering with HIV/AIDS in government hospitals, assisting them by distributing medicines and counseling them how to improve their health condition physically and psychologically. Through this activity, I am able to bring awareness, and am becoming a role model for others by sharing my life story in hospitals, the community, and public forums. Moreover, I should be able to stand before challenges with boldness. For instance, if anything happens to me, an organization who motivates me for achieving higher goals will come to my rescue, ensure protection, and speak on my behalf.

Figure 37: Thriving Life (*Hymavathi: 20 years old*)

*I see my life in this picture. It is a good location. There is so much of greenery –
(plants and trees), which signifies peace; a beautiful house, which represents a change in
me; and neighbors who I socialize with every day. Overall, it is a new life. I faced
difficulties and challenges regarding whoever visited me like parents, siblings, and
relatives, when the community looked at me with a bad attitude. Moreover, I had
thoughts about returning to sex work, but I chose not to go back. I determined to work
hard and live a new life with my family. I developed a strong mind to move forward in my
life without paying attention to the negative comments.*

All of these photos and descriptions clearly capture the essence of the holistic
wellness through the stories and pictures of survivors. These photographs and
descriptions emphasized significant aspects of the survivors' new life, holistic recovery,
and fulfilled life.

Interpretation of Data and Discussion

As captured in Figure 38, the researcher presents what survivorship and holistic wellness look like, representing a host of interrelated factors that fall across the various levels of the ecological systems framework.
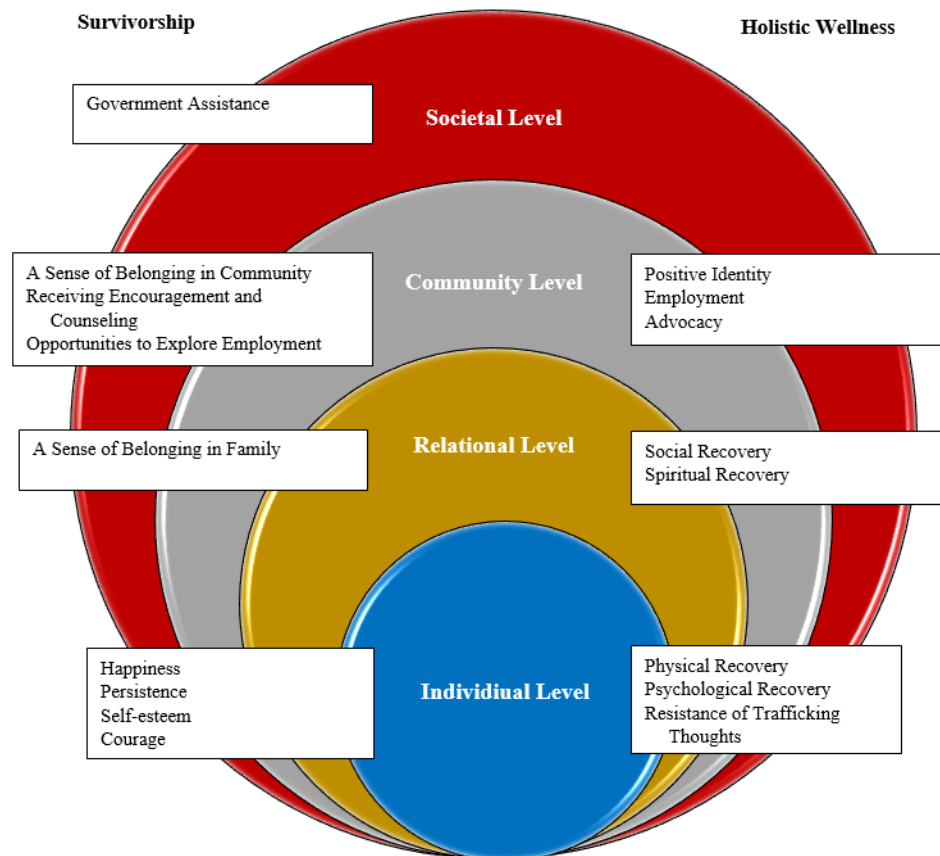
Figure 38: Ecological Mapping of Survivorship and Holistic Wellness

On the *individual level*, the survivors expressed 'positivity toward self' in four ways: happiness, persistence, self-esteem, and courage. In this discussion, the survivors compared their experience in the past and present. During the phase of sex trafficking, they experienced humiliation, were treated as objects, and were not given value. Now, they are experiencing positivity toward self. Without exception, the women mentioned

happiness as one of the intrinsic aspects of survivorship. One participant stated it this way:

> *"Since I exited from the sex trade, I am feeling and experiencing a mental serenity and happiness without any disturbances."* - Shakina, age 18

The researcher found in the group discussions that the survivors had developed a spirit of resilience, persistence, and courage. Moreover, they asserted that they, as survivors, were determined to walk on a good path and have courage in facing challenges. This exemplifies their positivity toward self after their return and reintegration with their family members. This is consistent with what was found in other studies. In a previous study pointing to the experiences of survivors of sex trafficking in India, Weise found that survivors expressed their positivity toward self-happiness, courage, and increased self-esteem--as a result of continued provision of resources by the local NGO (2017, 38).

On the *relationship level*, the survivors expressed the importance of a sense of belonging in family. A sense of belonging is a central element in the process of survivorship. Many survivors of sex trafficking enjoyed positive family relations – with all or at least some of their family members. For them, the family was a key source of support in reintegration. The data showed that six respondents mentioned a sense of belonging in family as the most important element in the process of survivorship. Perhaps this is because some of the survivors were not accepted by their family members due to social stigma and shame. This theme also emerged in a study of reintegration of sex trafficked victims in India by Pandey and colleagues. They found that family plays a vital role for successful reintegration of survivors. Sometimes families were found to reject

trafficking survivors because they feared losing standing in the community (Pandey, Tewari, and Bhowmick 2013, 58).

On the *community level*, the participants described survivorship as sense of inclusion in the activities of community, expressed in this way by one participant:

> *"I was able to mingle with members of the community. As a result, I was invited to participate and engage in social activities in my community."*

Swapna, age 20

This statement highlights the importance of acceptance. During the focus group discussion, Swapna mentioned that in the beginning, her reintegration with the community was painful. She was seen as a prostitute, social outcast, and excluded from the activities of the community. Other survivors had similar experiences, such as not being invited to community activities, birthday parties, wedding ceremonies, and housewarming celebrations. Furthermore, they were perceived as untouchables in the communities. Some of the survivors faced a hard time coping with social exclusion and rejection because they actually had HIV/AIDS. As a result, they underwent psychological challenges like stress, low self-esteem, and loss of dignity, as well as anxiety, depression, and suicidal thoughts. However, ultimately these survivors said that they had attained a sense of belonging in the community. The importance of involvement in social and cultural activities as a way to achieve acceptance in the community was also noted in Blintiff's study of survivors of sex trafficking in Wisconsin, U.S. (Blintiff et.al. 2018, 7).

In the focus group discussions, the survivors credit the efforts of NGO's for their ability to participate and engage in community activities. As a result of NGOs' efforts, such as conducting awareness programs in communities, a transformation occurred among the public. Before, they were considered ruined, bad, and contagiously diseased

persons in the eyes of public; now the public accepts and embraces them because of these awareness programs. Encouragement and counsel in particular played a key role. During the group discussions, the survivors recounted how they received encouragement and counsel from the NGOs, community leaders, educators, church members and pastors, as well as other people who were concerned about their well-being. In the present study, six respondents experienced encouragement and counsel regarding how to lead a good life, a proper level of acquaintance with people (especially peer groups), the consequences of bad relationships, etc. The survivors expressed how much they have been blessed to receive encouragement and counsel. They stated that they have been surrounded by people who offer guidance and comfort by journeying with them. This theme also was identified in a previous study of trafficking survivors in Nepal. Dahal and her colleagues found that survivors were happy and remain grateful to the local NGO for providing assistance and encouragement in time of need (Dahal, Joshi, and Swahnberg 2015, 6).

The survivors also explained that survivorship includes opportunities to explore employment, mentioned by the five respondents. During the focus group discussions, these respondents mentioned that NGOs, church members, pastors, community leaders, social workers, and other people helped them to look for jobs. In the process of survivorship, they developed socio-emotional and relational supports from the community. They had an assurance that they were being taken care and loved by their community.

The *Societal level* of the ecological systems theory describes the role of the government toward addressing the wellbeing of survivors of sex trafficking. On societal level, the survivors discussed their access to government resources. Six respondents

identified receiving assistance as one of the most important elements of their survivorship. Government extending assistance for survivors creates a positive view within the community. Moreover, it fosters a sense of trust toward people. The survivors felt that they were taken care of and not ignored by their country. Previous studies point to survivors who were able to access resources from the department of Ministry of Women and Child Development in India. For instance, survivors receive financial support for construction of homes, psychosocial support, and material assistance from the government and sometimes the resources are offered by the government through collaboration with local NGOs (Ministry of Women and Child Development 2008, 27; Nair and Sen 2005, 246).

The survivors' holistic wellness is captured in three categories: 'new life', 'holistic recovery', and 'fulfilled life'. They described that *new life* is all about leaving the past and embracing newness. The *Individual level* of the ecological systems theory represents the experiences and perspectives of the survivors on holistic wellness related to themselves and in the immediate environment, namely the home. On the individual level, the survivors indicated that physical and psychological recovery are part of holistic wellness. The survivors gained physical and psychological health. Developing this wellness occurred through receiving tangible support like basic needs and positivity toward oneself. In addition, survivors mentioned resistance of trafficking thoughts as an indicator for holistic wellness. However, there were times they felt tempted to return to the sex trade due to economic constraints and judgmental attitudes of society.

On one hand, the survivors often faced challenges supplying their basic needs. They did not yet have enough resources to lead a sustainable life. They felt that it might

be better to return to sex work and earn money to meet their needs instead of starving and waiting for others to respond to their needs. On the other hand, in the eyes of the community, survivors sometimes were still perceived as prostitutes. In the focus group discussions, they recounted how, although they had returned to their families and communities to lead a better life, the community regarded them as prostitutes and bad people in the community. Because of negative comments made about them, survivors were psychologically affected and felt that perhaps it was better to live in the sex trade than to experience public ridicule and scorn. Fortunately, these survivors were able to overcome the psychological challenges and were determined not to return to the sex trade even when mocked and perceived in a negative light in the community. They developed the ability to resist trafficking thoughts, which is a strong indicator of holistic wellness. Survivors developed a spirit of resilience to fight against the thoughts of re-trafficking. Moreover, in the face of significant challenges they were able to push through the negative stigma by using their own internal compass. This theme was identified in the study "Resilience of Young Women as Human Trafficking Victims in Indonesia." Sari and Khairunnisa found that trafficking victims developed a spirit of resilience through the support of loved ones, especially parents who accepted them as they are. They were able to develop interpersonal and problem-solving skills. They were encouraged to communicate their needs with others to receive help (2014, 160).

The *relational level* of the ecological systems theory encompasses survivors' interactions with, and linkages between, the individual and her family members and other close relationships (e.g., God/god, peers) regarding their experiences and perspectives on holistic wellness. On the relational level, survivors indicated that spiritual, and social

recovery are part of holistic wellness. The data revealed that all the respondents identified social wellness as a part of holistic wellness. Developing this wellness occurred through gaining acceptance in the family through receiving comfort, love, care, encouragement, guidance, etc. In addition, six respondents mentioned that spiritual wellness occurred through personal prayers, offering pujas, and practicing rituals to God/god. There were times when survivors were angry at God/god for not answering their prayers and bringing solutions to the issues despite the pujas and rituals. Although they were angry at the deities, they did not hate God, or their gods and goddesses. In fact, they did not stop offering pujas and rituals to their deities. They remained positive and hopeful. In the group discussions, they talked a lot about their belief in and the power of God/god. Through the narratives, photographs, and focus group discussions with the survivors, the researcher found that holistic wellness occurred through the positive attitude and efforts of the survivors and through assistance from family, community members, NGOs, and the church. Similarly, Blintiff and her colleagues found that survivors described that holistic well-being takes place through the elements of regaining health, positive relationship with family, a sense of belonging in community, support networks, and respect for one's identity (Blintiff et.al. 2018, 17).

The *community level* of the ecological systems theory describes the experiences and perspectives of survivors on holistic wellness in the community setting, including its institutions. On the community level, survivors expressed new life as breaking through stigma and gaining positive identity in the community. The data revealed that all of the respondents mentioned a positive identity in the community as a crucial aspect of holistic wellness. A positive identity in the community enabled social recovery. They were now

able to engage in social activities such as sharing their life stories in the awareness

programs, distributing medicines and providing counseling to the HIV/AIDS patients in

the hospitals, and were able to lead an acceptable life in the community. The survivors

also identified gainful employment as an essential part of holistic wellness. The data

revealed that all of the respondents mentioned employment as playing a crucial role in

leading a sustainable life. All of the participants are now working in small-scale

companies as salesclerks, supervisors in the companies, agents of an insurance company,

and event mangers. As a result of the employment, they are able to take care of their

families. The significance of employment in the lives of survivors was also emphasized

in Surtee's research. Many survivors needed employment to support themselves and their

families to rectify/redress economic problems that resulted from trafficking. Moreover,

she found out that having employment connected to other "positivity towards self"

attributes (Surtees 2017, 51). She observed that from the perspective of survivors "being

able to work was often key to mental well-being. Economic well-being impacts personal

identity, self-esteem and social recognition" (Surtees 2017, 51).

     Finally, the survivors described advocacy as a crucial part of holistic wellness. As

they were moving towards wellness, they sought the assistance of people who would

speak on their behalf. People like social workers, church members, educators, friends,

and family approached government officials to access support and opportunities for

employment for a stable life. In the focus group discussions, they explained that in the

beginning, it was hard for them to approach people to seek assistance because of their age

and lack of acquaintance and the judgmental attitudes of the people. Later, they were able

to socialize with people through social programs and activities. This made it possible for

them to approach people like church members, pastors, friends, social workers, and educators who were concerned about their well-being, and to talk with them about their challenges and issues. Then these advocates approached government officials and spoke on behalf of the survivors, explaining their life stories and challenges in order to access assistance from the community. As a result of the advocacy, the local government responded to survivors positively and extended the needed assistance. While other studies emphasize access to government and NGO resources, this type of advocacy articulated by the young women has not emerged as a key theme in other studies.

<div align="center">What Others Should Know</div>

The final research question in Phase I was: *What do survivors think others (families of survivors, professionals, the community) need to know in order to better assist those who have been trafficked?* The following discussion presents the findings associated with this question, as well as an interpretation of the data within an ecological systems framework.

Codes, Code Descriptions, and Voice of Survivors

It is important to note that the researcher asked participants to share what the *families of survivors, professionals, and communities need to know* in order to better assist those who have been trafficked. Although the question sought what survivors wanted these stakeholder groups to *know* in order to better assist those who had been trafficked, survivors consistently continued to point to their *needs*. For others to fully understand their needs seemed paramount to the young women. Table 19 identifies the conceptual codes, including code descriptions and examples from the data in the voices of survivors.

Table 19: Survivors' Perspectives on What Families, Professionals, and Communities Should Know

Code	Code Description	Examples from Survivors
To Offer Acceptance and Assurance	Family receives survivors with love and comfort.	Kusuma: "Parents need to know how to assure their children, 'Do not worry about anything, the past is past, we are with you in every step of your life.'" Swapna: "When survivors return home, family members should not speak offensive words like 'You brought shame and disgrace to the family.' Instead, make them feel comfortable by offering love, care, and affection."
Safe Reintegration Arrangements	Reintegration arrangements and procedures can be made by the professionals, especially by the police department in collaboration with the licensed NGOs, and child welfare homes.	Satyaveni: "The police department should know how to make safe reintegration arrangements for children who are rescued from sex trafficking. They can hand over children either to the registered NGOs/child welfare homes or return them to their parents." Meena: "Some of the survivors have parents and others do not have parents. For survivors who do not have parents, the professionals should know how to take the necessary steps to place them in welfare hostels to ensure their safety and protection, and necessary assistance."
Ways to Offer Psychological Assistance	Professional psychological help for survivors	Priyamani: "Professionals need to know how to empathize with survivors by offering counseling and guidance for their well-being."
Ways to Offer Educational Assistance	Help in providing opportunities for schooling or learning a trade	Shakina: "Professionals need to know how to assist survivors who desire to go for further studies by providing scholarships and monetary funds."
Ways to Create a Platform for Survivors	Provision of opportunities to tell their stories and educate the community	Swapna: "The NGO officials need to embrace and create a platform for survivors to share their stories and educate the community. Moreover, the NGO officials need to show them positive examples in the community."
Ways to Ensure Identity and Respect within the Community	A positive attitude toward survivors and affirming a new life in the community.	Hymavathi: "People in the community should not degrade either trafficked children or survivors. Instead, they should ensure dignity and identity by talking about trafficked children/survivors positively in public. Ensuring dignity and identity would uplift them greatly in society, especially when survivors/trafficked persons receive marriage proposals." Swapna: "The members of the community need to know that survivors are not criminals. Rather, they are just as one among them in the community. Moreover, people in the community need to know that survivors did not engage in sex work by themselves. They were forced and manipulated by the perpetrators under the pretense of a bright future. Therefore, people in the community need to know ways to offer identity that would enhance the well-being of survivors in the public."
How to Create Provision of Self-	Income resources offered by the community, such as	Meena: "The community leaders and others in the public need to know how to show humanitarian concern toward survivors of

Generating Income Sources	loans for small business and sewing machines for victims/survivors of sex trafficking.	sex trafficking by creating provisions for self-generating income sources such as providing small business loans ."
How to Create Innovative Awareness Programs	Public awareness programs presented to prevent sex trafficking in the community.	Swapna: "The community needs to know how to conduct awareness programs for survivors and youth. They should orient them about the nature, causes and consequences of sex trafficking. For instance, if someone approaches you with a job offer, you need to be wise enough to do things like asking about evidence of the job or an employment letter. Moreover, you should approach the community elders regarding the employment matter. The awareness programs need to take place at least once a month in different venues like schools, college centers, Anganwadi centers, hospital premises, and other institutions. By conducting these programs, we can prevent and eliminate sex trafficking in communities."

As all of these codes have already been reflected in previous questions, only a brief summary is provided here. As reflected throughout this discussion, the women identified several things across all three groups – families, professionals and communities, including knowing ways to create employment opportunities and educational assistance, as well as ensuring identity and dignity in the community and filing a complaint. These four elements crosscut and depict significant interaction and integration throughout the data analysis.

For instance: In relation to what families need to know, one participant articulated in this way…

> *"Parents need to know how to provide educational facilities when children express their desire for higher studies."* - Satyaveni, age 20

> *"I need my family to be with me, if I need anything, I have a family to address the need. If anyone causes a problem, I have a family who will stand behind me."* - Priyamani, age 18

Another example: Related to what professionals need to know, a survivor articulated in

the following way…

> *"Professionals such as private and public stakeholders in different departments need to know ways to explore the possibilities to create employment for survivors of sex trafficking. Or they should create self-generating income sources for survivors by providing sewing machines and handicraft work. In addition to this, professionals can incorporate survivors in their community activities like engaging them in Polio vaccination for children by assisting them to receive financial grants."* - Swapna, age 20

> *"I need employment to earn income so that I can take care of my family."* - Shakina, age 18

For example: In relation to what the community need to know, a participant

described it in this way…

> *"Children who are trafficked in the sex trade should not be placed in prisons. They should be treated with dignity. In addition to this, the police department must know how to treat survivors by ensuring dignity and respect."* - Satyaveni, age 20

> *"I need a positive identity in my society. People who know me should testify about me to others that I stopped working in the sex trade and I'm leading my life by taking care of my parents."* Kusuma, age 20

The following photographs and accompanying direct quote narratives represent

the voice of survivors and how they conceptualized what families, professionals, and the

community need to know to better assist those who have been trafficked.

Figure 39: Good Home (*Priyamani: 18 years old*)

In this picture, I see my parents made me comfortable by showing love, care, safety and security. In addition to this, they were intentional about my future career. They encouraged and assisted me for looking for a job. Through their encouragement and assistance, I was able to find a job. Now I am working as an event manager for the birthday parties, wedding ceremonies, etc.

Figure 40: Helping Nature (*Swapna:20 years old*)

In this picture, I see a gradual development in my life through the assistance of professionals and community leaders. In the beginning, through the support of community, I started to sell the milk packets in my locality. As days passed by, I was able to open a small shop as part of developing my career through the support of well-wishers in the community. When I improved the well-being of my life, I could joyfully live in a nice rented house with my family members. Furthermore, this is the place where NGOs usually conduct meetings in this community. Here, the executive officers and staff of NGOs included me in the activities and helped me to walk with them. To eradicate sex trafficking in the community, there should be increased awareness programs at the tuition centers and community halls. Moreover, the NGOs should incorporate survivors in their activities, making them a positive example and helping them to address the public about the issue of sex trafficking and how to prevent it in the community. Through this strategy, the survivor will benefit and develop fully.

Figure 41: Empowerment (*Kusuma: 20 years old*)

It is a beautiful environment with lots of residential apartments. It is just like rescuing trafficked persons from the brothels and placing them in this environment with all necessary facilities such as ensuring love, care, counseling, and educational assistance. Furthermore, I could see providing assistance to operate a tiny scale business in this locality. There could be a chance to destroy my life if I do not put forth any efforts to grow in my life. My life is beautiful and I am at peace.

Figure 42: Publicity *Satyaveni:20 years old*

This picture shows the total transformation in my life. After I exited from the sex trade, my life was just like a poster with different colors on this billboard. Through this picture I am conveying a message to my family and community that I am completely changed. This poster catches the attention of the spectators who walk on the roadside. Moreover, it makes them think about the poster. I could see people who talked about my life as bad, now they talk about me in a positive way. This happened only through publicizing my life in the community. Furthermore, through giving publicity, I received respect and recognition not only in the family but also in public.
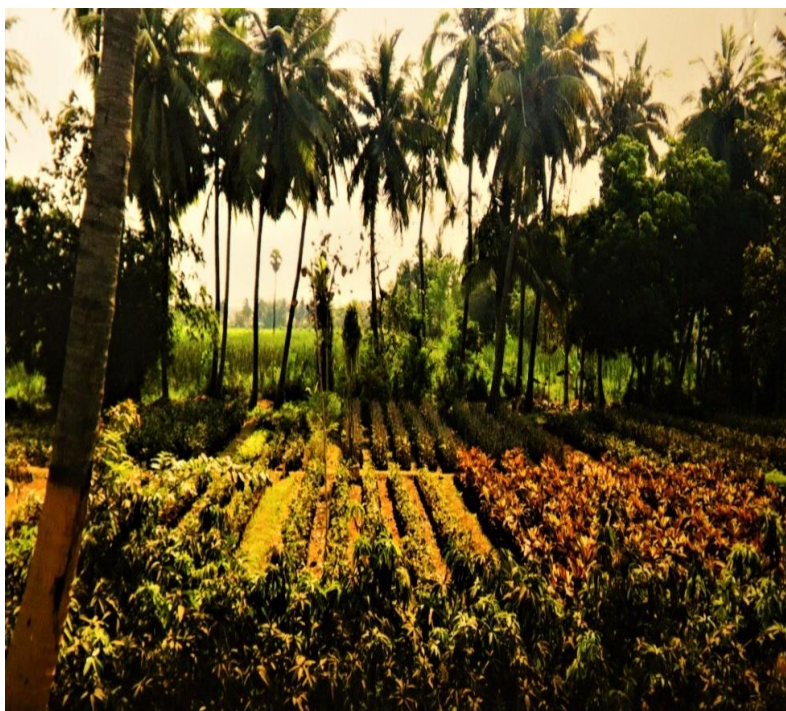
Figure 43: Growth in My Life (*Hymavathi:20 years old*)

This picture depicts my life. In this picture, I see a community. I was surrounded by the community. There are tall trees and small plants in this picture. The tall trees represent people who are in the higher positions in the community like law enforcement officers, doctors, lawyers, and community leaders. The small plants portray survivors of sex trafficking. The tall trees not only represent their position and status in the society but also live with the small trees as a family who protects and ensures my dignity in the community. Whenever I face problems or issues, we access the presence of our elders and leaders and share my concerns with them. Through sharing my personal concerns, I am able to receive guidance and necessary assistance for the growth of my life.''

In these photographs, the participants articulated that the essence of transformation in the lives of survivors through the assistance, awareness programs, and acceptance in the family and community.

Phase II Data Analysis – Presentation and Interpretation of Data

In Phase II, the researcher conducted a focus group discussion with the pastors of Rajamahendravaram. Prior to opening the discussion, the researcher presented the findings of the Phase I survivors of sex trafficking, including their photographs and narratives. Following the presentation, the researcher facilitated a discussion around the three research questions:

1. What do church leaders see as the church's role in addressing the challenges and facilitating healing?

2. What will make it difficult to fulfill that role; what barriers do they need to overcome?

3. What do church leaders need (e.g., supports, resources, knowledge) in order to be successful in fulfilling that role?

Role of the Church

As noted above, research question 1 asked, *What do church leaders see as the church's role in addressing the challenges and facilitating healing?* The following discussion presents the findings associated with this question, as well as an interpretation of the data within an ecological systems framework.

Codes, Code Descriptions, and Voice of Pastors

Table 20 captures each conceptual code identified in the data, as well as the code description and an example from the data in the voices of the pastors.

Table 20: Methods to Facilitate Healing

Code	Code Description	Examples from Pastors
Pastoral Counseling to Survivors	Guidance and advice to the survivors provided by pastors.	Pastor. Sudhakar "In my ministry experience, I have been doing personal counseling with survivors/ victims of sexual exploitation regarding how to lead a better life by addressing their challenges." Rev. Anand "Personal counseling should be given to the survivors of sex trafficking."
Invitation to Church	Inclusion and welcoming attitudes for the survivors to attend the church.	Rev. Sathish "The first and foremost thing is to develop a concrete rapport and lead survivors to church." Bishop. Ratnam "Indeed, we need to lead survivors to church. Because, a church is an extended family."
Healing Sermons	Non-judgmental preaching with emphasis on holistic healing.	Rev. Vijay "People who are afflicted with physical illness, mentally disturbed and trapped in sex trafficking come to the church to receive peace and comfort through God's word. A pastor should not be judgmental in his preaching by saying "you are a prostitute," because they are already battling with psychological challenges. As a result of the preaching, they stop coming to the church. Instead, a pastor needs to keep in his mind that sexually exploited ones need to be healed. Therefore, he needs to offer messages that emphasize comfort, healing, and peace in Christ Jesus." Rev. Joshi "As a Lutheran pastor, I read three scriptural references that emphasize comfort, peace, and healing. In my sermon presentation, I link up these references and present it to the church."
Providing Material Resources	Assisting survivors by providing shelter, food, clothes, and medicine.	Rev. Joshi "The pulpit can change the society and church becomes a shelter (physical and emotional) for anyone, especially trafficked victims/survivors of sex trafficking." Rev. Sudhakar "I do consider it is a primary responsibility of a pastor and church to provide basic needs (food, clothes, shelter, and medical facilities) to the survivors of sex trafficking."
Protection of the Church	An institution committed to defend exploited ones.	Rev. Joshi "The church should stand beside survivors and abused ones and protect them from the risks and threats from the community, following the example of Jesus – a woman who was caught in the very act of adultery." Pastor. Sudhakar "It is a responsibility of a church and pastor to protect the abused one or survivor of sex trafficking from the risks and threats from the outside."

Assurance from Church	Walking with survivors during the difficult times by showing love, compassion, comfort, prayers, and demonstrating through Scripture God's love, forgiveness and total healing.	Rev. Anand "It is a primary role of the church to offer love, compassion, and mercy toward survivors. A church should be a saving station for survivors and abused ones by offering forgiveness and healing."
Inclusion	Encouragement for survivors to participate in church activities regardless of their past life circumstances.	Rev. Sudhakar "As a pastor, I encouraged a survivor to participate in church activities such as singing and ushering in Sunday service."
Create Employment Sources	Collaboration of the church with other entities to create job opportunities for victims/survivors of sex trafficking.	Rev. Vijay "A church needs to collaborate with various stakeholders in the community such as the local government, NGOs, attorneys, and doctors to look after the wellbeing of survivors by creating employment sources."

Table 21 captures the categories identified through axial coding. This process led

to three overarching categories, including 'intervention strategies', 'church inclusion' and

'pastoral care'.

Table 21: Methods to Facilitate Healing – Categories and Associated Codes

Category	Associated Codes
Intervention Strategies *Offering protection, basic assistance and creating job sources for the survivors of sex trafficking.*	Providing Material Resources Create Employment Sources Protection of the Church
Church Inclusion *Extending a sense of belonging and offering unconditional acceptance of survivors of sex trafficking.*	Invitation to Churches Inclusion
Pastoral Care *A pastor who offers care and comfort to the survivors of sex trafficking.*	Healing Sermons Pastoral Counseling to Survivors Assurance from the Church

Interpretation of Data and Discussion

In the focus group discussion, the participating pastors captured the church's role

in addressing the challenges and facilitating healing for survivors. The researcher situates

these findings within the ecological systems framework captured in Figure 44.
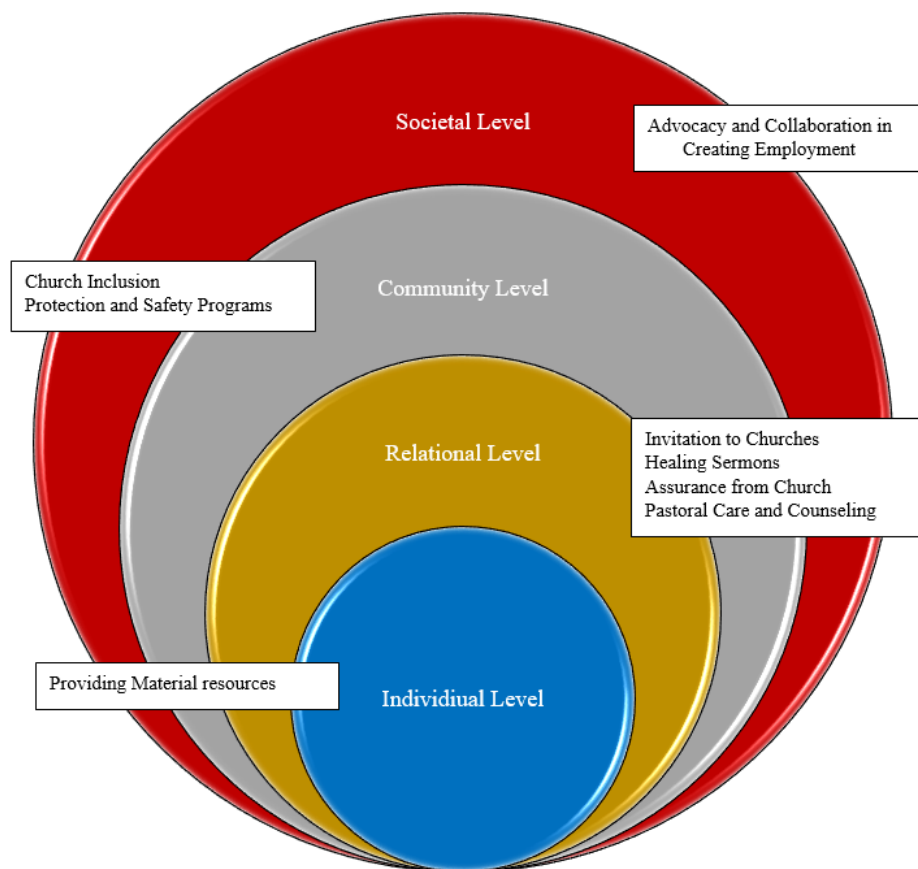
**Figure 44: Ecological Mapping – The Church's Role in Addressing the
Challenges and Facilitating Healing**

Intervention strategies provide crucial material resources to facilitate healing in

survivors, especially in the initial stages. Providing material resources falls within the

individual level of ecological systems theory. The individual level of the ecological

systems theory represents the pastors' responses towards addressing the basic needs of

the survivors. At the individual level, church leaders and pastors can assist survivors by

addressing physical needs (food, clothes, shelter, and medical care). Similar involvement

in the care of trafficking survivors was described in "Outreach, Collaboration and

Services to Survivors of Human Trafficking," by Erin Knowles Wirsing. The church

pastors affirmed that intervention strategies should begin with the provision of such resources. It is a primary responsibility of the church to extend assistance to the marginalized and downtrodden, including the survivors of sex trafficking. With the potential prevalence of the sexual exploitation of children in India, Christians need to assume that all churches have victims of abuse in their midst. Therefore, by ensuring that churches are true sanctuaries for those who have been exploited, they offer hope and facilitate healing (Martin 2014, 43). As reflected in the narratives of the young women, the process of healing begins through the provision of material resources to survivors. They identify this as one way the church could assist them.

> *"It is the responsibility of the pastor and church to provide basic needs (food, clothes, shelter, and medical facilities) for survivors of sex trafficking."* - Pastor Sathish

In the ecological systems theory, pastoral care falls within the *relational level*. The relational level of the ecological systems theory describes the interaction between the pastors and survivors. During the focus group discussion, the pastors identified pastoral care as another important way to facilitate healing. This theme appeared in the study of *Human Trafficking: The Bible and the Church*, where Carson states that every pastor should play a crucial role by getting involved in practical work such as welcoming survivors to church service, offering psychological care, and assisting with their reintegration services (Carson 2016). In addition to this type of care, the pastors in the focused group mentioned that pastoral care consists of inviting survivors to churches, offering healing sermons, pastoral counseling to survivors, and assurance from the church. Prior to offering healing sermons, assurance, and counseling, pastors need to establish good relationship with the survivors. Moreover, they need to offer invitation for

the survivors to attend church services where they can hear sermons that emphasize inner healing, peace, and comfort, so that the hopes of survivors toward God may increase. As a result, they have a greater possibility of healing.

> *"I read three scriptural references that emphasize comfort, peace, and healing. In my sermon presentation, I link up these references and present it to the church."* - Pastor Joshi

Pastors and church leaders need to preach sermons that foster new life and enhance hope for the survivors. In her encouragement of churches to preach sermons to end child slavery, Hartman states, "In our sermons we can open up new possibilities: frame the conversation in terms of transformation and new life; equip people for healthy relationships; bring Good News to God's world and invite the faithful to participate in that; deliver a message to victims: 'God loves you, and this abuse was not your fault'" (Hartman 2014). The sermons should be delivered in a way that communicates to the survivors that they are loved and accepted by God. In doing so, this fosters assurance for the survivors. They can experience love, compassion, forgiveness and healing from God through these ministries of the church. Pastoral counseling should be offered to the survivors, showing ways to lead a better life in the family and community.

In the ecological systems theory, inclusion falls within the *community level*. The community level describes the role of pastors as they address the challenges and facilitate healing for the survivors in the community setting including its institutions. At the community level, the church leaders and pastors should address the element of acceptance and dignity and security and protection in the community setting. In the focus group discussions, pastors described *church inclusion* as important. Sermons could also provide an opportunity to break the silence that surrounds the issue of sex trafficking and

create a sense of belonging. Offering acceptance--ensuring identity in the church

activities--serve as key elements that facilitate healing in the survivors. In this context,

inclusion connotes extending a sense of belonging and unconditional acceptance toward

the survivors. Moreover, the church can be seen as an extended family for survivors.

Pastors and church members need to create a positive atmosphere for the survivors to feel

more comfortable and accepted in the church. The survivors can be welcomed into the

church in many ways, such as giving them opportunities to engage in church activities.

> *"As a pastor, I encouraged a survivor to participate in church activities*
> *such as singing and ushering in Sunday service."*- Pastor Sudhakar

Moreover, the church should offer protection for the survivors. For instance, the

Salvation Army, which is a faith-based church organization launched a STOP – IT

program in Chicago. This faith-based community provides two types of services for

sexually exploited children, such as time-based service and incident-based services.

These services encompass crisis intervention, criminal justice system-based advocacy,

protection, safety planning, social advocacy services, etc. (Wirsing 2012, 470). The

church should see itself as an instrument to bring restoration to people who are abused

and exploited. It should stand beside survivors and protect them from abuse and threats.

In the ecological systems theory, creating employment sources falls within the

societal level. The societal level of the ecological systems theory defines a government

response toward addressing the needs of survivors, as well as broader societal factors

such as social and cultural attitudes and norms towards sex trafficking. At the societal

level, church leaders and pastors should raise awareness and help *create employment*

sources through collaboration with government officials. In the focus group discussion,

the pastors asserted that the church needs to advocate and collaborate with local

government to create employment sources for survivors of sex trafficking.

> *"Churches should be in the frontline to collaborate with*
> *government officials to create employment resources for survivors*
> *of sex trafficking."* - Bishop Ratnam

 However, it is difficult for churches by themselves to create employment

resources for survivors unless they partner with the local government officials. By

contrast, Tuneag stresses the importance of the involvement of local businesses in

providing employment for survivors. In her study "What is Freedom Business? How Can

Business Work Together to Prevent and Protect People from the Sex Trade," Tuneag

states that a freedom business is a business that exists to fight against human trafficking.

The sole purpose of creating employment sources is to prevent re-trafficking of survivors.

These employment sources usually are provided through collaboration with other

network agencies including NGOs and faith-based organizations (Tuneag, Roemhildt

2017, 241-42).

Barriers Faced by Churches

As noted above, research question 2 asked, *What will make it difficult to fulfill*

that role; what barriers do they need to overcome? The following discussion presents the

findings associated with this question, as well as an interpretation of the data within an

ecological systems framework.

Codes, Code Descriptions, and Voice of Pastors

Table 22 captures the conceptual codes emerging from the data, including code

descriptions and examples from the data in the voices of the pastors.

Table 22: Barriers that Church Pastors Need to Overcome

Code	Code Description	Examples from Pastors
Lack of Acquaintance with Families	A weak relationship of a pastor with the families of survivors.	Rev. Vijay: "The Church does not have a role in addressing the challenges of survivors. Parents and caretakers in the [relevant] organizations are the ones responsible to respond to the challenges of survivors because they live with them 24 hours a day and 7 days a week."
Lack of Consistency in Discipline between the Pastors and Families	Neglecting the behavior and attitude of children in families, which eventually affects the pastor's teaching and sermons in the church.	Rev. Vijay: "Parents show no interest in disciplining their children. When a pastor takes the initiative to discipline the youth, parents do not accept the teachings of the pastor because they feel bad. A decade ago, when children did not pay attention to their parents, parents used to bring children to the pastor for discipline and guidance. Today, it is changed. The government policy says that you cannot use the stick to discipline a child."
Lack of Education (Hermeneutical Approach) of Pastor	Not having applicable knowledge and wisdom to look at the scripture from context and mitigate the challenges of survivors.	Bishop. Ratnam: "Often pastors speak about sin, repentance, salvation, and eternal life in the church, but they are unable to deal with social and sensitive issues in the church due to their lack of hermeneutical skills." Rev. Joshi: "Nowadays, pastors neglect the texts (scripture) that talk about the issue of prostitution and sex trafficking. Rather, the emphasis is on the aspect of prosperity."
Fear of Ministering to Survivors	Anxiety about involvement in ministering to survivors due to negative perceptions of the church and community.	Rev. Vijay "If a pastor is concerned about the welfare of a survivor, he is taking a risk because of the church and community's negative perception toward survivors. The risk may negatively impact his family, ministry, and his identity in the community." Bishop. Ratnam: "In my ministry experience, I assisted the families and survivors of sex trafficking. I was badly accused and mocked by the community because of my intense involvement in the lives of survivors." Rev. Vijay: "As a pastor, I am afraid of responding to the challenges of survivors. For instance, if I talk to a survivor about the issue, there is a possibility that she may feel bad, embarrassed and may commit suicide. Eventually, the blame will be upon me."
Lack of Cooperation from Families and Elders of the Church	Negative attitudes from the families and elders of the church and pastors' own families.	Rev. Vijay: "I am restricted by the families and elders of the church in what I preach about the discipline of the youth in the church, especially addressing the female youth about lifestyle. Even if I preach, parents and elders of the church are not happy." Bishop. Ratnam: The wife of a pastor does not encourage the pastor to be involved in the ministry to survivors/victims of sex trafficking due to her insecurity and fear of encountering many challenges in society."

Negative Impact on the Church	Harm to the overall ministry of the church arising from within and outside of the congregation.	Rev. Vijay: "As a pastor, I cannot preach to the members of the church on the issues and challenges of survivors due to the negative impact on the church. In fact, the growth of the church will be affected and there will be more criticism and condemnation both within and outside of the church." Rev. Sathish: "I closely associate with one of the churches. The pastor of the church is very much concerned about the issues of prostitution, sex trafficking, and the challenges of victims and survivors in his preaching. As a result, the growth of the church has gradually decreased."
Lack of Acceptance in the Church	Not bearing the true identity of who and what the church is in society.	Rev. Joshi: "Church is a place where people get comfort from the Word of God, embrace, love, and care from the members of the church. Nowadays, people have begun to look for good churches which reflect the character of the pastor and church." Rev. Vijay: "The church is active for supporting needy and sick people for their medical treatments, but the same action and enthusiasm to help the survivors of sex trafficking cannot be seen in the church due to negative attitudes toward sexually exploited people."
Allegations of Forced Conversion to Christianity	Accusations made by someone that a pastor is proselytizing survivors.	Bishop. Ratnam: "If a pastor is making efforts to lead a survivor/victim of sex trafficking to a church, the survivor thinks that in the name of religion, the pastor is using her as a tool to get fame by displaying her life in the church and on social media such as YouTube."

Table 23 captures the categories identified through axial coding. This process led

to three overarching categories, including 'barriers from pastor', 'barriers from church',

and 'barriers from community'.

Table 23: Barriers that Church Pastors Need to Overcome: Categories and Associated Codes

Categories	Associated Codes
Barriers from Pastor *Struggles on the part of pastors themselves.*	Lack of Acquaintance with Families Lack of Education Allegations of Forced Conversion to Christianity
Barriers from Church *Struggles arising from church members.*	Lack of Cooperation from Families and Elders of the Church Lack of Consistency in Discipline between the Pastors and Families
Barriers from Community *Struggles arising from the surrounding communities.*	Negative Impact on the Church Lack of Acceptance in the Church Fear of Ministering to Survivors

Interpretation of Data and Discussion

In the focus group discussions, pastors noted many barriers that make it hard to fulfill their role in helping survivors. These obstacles are captured in Figure 45 and articulated below within the ecological systems framework.

Barriers   **Needs**

Allegations of Forced Conversion to Christianity
Stigma/Lack of Acceptance in the Church

Societal Level

Collaboration with Stakeholders
Increased Awareness in Churches

Negative Impact on the Church
Fear of Ministering to Survivors

Community Level

Parenting Sessions
Leadership Teams to Assist with Ministry

Lack of Acquaintance with Families
Lack of Cooperation from Families and Elders of the Church
Lack of Consistency in Discipline between the Pastors and Families

Relational Level

Encouragement from Family and Church Members

Lack of Education

Individiual Level

Calling and Vision
Commitment
Sacrifice
Greater Knowledge
Financial Resources

Figure 45: Ecological Mapping – Barriers and Needs (Supports, Resources, and Knowledge) in Order to Be Successful in Fulfilling Role

The *individual* level of the ecological systems theory provides a framework for understanding the barriers that a pastor faces in responding to the needs of survivors by himself. Church leaders often face *obstacles within themselves.* Among the problems enumerated by the pastors was a lack of education about the issues involved in ministry

to survivors. Today, it seems that the most churches, the subject of prostitution and sex trafficking is inadequately discussed, and even avoided as taboo. Carson raises the question: "How far are our views of those involved in prostitution culturally conditioned and how far are they theologically informed? There is a need for Christians to be aware of their own preconceptions and prejudices, and to be open to allowing these to be challenged and transformed by the biblical texts" (Carson 2016). In the focus group discussions, pastors admitted that they struggle to be confident in presenting scriptures that deal with social issues such as sex trafficking, prostitution, and adultery due to a lack of biblical knowledge, as well as inadequate hermeneutical and language communication skills.

A recurrent theme that emerged across a few codes relates to the pastors' lack of a nuanced understanding of the causes of trafficking. On several occasions, the pastors commented that trafficking was the result of the women's' own choices or the lack of corporal punishment within families. They did not point to the broader systematic issues that create vulnerability, but located the problem in the home and with the actions of the young women themselves. Though this was not a theme directly identified by pastors, it was clear in the analysis of their responses to some of the prompts. Any program designed to support churches should include knowledge-building around this area.

In the ecological systems theory, *lack of relationship with survivors' families* falls within the *relational level*. The relational level of the ecological systems theory provides a framework for understanding the barriers that a pastor faces between the family and church in responding to the needs of survivors. During the focus group discussions, the church pastors pointed out that they often have no prior relationship with the survivors'

families, which creates a major concern. From the perspective of pastors, responding to

the challenges of survivors is, first of all, the responsibility of parents, caretakers, and

specialized organizations. They, not the church, live with survivors all the time.

Therefore, the pastors feel that the church does not have an essential role to play in terms

of addressing the challenges and facilitating healing of the survivors.

> *"The Church does not have a role in addressing the challenges of survivors. Parents and caretakers in the [relevant] organizations are the ones responsible to respond to the challenges of survivors because they live with them 24 hours a day and 7 days a week."* - Rev. Vijay

In addition to this, *lack of cooperation from families and elders of the church* and,

the *lack of discipline in church families* act as barriers. During the focus group

discussions, the respondents mentioned that sometimes elders of the church and church

families restrict the pastor's preaching about "lifestyles" of the youth, especially when

addressing the female youth. As noted above, the identification of this as a barrier may

reflect a lack of understanding on behalf of the pastors as to what factors play a role in

sex trafficking. The children who were trafficked, now women did not choose this

"lifestyle". They were trafficked and forced to engage in sex. Pastors asserted that parents

have negative attitudes toward pastors when they teach and preach about disciplining

youth. Furthermore, when they take responsibility to provide structure and accountability

with children and youth in the church through teaching and programming they may be

opposed by the parents. In these situations, parents are not happy about the teachings and

preaching of the pastor. It explicitly shows the attitude of the parents toward his teaching

and preaching.

The *community level* of the ecological systems theory provides a framework for

understanding the barriers that the pastors face in responding to the needs and challenges

of survivors within the larger community setting. The pastors identified fear of

ministering to survivors and of suffering a negative impact on the church as obstacles that

fall within the community level. In the focus group discussions, the pastors stated that

they are afraid of ministering to survivors due to the same kind of negative perception of

the community toward the survivors. One pastor lamented that if a pastor's heart moves

him to assist the survivors through counseling, providing resources for the livelihood of a

survivor, and incorporating them in the church activities, eventually there will be a

negative impact. The life of the pastor, his family, ministry, and identity in the

community will all suffer due to the negative perception of the community toward the

survivors. During the focus group discussion, one pastor recalled his personal ministry

experience among survivors of sex trafficking. He assisted the families and survivors of

sex trafficking materially (providing financial resources) and also intangibly (offering

prayers, guidance, and encouragement). As he became involved in offering this

assistance, he was badly ridiculed in the community. The community looked at him as if

he was having an affair with those young women.

> *"In my ministry experience, I assisted the families and survivors*
> *of sex trafficking. I was badly accused and mocked by the*
> *community because of my intense involvement in the lives of*
> *survivors."* - Bishop Ratnam

The Pastors assert that often the church does not have a positive attitude toward

survivors of sex trafficking. When a pastor addresses the issues and challenges of

survivors and the social issues related to sex trafficking and prostitution in his preaching,

the members of the church have a negative view of the church. As a result, they may stop

coming to the church. From the perspective of church members, the church must be

facing some serious moral and ethical problems. As a result, there is a decline of attendance in the church.

In the ecological systems theory, allegations of forced conversion to Christianity and the problem of stigma/lack of acceptance in the church fall within the framework of the *societal level*. Often the pastors face allegations of proselytism, especially when they speak about God to strangers or adherents of other religions. In India, Hinduism is deeply embedded in the culture and political realms. The majority of political leaders in power favor Hinduism, because they believe and practice Hinduism. According to Ennew, "spiritual nurture, rather than conversion, must be the core aspect of faith-based activities, wherever they take place and whatever the religious (or anti-religious) environment" (Ennew 2017, 232). The pastors point to the need to emphasize spiritual nurture is important than conversion of survivors into Christianity. They believe that nurturing survivors should be the fundamental aspect of faith-based activities. The pastors assert that if we observe the life of Jesus from the window of the four Gospels, we see Jesus treating the marginalized and vulnerable with respect and compassion. Therefore, any action the pastors take or words they use to present this Jesus to others must display the same qualities. Some of the pastors remarked that when they have made efforts to reach out to the survivors to invite them to church and to offer assistance, the survivors think that the pastor is using them as a tool to gain fame by exhibiting the survivor's life in the church and social media. Sometimes, this misconception of survivors creates an obstacle for pastors.

> *"Pastors face allegations and accusations regarding forced conversion to Christianity from the public, especially survivors of sex trafficking. Survivors think that in the name of religion, the pastor is using them as an instrument to*

get reputation by revealing her life in the church through sermons and on social media." - Rev. Vijay

Another major barrier was *stigma/lack of acceptance* in the church. During the focus group discussions, the pastors expressed their views that the church has lost its identity. It is the church that should extend assistance and ensure acceptance, but sadly, the perception of many church members toward the survivors is that they are sinners and bad people in the church and society.

In Indian culture, sex work is considered a social evil. People who engage in sex work are treated as bad people in society. Often people judge sex workers and survivors of sex trafficking by saying that they have broken social norms and are destroying families. Since this stigma is deeply entrenched in the society, the people cannot easily accept survivors, even when they have left their past life. According to Hindu belief, the law of karma is an important component in Hinduism and has been integral to the religion over the centuries. For Hindus, each individual receives the results of their actions in the present life or in future reincarnations (Medora 2011, 68). This attitude can be seen in the negative way that much of the community looks at the survivors in this study. In fact, the survivors often curse themselves by stating it is their fate or karma.

During focus group discussion, the pastors stress that the church should be an extended family where people embrace one another with love and concern about the well-being of others. However, this is very difficult. According to a pastor, his church members have a negative attitude toward survivors of sex trafficking and lack willingness to accept them in the church due to the impact of stigma attached in the community. They want to help people who are needy and sick, but the same action and enthusiasm cannot be seen toward survivors of sex trafficking. In the eyes of the church and community, the

survivors are often considered as shameful. These experiences are not limited to the

survivors of this study. In their study of the challenges faced by women and girl survivors

in successful reintegration after returning to Nepal, Dahal, Joshi, and Swahnberg found

that reintegration becomes a huge challenge due to the negative attitudes of the

community. Often survivors are rejected by their family members or communities

because they have engaged in sex work, been sexually abused, have failed to return with

the promised income, or have left a debt unpaid (2015, 2).

<p style="text-align:center">Support, Resources, and Knowledge for Success</p>

As noted above, research question 3 asked, *What do church leaders need (e.g.,*

support, resources, knowledge) in order to be successful in fulfilling that role? The

following discussion presents the findings associated with this question, as well as an

interpretation of the data within an ecological systems framework.

Codes, Code Descriptions, and Voice of Pastors

Table 24 captures each conceptual code identified in the data, as well as the code

description and an example from the data in the voices of the pastors.

Table 24: Church Leaders Need (Support, Resources, and Knowledge)

Code	Code Description	Examples from Pastors
Calling and Vision	A strong personal conviction toward a particular path of ministry and the ability to envision the future with wisdom.	Bishop. Ratnam: "It is a special ministry. In order to minister to the survivors of sex trafficking, there should be a definite call and vision from God; this is necessary. There are pastors who have a heart for the marginalized females who are exploited, yet they in fact assist survivors by keeping a distance from them due to the negative attitude of society."
Commitment	Dedication to a particular cause or task.	Rev. Sathish: "A pastor who wants to minister among sexually exploited females not only needs calling and vison but also a commitment to that ministry."
Sacrifice	Willingness to suffer loss in offering ministry to vulnerable children and females.	Rev. Anand: "A pastor needs to sacrifice time, efforts, and finances toward the effectiveness of this specialized ministry."
Encouragement from Family and Church	Affirmation and giving confidence to someone for a particular task through prayers, funding, and moral support.	Rev. Vijay: "A pastor and his team members need incredible encouragement in various ways: prayer, finances, and moral support from the members of the family and church."
Greater Knowledge	Increasing knowledge and training to better minister to the survivors of sex trafficking.	Bishop. Ratnam: "A pastor needs to increase his knowledge of the scriptural (biblical), social, and practical aspects to better minister to the survivors of sex trafficking."
Increased Awareness in Churches	Educating churches through teaching and preaching.	Rev. Joshi: "I am bringing awareness of how to deal with issues like sex trafficking in the family and church through sermons." Rev. Joshi: "As a pastor of the Lutheran church, we need to address the issue of sex trafficking: its nature, consequences, and what the Bible speaks about it, etc. It needs to be taught and preached in the Sunday school, church services, and public crusades. By teaching, preaching, and awareness programs, we can protect at least our own children and prevent their victimization in the society."
Parenting Sessions	Teaching parents how to better raise their children.	Rev. Joshi: "Churches need to conduct parenting seminars once a month on the importance of nurturing children. Pastors need to bring resource speakers and Christian educators to address the families about how to nurture children in godly ways."
Leadership Teams to Assist in the Ministry	A group of people in the church who are committed to ministering to the sexually abused children and females.	Bishop. Ratnam: "A pastor needs to have a team in the church who have the same calling, vision, and ideologies in working with sexually exploited children and females."
Collaboration with Stakeholders	Cooperation and networking with other individuals and groups involved in assisting survivors.	Pastor. Sudhakar: "In my pastoral experience, I dealt with the cases of sex trafficking carefully by looking at the context and its sensitivity. I sought the assistance of various stakeholders: the family of a survivor, the police department, community leaders, attorneys, doctors, and elders of the church to rebuild the life of a trafficked survivor." Rev. Vijay: "A pastor needs to associate with government officials, NGOs, community leaders, academic institutions, and families of survivors to provide legal, educational and financial assistance to the survivors of sex trafficking."
Financial Resources	Funds for operating the projects.	Bishop. Ratnam: "A pastor needs financial resources to start programs for survivors of sex trafficking that provide basic needs, education, medicine, and grants for their well-being."

Table 25 captures the categories identified through axial coding. This process led to three overarching categories, including 'spiritual and emotional; resources', expanding knowledge and skills', and 'enhanced network connections and resources.'

Table 25: Church Leaders Need (Support, Resources, and Knowledge) – Categories and Associated Codes

Categories	Associated Codes
Spiritual and Emotional Resources *The conviction and determination to serve sexually exploited children.*	Calling and Vision Commitment Sacrifice Encouragement from Family and Church Members
Expanding Knowledge and Skills *Increasing knowledge in order to teach, preach, and raise awareness of the issue of sex trafficking in churches and communities.*	Greater Knowledge Increased Awareness in Churches Parenting Sessions
Enhanced Network Connections and Resources *Collaborating with people and organizations who have the same vision to work among survivors of sex trafficking.*	Leadership Teams to Assist with the Ministry Collaboration with Stakeholders Financial Resources

Interpretation of Data and Discussion

Church leaders and pastors need support, resources, and knowledge to successfully fulfill their role of ministry to survivors of sex trafficking as captured in figure 45 and articulated below.

The *individual* level of the ecological systems theory provides a framework for understanding the needs of pastors themselves as they seek to minister to survivors. In the present study, the pastors identified calling and vision, commitment, sacrifice, greater knowledge, and financial resources as needs that would fall within the individual level. During the focus group discussion, the pastors unanimously agreed that to be able to successfully address the challenges and facilitate healing of the survivors of sex trafficking, one must have a *call and vision from God*. This accords with the findings of earlier studies. For instance, Wilkinson found that in his ministry experience with Viva

Christian organization which works with sexually exploited children, Christians have

responded to the needs of sexually exploited children out of compassion and a call from

God (2014, 249). Brauch stated that the call to intervene and minister to sexually

exploited children is a prophetic call from God (2017, 6). A call and vision are

determining factors for a pastor to engage with marginalized children, especially

survivors of sex trafficking. In the study "How should the Church Be Involved in

Responding to Sexual Exploitation?" Martin stated that many churches are getting

involved and responding to the issue of sexual exploitation of children by taking the risk

to invest time, talent, and resources to rescue the oppressed and marginalized (2014, 42).

The pastors feel that this call is necessary in the context of Rajahmahendravaram because

the attitude of society and church toward sex-trafficked survivors is very negative.

According to the pastors, it is a risky ministry; it can cause problems in the pastors'

families and churches due to the negative perceptions of the community toward

survivors. Therefore, a pastor who has a passion for ministering to survivors of sex

trafficking must have a call and vision from God and a commitment which reflects his

dedication toward ministry among sexually exploited children, especially female

survivors of sex trafficking. Pastors note that this level of vision and commitment come

at a cost. If a pastor moves into this type of ministry, he needs to show willingness to

sacrifice the time, efforts, reputation, and financial resources for the effectiveness of the

ministry.

     Along with the calling, vision, commitment, and sacrifice, the pastors point to the

need for *greater knowledge/education*. During the focus group discussions, the pastors

mentioned the need for enhancing their biblical, social, and practical knowledge to better

assist survivors of sex trafficking and churches. The researcher discovered that, due to their lack of hermeneutical and communication skills, the pastors often were challenged by the scriptures associated with social issues such as prostitution, adultery, and sex trafficking. This is one of aforementioned barriers for church leaders and the pastors in fulfilling their role in ministry to survivors of sex trafficking. This need has been clearly articulated in the literature. In *Beyond Abuse in the Christian Home: Raising a Voice for Change*, Miles emphasizes that in order to help survivors, it is essential for pastors, church leaders, and congregations to seek proper education and training (Miles 2008, 43). Furthermore, church leaders and congregations need to be made aware of the resources; articles, books, videos, and workshops that can help become effective team members (Miles 2008, 43). The pastors express the need for proper and ongoing education and training; it plays a crucial role in helping pastors work with survivors of sex trafficking. Furthermore, the pastors want to know where to find resources like articles, books, videos, and workshops that can help them become effective team members to minister to survivors of sex trafficking. The pastors desire to continuously grow in knowledge related to hermeneutical and communication skills, as well as social knowledge–what is happening in the society, what issues are emerging in society, how best to address these issues in the church etc. Along with the biblical and social knowledge, the pastors desire practical knowledge – ways to engage and respond to the issues that relate to sex trafficking in society.

> *"A pastor needs to increase his knowledge of the scriptural (biblical), social, and practical aspects to better minister to the survivors of sex trafficking."* - Bishop Ratnam

Furthermore, church leaders and pastors need *financial resources*. Financial resources are critically important for the effectiveness of ministry. They are also essential for assisting the survivors in terms of providing basic needs, education, and grants for their well-being, and for operating and sustaining ministry activities for sexually exploited females. The need for finances is universal. In the study of "How Should the Church Be Involved in Responding to Sexual Exploitation?", Martin encouraged churches to explore financial resources locally as well as internationally. He further says that many churches have international networks. These networks have the capacity to provide financial and human resources in places where they are needed (2014, 45).

In the ecological systems theory, *encouragement from family and church members* falls within the *relational level*. This level provides a framework for viewing the needs of pastors that occur in the settings of family and church as they address the challenges of and facilitate healing for survivors. During the focus group discussion, the pastors asserted that they need people - family members and church members - who offer prayers, financial support, and encouragement to support ministry among survivors of sex trafficking.

> *"A pastor and his team members need incredible encouragement*
> *in various ways: prayer, finances, and moral support from the*
> *members of the family and church." -* Rev. Vijay

Leadership teams that can assist with ministry would fall within the *community* level of the ecological systems theory. During the focus group discussions, all the pastors expressed the importance of building a *leadership team* for ministry to sexually exploited females in the church and community. A pastor needs people who have the same call, vision, and ministry philosophy to work among the marginalized children and sexually

exploited females. The pastor alone cannot engage in the ministry due to its sensitivity

and risks. In describing an ideal leadership team, the pastors point to the need to have

older women who have the heart to serve abused females through kindness, compassion,

love, and care. The members of the team, especially male members, need to support the

older women with financial resources and guidance. During the focus group discussions,

the pastors mentioned the need and importance of women in the ministry among sexually

exploited females. In the context and culture of Rajamahendravaram, the women's

ministry is highly recommended, especially engaging with sexually exploited females.

An example of establishing a leadership team is seen in an article about a ministry to

trafficking victims by Kluttz. The Wesleyan Community Church has established

homestead ministries for survivors of sex trafficking in Kansas. These homestead

ministries consist of a group of members: pastor, assistant pastor, staff, and volunteers to

fulfill the mission, which is to touch the lives of survivors with love and hope. They

provide housing, education, and employment opportunities for survivors. Along with this,

they raise awareness through sharing the stories of survivors. The leadership team is

established and financial resources were granted through partnerships with other local

churches and agencies (Kluttz 2020).

In addition to leadership team, the church leaders and pastors need to conduct

parenting sessions for the families. In order to conduct parent training sessions, the

church leaders and pastors need resource speakers who will explain the role of parents in

the family and the importance of nurturing children in godly ways from the biblical

perspective. They suggested that parenting sessions should be conducted in the churches

at least once a month. Through parenting sessions, the resource speakers, Christian

educators, and pastors can raise awareness of the social dangers that are embedded in the communities. An example of raising awareness for the families is seen an article of "Six Ways Your Church Can Engage in Anti-Human Trafficking Efforts" by Claton Luthye. She states that pastors should teach parents and guardians how to protect children from abuse, trafficking, and online sexual exploitation. Furthermore, she urges pastors and church leaders to "train youth and children's ministry leaders in trafficking awareness, and teach youth and children to protect from themselves from trafficking situations" (Clayton Luthye 2018).

The *societal* level of the ecological systems theory provides a framework for examining the needs of pastors in their ministry to survivors in the larger setting of society. The responses of the pastors included acknowledgement of a need for collaboration with stakeholders. During the focus group discussions, the pastors emphasized that pastors should not act alone. They need to *seek collaboration with local stakeholders* to facilitate healing of the survivors of sex trafficking. A pastor can successfully fulfill the role of facilitating healing for survivors of sex trafficking through cooperation with NGOs, community leaders, families, local government officials, attorneys, doctors, educators, and church members.

> *"In my pastoral experience, I dealt with the cases of sex trafficking carefully by looking at the context and its sensitivity. I sought the assistance of various stakeholders: the family of a survivor, the police department, community leaders, attorneys, doctors, and elders of the church to rebuild the life of a trafficked survivor."* - Pastor Sudhakar

According to Wilkinson, "networking, partnerships, collaborations or indeed action are all terms to describe working together to achieve something more than we could have achieved on our own" (2014, 248). When a church partners with stakeholders,

not only do the survivors receive the benefits, but also the role of the church can be seen in the society. As a result, the church can be seen as a saving station standing in the frontline as an advocate on behalf of young women, especially those that have been sexually exploited. The researcher found that often church leaders and pastors face barriers from the church and society due to the lack of partnerships and collaborations with the stakeholders in the society.

In addition to collaboration with stakeholders, there is a need for church leaders to *raise awareness in churches* with regard to the issues of sex trafficking, what causes it, prevention, and practical ways to assist survivors of sex trafficking in the societies. Sex trafficking has gained a lot of attention in recent years, but there are still many people who are either unaware or have misconceptions about it. Therefore, pastors urge churches to create awareness teams. This suggestion has emerged in other contexts. In their book *Justice Awakening: How You and Your Church Can Help End Human Trafficking,* Byun, Kiple, and Hagenberg note that what they refer to as an 'awareness team' could work in the community, schools, colleges, churches, and other places that are willing to hear about the pernicious issue of sex trafficking (Byun, Kiple, and Hagenberg 2014, 103). Moreover, they illustrated that their church hosts an annual justice conference to raise awareness and equip churches to join the fight for justice. They also partner with aftercare centers to hold campaigns in the streets to inform the public about what is happening to the victims of trafficking around the world (Byun, Kiple, and Hagenberg 2014, 103). They assert that raising awareness is a powerful tool to change the perspective of people about the issue of sex trafficking and to protect children from the snares of traffickers (Byun, Kiple, and Hagenberg 2014, 103). In the focus group

discussion, a Lutheran pastor described how he brought awareness of the issues of sex

trafficking and ministry to survivors in the church. He used three scriptural references

that are associated with the themes of peace, comfort, and healing, and presents them to

the church. Furthermore, raising awareness toward the issue of sex trafficking needs to be

discussed and taught in the Sunday schools so that children and young adults also have

awareness of the dangers of sex trafficking and ways to escape from potential predators.

Moreover, the pastors declared that raising awareness of sex trafficking should not only

be preached and taught in the Sunday schools and churches, but also in the public

crusades about the severity of sex trafficking and prostitution. As a result, the society can

have greater knowledge about trafficking and be able to protect their children from the

deceptive snares of traffickers.

Summary

This chapter presented a discussion of the four major aspects of the research.

First, the demographic details of the Phase I and Phase II participants were detailed.

Second, the researcher presented and analyzed the data by phases, including tables,

figures, photographs and first-hand narratives. This was followed by a discussion of the

findings for each phase and framing the findings through the lens of ecological systems

theory. In the next chapter, the researcher will present a summary of findings,

conclusions, and recommendations.

CHAPTER V

SUMMARY OF FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

This chapter presents a summary of the study on the needs and challenges of young women who were rescued from sex trafficking and returned as children in Rajamahendravaram, India. Phase I of the research explored the perspectives of the survivors themselves using photovoice methodology. As part of the social action aspect of the study, in Phase II the researcher facilitated a critical dialogue with local church leaders to raise awareness of the holistic needs and challenges of female survivors, and identify ways the church can help to facilitate their healing. In this chapter, the researcher provides conclusions based on the findings and offers recommendations that are likely to be implemented by church pastors in Rajamahendravram, India. The researcher suggests practical steps that will enable and equip pastors to engage in ministries related to human trafficking. Finally, the researcher suggests areas for further study in the field of reintegration of survivors of sex trafficking and the role of the church on addressing their needs.

Statement of Purpose

This research explored the holistic needs and challenges of reintegration of young women that were trafficked and rescued as children in Rajamahendravaram, India. Specifically, this study:

1. Explored and described the holistic needs, issues and challenges of reintegration for young women who were trafficked and rescued as children, using Photovoice methodology.

2. As part of the action phase of Photovoice, this study presented the findings of Phase I to church pastors related to the articulated needs and challenges of young female survivors, and worked to identify ways the church could help address the challenges and facilitate healing, as well as providing the support needed to ensure their success.

Phase I – Summary of Findings and Conclusions

This research took place in two phases. Phase I sought to capture the felt needs and insights of young women who were trafficked and rescued as children. This phase was guided by the following research questions:

1. What are the greatest needs and challenges faced by females in the time following their rescue and return – personally, with their family, and in the community?

    a. What were their immediate needs?

    b. What are their lingering needs?

2. What does survivorship look like; what does it look like to have holistic wellness?

3. What do survivors think others (families of survivors, professionals, the community) need to know to better assist those who have been trafficked?

This study utilized the participatory action research approach; under this approach the researcher used photovoice method for data gathering. This application of photovoice

included photos taken by participants and qualitative focus groups, and culminated in a community action project in the form of a gallery showing in Rajamahendravram.

Analysis of the findings as a totality revealed unifying themes throughout the narratives and photographs of participants. These themes represent the deeply felt needs of the survivors of sex trafficking that, if met, will result in significant assets that lead to benefits and ultimately their flourishing. These assets represent what holistic wellness entails, as well as a picture of what survivorship looks like. Figure 46 captures these unifying themes.
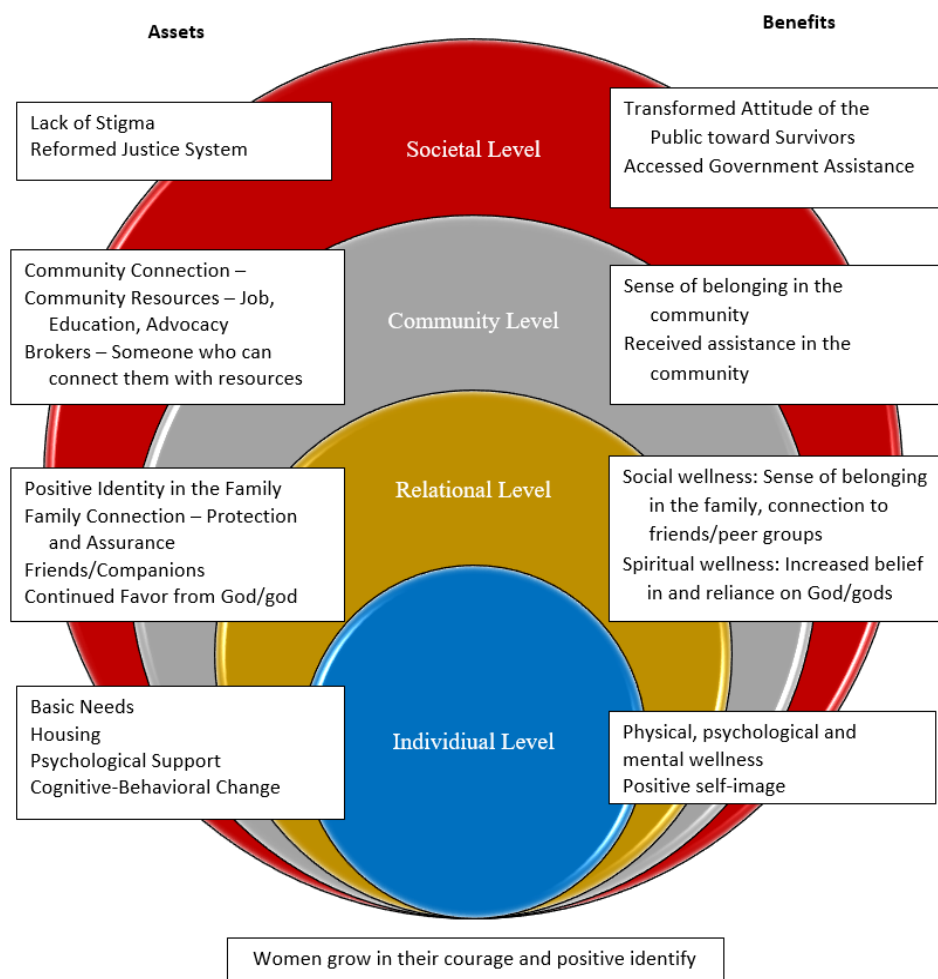
Figure 46: Ecological Mapping – Unifying Themes that Represents Deeply Felt Needs and Attained Benefits of Survivors

There are key assets needed by women who were trafficked and rescued as children in order to reintegrate fully that span across all levels of the ecological framework. On the *individual level*, the survivors need access to things that meet their basic needs along with safe housing, especially in the period immediately following rescue and return. The consistent provision of these needs results in physical wellness, freeing them to focus on other aspects of life. They also need psychological support both in processing the experiences they suffered as victims and the difficulties that they face in their reintegration with their families and communities. Some aspects of their psychological and mental wellness are also tied to their connection within the relational and community levels.

On the *relational level*, survivors need an authentic and robust connection to family and a broader social network. In large part, this is deeply connected to having a positive identity in the family. Survivors often find that their family members view returnees as degraded and corrupt individuals, leaving them to face the way forward from a place of isolation. Being accepted and having a positive identity in the family offers important protection and leaves survivors feeling assured, more confident, and safe. These assets result in social wellness where the survivors feel a deep sense of belonging, which positions them to take on the challenges faced outside of the family on the community level. This is further bolstered when the survivors have peers – companions – who are willing to walk with them.

Along with connection to family and peers, the survivors need an authentic connection and continued favor with their God (for Christians) or gods (for Hindus). The survivors believe that offering prayers, rituals, and pujas helps them to solve problems

and receive blessings and favor from their deities. At times, they show anger because they do not see themselves receiving favor despite offering prayers and pujas. Nevertheless, they continue to practice these, for spirituality plays a crucial role in the lives of survivors as these practices help them to experience a sense of hope for a better future. This asset results in spiritual wellness where the survivors feel a deep sense of connection with their deities.

On the *community level*, the survivors need connection to obtain positive identity in the community. It is a great concern for the survivors to gain identity in the community due to their past profile. In order to gain a positive identity, the survivors need to access resources that are available in the community such as education and employment. Often identity is understood in terms of accessing employment and other material resources. For the survivors, having employment and other material resources displays who and what they are in the community. Oftentimes, the survivors are not directly able to access these important resources. They are in need of advocates and brokers who play a significant role in accessing and connecting the survivors with resources. They assist survivors in gaining resources that are available in the community by exploring job opportunities, scholarships for education, and exhibiting humanitarian concern by offering love, care, affection, guidance, and needed support. These assets result in a sense of belonging in the community where the survivors feel that they are accepted and recognized in the community. Moreover, it positions them to be involved in community activities. In fact, they feel a deep sense of belonging in the community when people want to extend assistance toward them.

One of the biggest assets for survivor reintegration exists on the *societal level*, that is, a lack of stigma. After rescue and return to their families and communities, the survivors face stigma from society. They are perceived and judged by people as prostitutes and criminals. They are mocked and scorned by the public due to their past life. As a result, they are not invited to community activities. There is a significant need in India to raise awareness of the circumstances and needs of those who are trafficked. The social stigmas and belief systems embedded in Indian society must be addressed. Both, the advocates and the government need to raise awareness and address the issue of stigma and end all discrimination against trafficking survivors in the society. These initiatives can result in transforming the attitude of the public toward the survivors.

In addition to this, there is a need for reform in the Indian justice system. Currently, many in Indian law enforcement look at victims of sex trafficking as criminals (Human Ri Office of the Undersecretary for Civilian Security, Democracy. 2017, 205). This discrimination further reinforces social stigma and makes it difficult for those trafficked to experience justice. Law enforcement needs to be proactive in terms of dealing with the trafficked individuals. Dignity and respect should be ensured for the trafficked survivors. They should not be threatened and abused by the law enforcement. On the contrary, these should be frontline advocates working to help survivors obtain justice.

Fostering these societal level assets is crucial for reintegration and the long-term flourishing of survivors. They not only unlock access to justice and needed assistance from the government, but also address the significant issue of stigma, which is crucial for

creating the deep connections, sense of belonging and positive identity so desired by survivors.

Phase II: Summary of Findings, Conclusions, and Recommendations

As previously noted, as part of the social action resulting from the study, Phase II facilitated a critical dialogue with local church leaders to raise awareness and identify ways the church could help to facilitate the survivors' wholeness and healing. The following research questions guided Phase II:

1. What do church leaders see as the church's role in addressing the challenges and facilitating healing?

2. What will make it hard to fulfill that role; what barriers do they need to overcome?

3. What do church leaders need (e.g., support, resources, knowledge) in order to be successful in fulfilling that role?

Pastors, as they lead their churches, can play a significant role in addressing the challenges faced by survivors and meeting their needs. Figure 47 outlines responses, starting with the provision of material assistance and facilitation of connections, and spanning through raising awareness, education and training, and ultimately becoming a broker.

Pastors	•Provide Material Assistance

Pastors	•Play a critical role in facilitating connection to:
	  •God
	  •Family
	  •Church
	  •Community

Pastors	•Play a critical role in changing stigma •Awareness Raising
Pastors	•Education and Training
Pastors	•Brokers
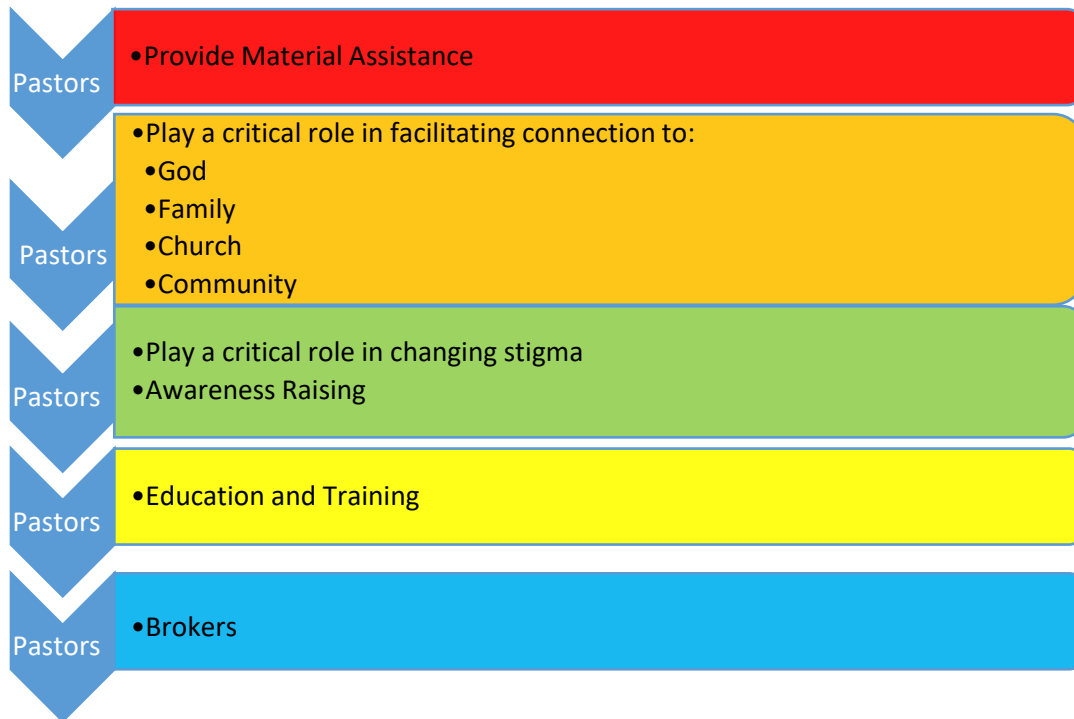
Figure 47: The Church's Role in Addressing the Challenges and Facilitating Healing

The role of pastors as they lead their churches begins with offering provisions of *material resources* (food, clothes, shelter, and medical care) for trafficked survivors. Providing for these basic needs is a critical first step as it frees the survivors to focus on other aspects of their lives. It is not necessary for churches to be the source of assistance as congregation size and finances do not always make it possible for churches to take a direct role. However, pastors should work to be aware of government and NGO resources in the community and be prepared to connect the survivors with needed assistance.

Church pastors also need to foster an authentic and healthy relationship with families of survivors in order to minister effectively. Pastors often find it difficult to approach the families of survivors due to the sensitivity of the trafficking issue. Moreover, some pastors think that it is a family matter and, as such, does not come under

church purview. It is a major barrier to pastors being able to foster relationships with families of survivors. There is a significant role for church pastors to facilitate connection to survivors through the means of church. A church is an extended family. Pastors should offer a sense of belonging for trafficked survivors in the churches.

In fact, churches are uniquely positioned to *facilitate the deep connection and sense of belonging* needed for flourishing. We were not created to be alone. After God created Adam, He said there was one thing that was not good: for Adam to be alone. God then created Eve for Adam to be a helper (Gen. 2:18-22). New Testament writers call us to live out the Gospel in our relationships with one another (Jn. 15:12; Acts 2:42-45); Paul teaches us the essence of the community in the book of Romans "Share with the Lord's people and seek to show hospitality. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another" (Rom. 12: 13-16). In the context of this community, church pastors should be prepared to minister to survivors holistically through healing sermons, prayers and care. Churches are uniquely positioned to facilitate a deeper connection to God for survivors through fellowship and intentional mentoring. In addition to this, their connection to God should be encouraged by incorporating survivors in worship services, teaching them to pray, and helping them to understand the importance of accepting Jesus as their Savior.

Pastors and churches have a very important role to play in *removing stigma* in both churches and communities. Protestant church pastors expressed their challenges to and barriers faced in addressing the needs and facilitating the healing of the survivors. The pastors agreed that they face stigma in the community due to ministering and offering assistance to the survivors. They also identified that the attitude of church

members toward the survivors is negative despite the preaching and teachings of the pastors in the church. Furthermore, the pastors reported that their church attendance declined due to preaching and teaching about the role of the church toward trafficking survivors. There is much work to be done in the Indian context to address this stigma in the church.

Pastors can address the issue of stigma through *raising awareness* in the form of teaching and preaching in both churches and communities. They can also lead by example. Accepting survivors in the church models hospitality and love. Sadly, the pastors report that churches are failing to execute the teachings of the Bible to ensure acceptance of survivors. Members of the church have a negative attitude toward the pastor's teachings and preaching on the issue of social evils like sex trafficking and prostitution. As a result, the growth of the church is badly affected. The pastor's teachings and preaching on these issues have become a stumbling block for the growth of their churches when the members are unreceptive.

Another huge barrier pointed out by the pastors is their lack of education and training for ministry to sex trafficking survivors. Pastors observe the impact of stigma but hesitate to preach on the topics that are directly related to trafficking and prostitution in churches because of insufficient hermeneutical and communication skills.

Finally, pastors and churches can play a crucial role as *advocates or brokers* for survivors, assisting them to find resources such as education, employment, and government aid and benefits for the unemployed ones, etc. The Church should be a means of grace for people who need assistance and care, especially survivors of sex trafficking.

This research affirms that it is in the hearts of pastors and church leaders to address the challenges faced by the survivors, and facilitate their healing. However, the pastors face barriers and need targeted resources and support. Based on the findings of this study, the researcher makes the following recommendations:

Church pastors are urged to directly provide for or facilitate the access of resources to meet the basic needs of survivors after rescue and return to their families and community. It is the responsibility of the churches to extend care for the survivors of sex trafficking.

Pastors are uniquely positioned to meet the spiritual needs of survivors. Pastors should develop and preach sermons that address these needs and bring holistic transformation in the lives of survivors.

Perhaps the most important role of the church is to facilitate a sense of connection and belonging for survivors. However, there is a serious problem entrenched in both churches and communities. Church members have a negative attitude towards survivors due to social stigma. This is a barrier for pastors to extend ministry to the survivors. Sometimes, when pastors take the initiative to reach out to survivors and assist them, they are accused of proselytizing people to Christianity. Other times, there is a fear of ministering to trafficked survivors due to negative perceptions of the community. As a result, pastors decline to pursue ministry with trafficked females. Therefore, there is a need for pastors to raise awareness and confront stigma in both churches and society. Church pastors need to educate congregants about the importance of welcoming, caring for, and assisting all the marginalized, especially survivors of sex trafficking.

Pastors should also be intentional in their preaching to confront some of the stigma. Pastors should develop sermons that talk about who God is and who he calls us to be.

- The important attributes of God - gracious, righteous, kind, compassionate, loving and just (Ex. 34:6-8).

- He loves his creations and does not abandon his creation; he works on behalf of people who are downtrodden, marginalized, and broken (Isa. 42).

- He actively works toward restoring the broken world; his Kingdom works toward offering freedom, healing, and salvation to his creation (Jer. 31).

- The very nature of God is to rescue and care for the poor, exploited, oppressed, and downtrodden ones (Psa. 94 and 146) (Human Trafficking Sermon 2020).

Preaching should include exegesis of passages such as the parable of the Good Samaritan (Lk. 10:25-37); the woman at the well/Samaritan Woman (Jn. 4:1-26); the story of the hemorrhaging woman (Mk. 5:25-34); the story of Zacchaeus (Lk. 19:1-10); the story of Jesus welcoming publicans and sinners (Lk. 15: 1-2); the woman who caught in adultery (Jn. 8:1-11); and the story of a sinful woman (Lk. 7:36-50). These stories reveal the character of Jesus and his confrontation of stigma. Jesus broke the cultural barriers and stigma in order to show his compassion, love, mercy, kindness, healing, and salvation.

Experienced pastors and seminaries should develop workshops and training to teach pastors how to interpret the scripture with a better hermeneutical approach. Along with biblical knowledge, pastors should be more aware of the social and practical

knowledge available to address the needs of survivors in the community. It is important

for theological seminaries to offer courses for pastors that relate to biblical, social, and

practical perspectives about the issue of child sex trafficking and ways the church can

play a role in restoration and healing.

Pastors should work with a ministry team. Ministering to sexually exploited

females is a special and risky ministry. A pastor must have a definite call and vision from

God in order to succeed. However, it is not enough for the pastor alone to have this call;

he must have a leadership team who have the same calling, vision and ministry

philosophy to assist survivors. Moreover, the women of the church must play a key role

in terms of providing counseling, comfort, and guidance to the survivors. The role of men

is to assist the women financially to carry out the ministry effectively. It is never

advisable for male pastors to attempt to carry out this type of ministry on their own, due

to the sensitivity of the culture and overall good practices. As part of their ministry in

serving the survivors, pastors should collaborate with local community officials,

government officials, educational institutions, justice departments, and health care

officials in order to enhance the well-being of the survivors through creating livelihood

and employment sources.

Recognizing the value of continuing education and training, church leaders should

participate in anti-human trafficking seminars and workshops. In order to be effective in

ministering to survivors, they should gain knowledge and implement best practices in a

way that is suitable for their churches in the culture and context. Churches should not be

reactive to social issues. Rather, they should be proactive in addressing the social evil of

sex trafficking, understanding its causes and how it affects individuals, families, and

communities. In pastors' fellowship meetings, there should be discussions on the social

issues related to sex trafficking and how the church should facilitate holistic healing of

marginalized children, especially sexually exploited females.

The leaders of the church should create child protection policies and they should

be displayed in the premises of the church. The leaders of the church should raise

awareness about the rights of children and make sure that these rights are protected in and

outside of the church.

Correlating the Findings from Both Phases – Young Women Survivors and Protestant Pastors

In analyzing the findings in their totality, there is significant alignment between

the themes that emerged from the voice of survivors in Phase I and the voice of the

pastors in Phase II (see Table 26).

Table 26: Correlating the Findings from Both Phases- Young Women Survivor and Protestant Pastors

Ecological Systems Level	Voice of Survivors	Voice of Pastors
Individual	• Provision of Basic Needs	• Provision of Material Resources
Relational	• Need for a Sense of Belonging	• Providing Pastoral Care and Counseling • Assurance from Church
Community	• Positive Identity	• Church Inclusion
Societal	• Stigma	• Advocacy and Increased Awareness

As seen in the table, on the *individual level*, both survivors and pastors point to material

needs. Survivors articulated the needed provision of basic needs such as food, clothes,

shelter, and medical care while pastors expressed providing material resources to the

survivors of sex trafficking is a primary responsibility of the church.

On the *relational level*, the survivors expressed their need for a sense of belonging in the family. In response to the need for a sense of belonging for survivors, the pastors asserted that the fundamental responsibility of a pastor is to provide pastoral care and counselling for the marginalized, sexually abused, and survivors of sex trafficking. They also stated that churches should provide assurance for survivors. Offering assurance includes providing comfort, helping survivors to be brave with encouraging words, and protecting them from threats in the community.

At the *community level*, the survivors longed for a positive identity in the community as they often face negative and judgmental attitudes. Survivors are not invited to any activities in the community, further excluding them from the community. As a response to this need, the pastors emphasized that church should be an extended family for the vulnerable and survivors of sex trafficking. Pastors and congregants should invite them for church services and activities and provide them opportunities to take some roles in the church services like ushering, singing, etc.

At the *societal level*, the survivors severely struggled due to continued stigma in the Indian society. They are looked down and degraded, often labelled as prostitutes and considered as "bad" and "dirt" in the society, even after rescue from sex trafficking. The survivors often face rejection from family and society because they are perceived to have broken social norms by getting engaged in sex work. As a response to this challenge, the pastors stated that advocacy and increased awareness are the ways to fight against stigma in the society. They believe that doing advocacy would strengthen the lives of survivors, resulting in a more dignified life in the society. Increased awareness would transform the

attitudes of the society toward survivors. This awareness can be done through the mode of preaching and teaching not only in the church but also in public.

Though much was aligned, there were some gaps between what survivors identified as needs and pastors identified as the role of the church. For example, the pastors failed to notice the importance of creating a positive connection between families and survivors. The church is uniquely positioned to play the role of an ambassador between the families and survivors. There active and intentional involvement may lead to full reunification--not just physical but also a psychological, spiritual, and social reunification with the families. Furthermore, the church pastors failed to address the cognitive needs of the survivors to attain knowledge through education. The church can play an important role in connecting the young women survivors to the resources for education in their community. In order to do so, churches need to collaborate with the stakeholders in the community to raise scholarships, grants, and funds for the survivors. Finally, the pastors failed to identify the need for advocacy to assist the needs of survivors. As they work to facilitate connection between survivors and their families, they might also play a role in connecting survivors to connect to community-embedded resources, including provisions and schemes from the government, to find employment, assure safety and protection, etc.

As previously noted, there is a deeply rooted cultural bias at work in this situation. The influence of Hinduism on societal perception is significant here. Many believe that the survivors are suffering in their current life because they have committed sin in their past life. In other words, it is the effect of karma that they suffer in the current life. Within this worldview, survivors deserve to suffer. If a survivor wants to escape

from karma, she should go through the religious rituals such as offering prayers to the

gods and goddesses and practicing ceremonial rituals, including taking a bath in the holy

rivers in order to attain redemption from their sin and negative karma (Kara 2009, 58).

Though the pastors in this study are from a Protestant tradition, they are not unaffected by

this cultural bias.

Moreover, it is possible that traditional Indian culture still influences the mindset

of modern India. In ancient India, societal norms were established by the vedic people.

According to these norms, the father is head of the family, not the mother (Acharya 2012,

98). Consequently, women do not have any role in the society except serving men and

taking care of the household activities (Acharya 2012, 98). Relatedly, the caste system is

deeply ingrained in Indian society. "Membership in a caste is decided by birth and a

person remains in that caste for life" (Medora 2011, 68). Due to the caste system, the

lower caste people, especially children and women, encounter discrimination and

prejudice in day-to-day life, at times become prey and are taken advantage of by the elite

caste in society. Those in the lower caste often lack access to education, equality,

employment, etc. As a result of this inequality and injustice, often women and girls are

assaulted, exploited, and tortured by men in Indian society (Acharya 2012, 100). The

Indian government has taken steps to change this by enacting special laws to prohibit bad

images of women in the media and sexual harassment in the workplace and to ensure

safety and protection for women (Acharya 2012, 99). Along with these laws, the central

government of India has also passed a law against every kind of discrimination towards

women. Accordingly, women should now be availed of all the resources previously only

guaranteed to men, such as equal rights, opportunities for employment, and equal pay, adoption, and maternity benefits (Acharya 2012, 99).

Although this national action is significant, it is not complete. The church should take intentional steps to confront the notion of karma. Christianity does not affirm karma and should take intentional steps to confront the issue of stigma in the society. Jesus broke the stigma in his earthly ministry. He met with a Samaritan woman (John 4:7-26), a woman caught in the act of adultery (John 8: 1-11), and a woman who had a bleeding disorder for 12 years (Mark 5:25-34). All of these were associated with stigma. Jesus intentionally broke the stigma and offered a holistic healing to the people who desperately needed it. In the same manner, the church should minister to the sexually exploited ones through providing material assistance, assurance, offering prayers, counselling, teaching, and preaching.

Action Project for Pastors in Rajamahendravaram

Based on the findings of this study, the researcher proposes an action component for the church pastors that would work towards equipping them to play a role in addressing the needs and challenges of survivors of sex trafficking in Rajamahendravaram. The following diagram is a representation of the action project.
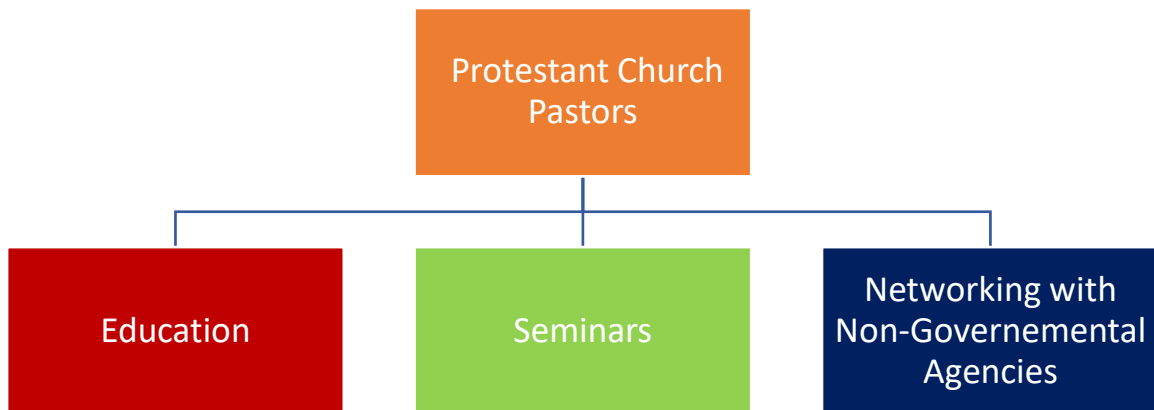
Figure 48: Action Project for the Protestant Church Pastors

For pastors to be fully equipped and effective in their work with female survivors, it is important for them to build their knowledge base around issues of trafficking. One way for this to occur is for seminaries, theological schools, and colleges to ensure they are including content on societal issues such as child sex trafficking, poverty, violence, etc., especially as it relates to the complex etiology of these issues, as well as appropriate actions within a church ministry context. This type of formal education would enable pastors to learn effective strategies for prevention and intervention. Content areas to incorporate in the curriculum include:

- Hermeneutics, teaching how to interpret the biblical texts by looking at their various elements such as origin, setting, targeted audience, context, and application.

- Biblical foundation for child development offering theological reflection on the texts that emphasize children and providing practical ways to minister to children effectively by using the Scripture.

- Children at risk, providing a holistic understanding of who is at-risk, what creates risk and how to intervene as a church, equipping pastors with models and frameworks for implementing the articles of Child Rights and Participation (UN Human Rights 1989).

- Holistic development of children, providing perspectives on psychological, physical, cognitive, socio-emotional, moral, and spiritual aspects of child development. Content should include a broad framework for assessing, identifying and applying various types of intervention strategies with children in the home, church, and school.

- Intervention strategies for children in crisis, providing content on trauma and its impact on a child's life (especially psychologically and spiritually), as well as effective intervention strategies that facilitate healing, restoration, and hope to a child. This content area would equip pastors for holistic ministry with children.

Having curriculum inclusive of these key content areas will enable pastors to gain knowledge of and learn how to minister to children who have been trafficked and are seeking to reintegrate in society. What pastors learn in these key content areas can inform preaching and ministry with the congregation through teaching, preaching, and leading devotions in groups, etc.

The second component includes targeted seminars on human trafficking for the pastors who have already obtained their degree. It was clear from the data that pastors did not fully understand the complex and dynamic factors of what leads to trafficking and are also, perhaps, impacted by the pervasive cultural context of karma. In discussing the

barriers to overcome, one pastor pointed to a lack of cooperation from families and elders of the church, stating "I am restricted by the families and elders of the church in what I preach about the discipline of the youth in the church, especially addressing the female youth about lifestyle". It was not uncommon for pastors to locate the "blame" of trafficking on a lack of discipline and lifestyle choices rather than rooted in a host of interacting risk factors that leave young women vulnerable to exploitation and victimization by perpetrators. Therefore, seminars should be created and offered to pastors, covering a host of issues surrounding human trafficking, such as:

1. What is child human trafficking, its causes, and its impact in the lives of children, families, and society?

2. How do we end sexual exploitation of children and eradicate sex trafficking in the society?

3. What is the role of faith-based communities in addressing the issue of sex trafficking; how do we offer assistance and ministry toward survivors and trafficking victims to facilitate holistic healing?

4. How do churches collaborate with stakeholders and law enforcement to rescue, rehabilitate, and reintegrate survivors and fight for the social justice?

The third component of the action project includes the creation of networking connections with non-governmental organizations especially NGOs who have the same vision, purpose, and ideologies to work for survivors and trafficking victims in the community. These networking connections will help develop and multiply community anti-trafficking programs as well as programs for rehabilitation and restoration of

survivors. The pastors need to identify the Anti-Human Trafficking NGOs and relevant government agencies in Rajamahendravaram. Then they should approach these organizations and agencies to explore the opportunities for collaboration. This might lead to opportunities for pastors and churches to access training and learn about existing programs for survivors. It would also assist pastors in connecting women to needed resources in the community.

Recommendations for Further Studies

The following topics are recommended for further research:

1. This study was done within the city of Rajamahendravaram and results cannot be generalized to all survivors of sex trafficking. Therefore, a statewide study could be conducted about the needs and challenges for survivors of sex trafficking so that there may be broader understanding of the matter.

2. Further research is recommended with child survivors below 18 years old regarding their perspectives on reintegration with their families and communities in the context of Rajamahendravaram, India. The understanding of reintegration and its process, as well as connecting to their families and communities is a salient feature.

3. A comparative study of the NGOs could be carried out among survivors of sex trafficking in order to learn more about the effectiveness of the various reintegration services. There is scope to identify the best strategies for reintegration services and to evaluate the existing service programs.

4. Further research is needed into what enables female survivors to push through the negative stigma and develop a spirit of resilience to fight against the temptation to

return to the sex trade. This may generate new information to understand the spirit of resilience of survivors.

5. Further research is needed to establish the best ways to conscientize the church and communities, as well as the families, so they become aware of the desperate need to support and facilitate healing for survivors in their struggle to be reintegrated.

6. Continued research is needed on best practices and resources for ministry with survivors of sex trafficking and their families. This could uncover a variety of avenues for pastors to choose from in ministry to sexually exploited females in both churches and communities.

APPENDIX A

LOCATION MAP OF RAJAMAHENDRAVARAM

The highlighted red circle shows the location of the city of Rajamahedravaram.

(Location map available from MapsofIndia.com)

APPENDIX B

LOCATION MAP OF ANDHRA PRADESH IN INDIA

The highlighted yellow colour represents the state of Andhra Pradesh.

(Location map available from MapsofIndia.com)

APPENDIX C

CONFIDENTIALITY COMMITMENT FOR RESEARCH ASSISTANT

Date:

Boundaries for Research Assistant:

The research assistant is expected to maintain modesty in talk and walk with the participants. You are expected to maintain confidentiality such as not revealing the names and identity of participants: place and contact information. You should not disclose the stories and discussions of the project to others. You should be expected to maintain integrity and honesty in dealing with the research documents, records and keeping them in a secure place.

Please know: we have to treat each other with love by ensuring confidentiality and privacy. If you agree with the above statements, please sign and date this form and return it to the researcher - Nehemiah Bathula. You may keep a copy of the form for yourself.

_____

Research Assistant (Ms. Y) Signature Date

_____

Research Assistant (Ms. Y) Printed Name

_____

Signature of Researcher Date

APPENDIX D

EMAIL TEXT TO NGOS

December 2018

Hi Mrs. Manasa,

     I am Nehemiah Bathula from Alcot Gardens, Rajamahendravaram. At present, I am a PhD student of Asia-Pacific Nazarene Theological Seminary in Manila, Philippines. As part of my PhD degree I need to conduct a research project. This is a mandatory requirement to attain a PhD degree.

     I am writing this email to inform you about my PhD research project on "Photovoice Empowerment of Female Survivors Rescued from Sex Trafficking in Rajaahendravaram, India: A Holistic Needs Analysis." As I know your NGO is working with victims and survivors of sex trafficking, I would like to invite you to join with me to learn about the nature of photovoice research, purpose and its importance of carrying in Rajaahendravaram. Also, I need your favor. For this research project, I need to access 8 to 10 female survivors of sex trafficking between the ages of 18 to 20 years old. Would you please explore the ways to assist me in this research study? I am willing to meet you to discuss about the research project. Kindly reply to my mail.

Thanks!

Yours sincerely,

Nehemiah Bathula
Email address: nehemiahbathula@gmail.com
Phone Number: +91 9963154700

EMAIL TEXT TO NGOS

December 2018

Hi Mr. A.S.R. Murthy,

I am Nehemiah Bathula from Alcott gardens, Rajamahendravaram. At present, I am a PhD student of Asia-Pacific Nazarene Theological Seminary in Manila, Philippines. As part of my PhD degree I need to conduct a research project. This is a mandatory requirement to attain a PhD degree.

I am writing you this email to inform you about my PhD research project on "Photovoice Empowerment of Female Survivors Rescued from Sex Trafficking in Rajamahendravaram, India: A Holistic Needs Analysis." As I know your NGO is working with victims and survivors of sex trafficking, I would like to invite you to join with me to learn about the nature of photovoice research, purpose and its importance of the study in Rajamahendravaram. Also, I need your favor. For this research project, I need to access 8 to 10 female survivors of sex trafficking between the ages of 18 to 20 years old. Would you please explore the ways to assist me in this research study? I am willing to meet you to discuss about the research project. Kindly reply to my mail.

Thanks!

Yours sincerely,

Nehemiah Bathula

Email address: nehemiahbathula@gmail.com
Phone Number: +91 9963154700

EMAIL TEXT TO THE IN-CHARGE OF THE HEALTH DEPARTMENT

December 2018

Hi Mr. Sridhar,

I am Nehemiah Bathula from Alcott gardens, Rajamahendravaram. At present, I am a PhD student of Asia-Pacific Nazarene Theological Seminary in Manila, Philippines. As part of my PhD degree I need to conduct a research project. This is a mandatory requirement to attain a PhD degree.

I am writing you this email to inform you about my PhD research project on "Photovoice Empowerment of Female Survivors Rescued from Sex Trafficking in Rajamahendravaram, India: A Holistic Needs Analysis." As I know your NGO is working with victims and survivors of sex trafficking, I would like to invite you to join with me to learn about the nature of photovoice research, purpose and its importance of the study in Rajamahendravaram. Also, I need your favor. For this research project, I need to access 8 to 10 female survivors of sex trafficking between the ages of 18 to 20 years old. Would you please explore the ways to assist me in this research study? I am willing to meet you to discuss about the research project. Kindly reply to my mail.

Thanks!

Yours sincerely,

Nehemiah Bathula

Email address: nehemiahbathula@gmail.com
Phone Number: +91 9963154700

APPENDIX E

LETTER FROM THE PROGRAM DIRECTOR OF PHD IN HOLISTIC CHILD
DEVELOPMENTOF ASIA-PACIFIC NAZARENE THEOLOGICAL
SEMINARY, MANILA, PHILIPPINES

December 14th, 2018

TO WHOMSOEVER IT MAY CONCERN

Dear Sir/Madam,

This is to certify that Nehemiah Bathula is a PhD candidate at Asia-Pacific
Nazarene Theological Seminary (APNTS) in Manila, Philippines, pursuing a doctorate in
Holistic Child Development. APNTS is recognized by the Commission on Higher
Education, Republic of the Philippines, and is further accredited by the Asia Theological
Association and the Association for Theological Education in South East Asia.
Information about APNTS is located on our website: https://www.apnts.edu.ph/. A
brochure about the Holistic Child Development program can be located here:
https://www.apnts.edu.ph/download/holistic-child-development/ .

As part of his program degree requirements, Nehemiah must design and conduct a
primary research study. The purpose of his proposed research is to explore the holistic
needs of females who were trafficked and rescued as children using a photovoice
methodology. His committee reviewed his research methodology to ensure the highest
ethical standards for research conducted with human participants. In December, he
successfully defended his research proposal and is now ready to implement his study.

His research will be beneficial to the communities of Rajamahendravaram, India
in discovering the issues related to reintegration of female survivors. The knowledge
generated by his research study will serve as an important resource to NGOs, churches,
academic institutions, and government officials in creating programs targeting the felt
needs of female survivors of sex trafficking.

This certification is issued on December 14, 2018 upon his request for whatever
purposes it may serve.

Yours sincerely,

Dr. Nativity Petallar

APPENDIX F

DEMOGRAPHIC INFORMATION FROM FEMALE SURVIVORS OF SEX
TRAFFICKING IN RAJAMAHENDRAVARAM

Place:

Date and Time:

Demographic Information: (This information helps the researcher to know the

background of the participant)

Name of Participant:

Where do you reside in Rajamahendravaram?

Have you graduated from high school?

Are you employed? If yes, would you tell me what is your job?

If you are not employed – who is looking after your well-being?

APPENDIX G

THE PTSD CHECKLIST FOR DSM-5

January 2019

Instructions: Below is a list of problems that people sometimes have in response to a very stressful experience. Please read each problem carefully and then circle one of the numbers to the right to indicate how much you have been bothered by that problem <u>in the past month</u>.

In the past month, how much were you bothered by:	Not at all	A little bit	Moderately	Quite a bit	Extremely
1. Repeated, disturbing, and unwanted memories of the stressful experience?	0	1	2	3	4
2. Repeated, disturbing dreams of the stressful experience?	0	1	2	3	4
3. Suddenly feeling or acting as if the stressful experience were actually happening again (as if you were actually back there reliving it)?	0	1	2	3	4
4. Feeling very upset when something reminded you of the stressful experience?	0	1	2	3	4
5. Having strong physical reactions when something reminded you of the stressful experience (for example, heart pounding, trouble breathing, sweating)?	0	1	2	3	4
6. Avoiding memories, thoughts, or feelings related to the stressful experience?	0	1	2	3	4
7. Avoiding external reminders of the stressful experience (for example, people, places, conversations, activities, objects, or situations)?	0	1	2	3	4
8. Trouble remembering important parts of the stressful experience?	0	1	2	3	4
9. Having strong negative beliefs about yourself, other people, or the world (for example, having thoughts such as: I am bad, there is something seriously wrong with me, no one can be trusted, the world is completely dangerous)?	0	1	2	3	4
10. Blaming yourself or someone else for the stressful experience or what happened after it?	0	1	2	3	4
11. Having strong negative feelings such as fear, horror, anger, guilt, or shame?	0	1	2	3	4
12. Loss of interest in activities that you used to enjoy?	0	1	2	3	4
13. Feeling distant or cut off from other people?	0	1	2	3	4
14. Trouble experiencing positive feelings (for example, being unable to feel happiness or have loving feelings for people close to you)?	0	1	2	3	4
15. Irritable behavior, angry outbursts, or acting aggressively?	0	1	2	3	4
16. Taking too many risks or doing things that could cause you harm?	0	1	2	3	4
17. Being "superalert" or watchful or on guard?	0	1	2	3	4
18. Feeling jumpy or easily startled?	0	1	2	3	4
19. Having difficulty concentrating?	0	1	2	3	4
20. Trouble falling or staying asleep?	0	1	2	3	4

PTSD checklist for DSM-5 is adapted from (Weathers et al. 2013).

APPENDIX H

DEMOGRAPHIC INFORMATION FROM CHURCH PASTORS IN

RAJAMAHENDRAVARAM

Place:

Date and Time:

Note: This is a demographic information to know the background of the participant.

Name of participant:

Name of your denomination:

What is your educational qualification?

How long you have been into the ministry?

Have you ever attended for child sex trafficking seminar or educational forum?

If yes, how many times have you attended?

APPENDIX I

INVITATION LETTER TO THE CHURCH PASTORS

December 2018

Dear Leader,

Greetings to you in the Name of our Lord and Savior Jesus Christ!

I am a student undertaking a Doctor of Philosophy (PhD) degree in Holistic Child Development at the Asia Graduate School of Theology (AGST). As part of my study, I am carrying out a research project entitled as "Photovoice Empowerment of Females Rescued from Child Sex Trafficking in Rajamahendravaram, India: A Holistic Needs Analysis," to complete my PhD program.

The purpose of this study is to explore and describe the holistic needs, issues and challenges of reintegration for young women who were trafficked and rescued as children, and to identify ways the church could help address the challenges and facilitate healing, as well as the support needed to assure the rescued survivors. The findings of this research will be presented to the AGST-APNTS dissertation panel members. Thereafter, it will be used for churches to enhance its ministries with children at risk, regarding how churches can be an effective instrument to facilitate healing in the lives of survivors of sex trafficking in Rajamahendravaram.

In this light, I am inviting you to join an educational seminar and group discussion for my research project. It will be a great help to me. I would greatly appreciate your kind consideration and support of my request.

Thank you very much!
Nehemiah Bathula
Signature of Researcher

APPENDIX J

CONTACT LIST OF PROFESSIONALS

The researcher contacted the professionals to review the research methodology and data collection tools. The purpose of contacting these professionals is to see the methodology and its tools are appropriate to access the data from Phase I participants.

Name	Credentials
Mr. Murthy ASR	Project Leader for HIV/AIDS
Mr. Sridhar	Director of Medical and Health Care Unit
Mrs. Manasa	Executive Director of Testimony of Woman (Nari Sakshyam)
Dr. Prasad PVV	Principal of Kolla Veera Swamy Degree College
Mrs. Chitti Thalli	Social Worker

APPENDIX K

FOCUS GROUP SCRIPT

Information Session Script:

"Hi, my name is Nehemiah Bathula. Thank you for coming here today to participate in this focus group. We are doing this project to explore the holistic needs and challenges faced by female survivors following their rescue and return – personally, with their family, in the community of Rajamahendravaram. The project will give you the opportunity to explore, discuss, and raise awareness about survivorship in Rajamahendravaram, and if you choose to participate in this project will provide you with an opportunity to share your experiences with others. You are required to take pictures of the things that contribute to survivor's immediate and lingering needs, what does survivorship look like; what does it look like to be well/have holistic wellness, and what do survivors think others (families of survivors, professionals, the community) need to know to better assist those who have been trafficked. During our time today, we will show you how to use the camera and answer any questions that you might have. After you learn how to use the camera, you will have five days to take photos of anything you like. At the end of the five days, you will pick some photos to share with the group and we will all meet again to discuss the photos that you have chosen. Along the way, we will be asking you some questions about your photographs and the experiences that you share. We encourage you to answer to the best of your ability; there are no wrong answers. If you choose to participate, we will meet once a week together as a group for the next five weeks. At the end of each session, we will all discuss and decide what the next photo assignment for sharing at the following focus group meeting. At this time, I'd like to introduce my research assistant who will be assisting me in this entire project. She is here to record our conversation and facilitate group discussions and assist you in terms of providing refreshments so that I can be involved in the group without having to take too many notes. I am going to give everyone a form now that basically states that your participation in this group is entirely voluntary and that you may decline to participate and leave the group at any time. We will now read this form together out loud and answer any questions you have. Please read this sheet again carefully before signing it. It discusses potential risks to you as members of this group as well as the use of audiotaping during this session. We will be audiotaping this session in an effort to maintain the integrity of your dialogue. However, your identities will not be revealed to anyone outside of this group, and only the researchers will have access to this tape. We would also like to make it clear that we cannot guarantee that other members of this group will keep what you say private. This discussion is to be considered confidential, and we would hope that you would all respect each other's rights to privacy by not repeating any portion of this discussion outside of this session. Throughout this process, you will be

asked to take photos of non-human subjects such as landmarks or buildings. We will be using the photos that you take to make posters or other presentations for a community action that results from this project is completely decided by yourself and other project participants. Often projects like this host a "public showing" or "community gallery" in which selected photos are shown to important or influential members of the community. However, you will have control over which photos you submit to the project and which photos the research team is authorized to use for any public display. Not all photos that you take need to be shared and it is up to you to use discretion and select the photos that you would like to share. You should also know that any photos that you choose to share with us for this project that are displayed will be described by your own words. At no time will the research team alter what you have said. We trust you to tell us what is safe to share. You are considered a co-researcher in this project as well as a participant."

- Consent form will be read out loud

"I'd like to give everyone the opportunity to ask any questions they may have before we begin the group."

- The researcher will collect signed consents. The remainder of the session will be spent learning how to use the cameras for picture taking. At the end of the session, the researcher will say:

"Now that you all know how to use the cameras. I would like to remind you about what you need to do before our next meeting. In the next five days we would like for you to take some photos of things that have contributed to your needs and challenges, survivorship healing process, for example, what are the greatest needs and challenges following your rescue and return – personally, with family and community? You are free to take photos of other people like family and friends and you can keep these photos for yourself. However, we ask that you do not share any photos with other people in them with us during the discussion group. Specifically, we are looking for photos that capture your thoughts, feelings and experience. During the lesson on how to use the camera, we showed you how to take photos of non-human subjects like nature or building, in order to protect the privacy of other people in your community we ask that you only share photos of non-human subjects with the group. Before our next meeting, we would like you to share photos with the group. Please pick your photos before we meet so that when we get together we can print the photos to show to everyone. Are there any questions?

Focus Group Script:

"Over here, we have all of your photos. To get started, we would like to go around the group and have each of you tell us a little bit about the photos that you took. Tell us the name of the photo, what is pictured in the photo and why you took it."

- Each participant will share the photos that they have selected with the group in a show and tell activity.

- After each participant has shared their photos, the participants will group the photos into conceptual themes

After the photos have been grouped into themes, the researcher will summarize the themes: "It looks like we have a theme of _____ over here, and over here we have a theme of _____"

      The facilitator will then lead the participants in an in-depth discussion of the identified themes guided by the SHOWED format (see, happening, our, why, empower/evaluate, do) which will be facilitated through the use of a worksheet which asks participants to (1) Name the issue, what do you SEE in the photo?, (2) What is HAPPENING in the photo? Identify different elements of the story, (3) How do these issues relate to OUR lives and how do we feel about them? (4) WHY have issues arisen, individual, family, organizational-program, community, societal? (5) Explore how we can become EMPOWERED with our new social understanding. (6) What can we DO about these issues in our lives (Helm et al. 2015) Ending Questions: "How do you feel after participating in this project? What advice do you have for us about this topic and/or about this process? Would you participate in this kind of project again?"

Adapted Focus Group Script developed by Danielle Giroux (Giroux 2017, 151-55).

APPENDIX L

SHOWED FORM

Please fill out this form for each photo:

Photo's title: _____

Why was this photo taken:

_____

_____

_____

S	See	Naming the issue. Literally, what do you see in the photo?
H	Happening	What is happening in the photo? Identify different elements of the story.
O	Our	How do these issues relate to our lives? How do you feel about them?
W	Why	Why have issues arisen? What are the root causes of this issue?
E	Empower Evaluate	Explore how we can become empowered.
D	Do	What can we do about these issues in our lives? What actions should we take?

APPENDIX M

SOCIAL ACTION PROJECT PROGRAM SCHEDULE

10:00 am Opening Remarks – Mr. Nehemiah Bathula

10:03am Prayer – Mrs. Kanikaram

10:05 am Welcoming Participants – Mr. Ezra Bathula and Ushers

10:10 am Empirical Research Presentation – Mr. Nehemiah Bathula

10:30 am Response to the Empirical Research Presentation and Remarks about the Role of the Community toward Survivors of Sex Trafficking – Mrs. Madhavi Mindi, Andhra Pradesh State Coordinator of Regional Party, Yuvajana Sramika Rythu Congress Party (YSRCP)

10:45 am Response to the Empirical Research Presentation and Remarks about Historical Figure - Social Reformer, Sri. Kandukuri Veersalingam, and the Role of the Family and Community toward Girl Children and the Importance of Education -- Sri. Veeraju Akula, In-charge Rural Coordinator of Regional Party, YSRCP in Rajahmundry.

10:55 am Response to the Empirical Research Presentation and Remarks on Embracing a Spirit of Humanity and Motherhood toward the Afflicted Girl Children -- Bishop. Samuel Babu

11:13 am Closing Remarks by Mr. Nehemiah Bathula

11:15 am Launching of the Art Gallery Exhibition

12:45 pm Lunch Break

 4:30 pm End of Art Gallery Exhibition

APPENDIX N

COMMUNITY ACTION PROJECT

Social Action: Rays of Light in the Darkness

Photovoice empowerment is an integral part of photovoice methodology (Wang and Redwood-Jones 2001, 565). As part of this research, the Photovoice empowerment project sought to empower survivors of sex trafficking (Phase I) through using their photographs and narratives in community. Consistent with this action research methodology, the women who participated in Phase I of the research identified and directed the community action project, including all aspects of the project – identifying the title and theme, program, venue, time, invitees, and logistics. Phase I participants decided the action project should be an exhibition that included a public forum/meeting with the members of community advised the researcher to invite the police department, political leaders, NGOs, attorneys, doctors, students, church members, and community members. Phase I participants unanimously selected a title for the community action project by the name of **_"Rays of Light in the Darkness."_** According to survivors, once upon a time, they were overwhelmed with negativity, hopeless, and despairs. Now, they see hope, light, and acceptance in the family and community.

As directed by the participants, the researcher invited the guests--social activists, law-enforcement officers, church leaders (bishops and pastors), political leaders, NGOs, students, teachers, community leaders, and members of the community--through emails, telephone calls, and personal visits. The social action project was inaugurated on 8th of May 2019 at 10 am, in Panduranga Street, Alcott Gardens, Rajahmundry with all

participants assembled at the venue. The researcher planned this program with the help of Phase I participants so that it included not only the exhibition of the photographs and narratives but also presented to the participants information about the challenges, immediate and lingering needs, survivorship journey, and holistic wellness. The program was designed to explain what do survivors think of others--especially newly rescued female children, professionals, families of survivors, and the community--need to know so that they can better assist those who have been trafficked in the communities of Rajahmundry.

The action project included a photo gallery and accompanying narratives selected by the women. The researcher addressed the community and delegates about the lives of survivors based on his interactions with survivors by elucidating the research questions. After completing the researcher's speech, Mrs. Madhavi, who is a state coordinator of a regional party called YSRCP (Yuvajana Sramika Rythu Congress Party) in Andhra Pradesh, was called to address the community regarding the role of the family and community in bringing restoration in the lives of survivors. She described a few cases of survivors, explaining how they were seen, perceived, and assisted by the community after reintegration with their families. She concluded her speech by stating that "we as community need to treat the survivors not as a stranger or just a fellow member of the community, but as our daughters and one among our family members by offering love, care, and assistance. Whenever you find or suspect that any girl is trapped in sex trafficking, take initiatives to report to the law-enforcement officers, community leaders, and NGOs so that we can rescue and restore someone's life."

Following this, Mr. Akula Veeraju, who is an In-charge Rural Coordinator of YSRCP in Rajahmundry opened his speech by addressing the empirical research that was done by the researcher. He spoke about the social reformers of Rajahmundry like Kandukuri Veeresalingam, who reformed the society by establishing a school for girl children, educating girl children, helping with remarriage for girls whose husbands were old and died, etc. He offered some suggestions to the researcher to conduct awareness camps in schools and colleges. He stated, "I would inform you about educators, teachers, and NGOs who are actively participating in social issues especially fighting against sex trafficking so that you may conduct seminars, meetings, and awareness camps in the public." He urged the community to educate children, especially girl children, to provide necessary assistance for them to thrive in their abilities. Moreover, he said that families should maintain a reciprocal relationship with their children about their well-being including their personal struggles with physical, psychological, social, spiritual issues. In addition, he encouraged families to ensure safety and protection, and the rights of children so that they will reach the heights in their career.

Finally, Bishop. Samuel addressed the community about how the issues and challenges of survivors of sex trafficking is one of the most complicated and ignored topics today. Nobody wants to be exposed to talk about such a sensitive and delicate topic

as sex trafficking and survivors of sex trafficking, because the society is then perceived in a negative mode. He said, "We do not need to be a social reformer to help destitute survivors of trafficking and children who are at risk. As long as we embrace a humanitarian spirit and a spirit of motherhood to treat such affected children with love and care, this is the key matter. Let us be a mother, father and brother and sister to such affected girls and consider them as one of our family members." He was motivated to hear about the life of Kandukuri Veerasalingam, who is known as a social reformer in Rajahmundry. Although K. Veerasalingam faced numerous problems like lack of assistance for his family when they were in need, and was treated as a social outcast, yet he and his wife continued to serve the destitute, girl children. They fought against injustice and worked for caste abolition. Moreover, he distributed his assets for the welfare of girl children's education. Bishop Samuel concluded by saying, "We need to be inspired by how social reformers ministered to people and lived in society. In the same way, we also need to possess the spirit of motherhood and humanity to care for one another, especially girl children in our communities."

Later, the researcher opened the art gallery for the invitees and delegates. The photographs were printed and exhibited on designed fabric pieces on both the left and right sides. The researcher and assistant researcher explained to the guests the individual features of the pictures and narratives produced by the survivors of sex trafficking. The art gallery provided a guest book in which guests could leave their signatures and comments about the program and art gallery exhibition. Ushers of the program reported a total of 125 participants attended for the community action project.

Each of the following quotes represents a sampling of the comments left in the guestbook, reflecting the breadth and depth of impact.

"In today's context, knowing about the subject of sex trafficking is important, relevant and useful to the society. People have diverse opinions about the issue of sex trafficking and there are people who misunderstand the issue of sex trafficking in our communities. However, this project is very useful for the lives of women."

"Thank you very much for sharing the lives of survivors through their photographs. I wholeheartedly appreciate your efforts to engage with the lives of survivors."

"I am deeply touched to hear the stories of survivors of sex trafficking. It's a complicated task but you handled it with care and humanity."

"I do really admire the strength and efforts of survivors of sex trafficking to narrate their stories through pictures. It's a wonderful project that you have done so far."

One of the primary factors to consider in a Photovoice empowerment project with the community is the sustainability after the event has taken place. Moreover, the photographs of the survivors and their narratives are being taken to churches as a means of promoting awareness and encouraging churches to participate in bringing holistic healing and restoration to the lives of survivors through advocacy and engaging in compassionate ministries.

APPENDIX O

CONSENT FORM FOR FEMALE SURVIVORS

You are being asked to participate in a photovoice project for sex trafficking survivors.

Why am I being asked to participate in this research project?
- This research project is for Nehemiah Bathula's dissertation study. Nehemiah is a student at the Asia-Pacific Nazarene Theological Seminary, pursuing a PhD in Holistic Child Development. This project will fulfill his final program requirements. Dr. Brenita Nicholas Edward supervises this project.
- We are doing this project to better understand the holistic needs, issues and challenges of reintegration for young women who were trafficked and rescued as children, what helps sex trafficking survivors in the city of Rajamahendravaram. We want to know what are the immediate and lingering needs for survivors, what does survivorship look like; what does it look like to have holistic wellness, what do survivors think others (newly rescued females, families of survivors, professionals, the community) need to know to better assist those who have been trafficked. The project will give you the opportunity to explore and discuss with a small group of survivors in a safe location. The project will help raise awareness about the needs and challenges of survivors. From this information, programs and support services may be developed to better serve survivors in the city of Rajamahendravaram.

What will I be asked to do?
☐ You will take pictures that "spark" discussions about your experiences. You will not take pictures of people. You WILL NOT be asked to share any traumatic experiences. At the end of the project, we will share what we have learned with everyone in the study. Everyone will get to decide what happens next in terms of when to meet as a group: date and time.

How long will this project take? How often will we meet for the project?
☐ This project should take about seven weeks to complete. We will meet once a week for two hours.

Will you be audio recording our sessions?
☐ Yes. What you have to say is important. The sessions will be audio taped but your identity will be kept completely confidential.

What will be done with the recordings and photographs?
☐ Recordings from our sessions will be transcribed. A copy of the recordings, transcribed transcripts, and photographs will be kept in a safe and confidential place by the project's author. This project is part of a student dissertation. Materials will be kept and used until the dissertation has been completely approved and passed.

How will the information from our project be used?

The information from this project could be used in a number of ways, including: 1) inviting churches to collaborate with local NGOs and be part of ministering to the survivors of sex trafficking; 2) hosting a public forum or showing to educate others especially churches and community leaders; 3) planning other research projects, and creating services; 4) writing articles for academic journals; 5) presenting information at academic and public meetings; and 6) writing grants to expand efforts and address important issues. Please note that any time a photo from this project appears it will be accompanied by your words. You describe the photos and the researcher will use your own words when presenting them. Again, you will never be identified as the person who has taken a picture or spoken the recorded words.

Are there any risks involved with taking part in the project? Will I feel uncomfortable?
☐ Taking part in the project *should not* put you at risk for physical harm. You *may* feel uncomfortable going out to take pictures, but we will discuss your questions during the training, and throughout the project. Also, you may feel uncomfortable discussing certain issues. *Remember, you will never be required to discuss anything that you do not wish to discuss.*
☐ *It is important for you to know that other participants in the group will know that you have been the victim of a sex trafficking. All of the women in our groups will be trafficked survivors. Just by participating, others in the group will know that you are also a survivor.*

What can I do if I feel upset after the group?
☐ If you are feeling distressed and you would like to talk more about your experiences, we encourage you to contact your local behavioral health organization. Contact information for the behavioral health providers in your community will be provided at the end of every group.
☐ If at any time you would like to speak to the researcher and the research assistant privately, please let him know. The researcher of this research team is a safe resource for you to use. The researcher (Nehemiah Bathula) and a female research assistant will be present at all focus groups and planning sessions.
☐ In addition, you can get 24-hour support from the Care line – Manasa hospital +91 883 246 7286 or Sneha hospital +91 883 246 8083 in Rajamahendravaram.

Mandated Reporting Requirements:
☐ Nehemiah Bathula is a mandated reporter, which means that he is required to report to authorities if anyone suggests that they are aware of abuse of minors, elders, or the disabled. If a person in the group threatens to kill herself or someone else, or if anyone mentions harm from abandonment, abuse, exploitation, neglect, or self-neglect of children, elders or the disabled during our discussion he is required to report that information to the appropriate authorities. Reports will be made to the appropriate organizations including the Office of Children Services or Adult Protective Services.

What will I get out of taking part in the project? Will I get paid?
☐ You will *not* be paid to be in the project. You will also be offered meals, snacks and drinks at each project session, and you will get copies of the photographs you take.

Please know: to get copies of your photos you might need to provide your name and address.

Do I have to pay for anything to take part in the project?
☐ No. You will not have to pay for anything to take part in the project. If you need to take a cab/bus/auto to and from our meetings, you can ask the principal investigator – Nehemiah Bathula for up to 3$ for fair at each meeting. The only cost for being in the project is the time you allow for taking the photographs and coming to the meetings.

Will people know that I took part in the project?
☐ To help ensure confidentiality *(your privacy)*, if you wish, you can choose a made-up name so that nobody outside of our group will see your real name. Your verbal responses in the focus group will be kept confidential by members of the research team. We record the focus group on a mobile tape to make sure that the notes are correct. We will type out what you have said just as you said it. Once the tapes have been transcribed they will be destroyed. During this process, all identifiable information such as names of people and/or places will be removed. Only Nehemiah Bathula and the research assistant will have access to the completed focus group write-ups, notes and tapes. These will be kept in a secure file cabinet to which only they have access. You will not put your name, address, or any other information about you with any of your responses or photos.
☐ Although we will make every attempt to maintain confidentiality, other participants may talk about things that they heard in the focus groups. Please think carefully before deciding to share personal information during the focus group. If you choose to talk about personal information during the focus group, we cannot guarantee that other group members will keep this information confidential. We would like for all participants to treat what people say during our meetings as confidential. We ask that you never share any of the specific things that are said by others during our meetings. *Please know: researchers may tell someone if harm to you, harm to others, or child abuse is talked about.*
☐ You will be asked to take photos of non-human subjects. Though we make every effort to ensure your participation is anonymous, we cannot guarantee that your village or community will remain anonymous. Photos that you select will be shared with others and it is possible that people may recognize land marks or buildings from your community. We trust you to tell us which photos are safe to share. Again, photos will always appear with your own words, the research team will not use any photos that you have taken without your permission. We are trusting in you to tell us what to share and how to share it.

Do I have to participate?
☐ No. You do not have to participate in this study. You are free to stop being in the project at any time, for any reason.

Has this study been approved?
☐ Yes. The Asia-Graduate School of Theology and Asia-Pacific Nazarene Theological Seminary, in Manila, Philippines have approved this study.

What if I have questions about the project?
☐ If you ever have any questions about this study, please feel free to contact the researcher:
☐ *Nehemiah Bathula* at +91 9963154700 */nehemiahbathula@gmail.com*
☐ You may also contact the Dissertation Chairperson, Dr. Brenita Nicholas Edward at Brenita.Nicholas@mvnu.edu

What will happen next?
☐ If you agree to participate in this project, you will be asked to sign this consent form. After you sign the form, Nehemiah Bathula will ask you a series of questions to make sure it is safe for you to take part in the study. Your answers to these questions will be kept on file with other data from the project even if the study isn't right for you. This study may be unsafe for people who suffer from alcohol or drug addiction, are experiencing flashbacks, or feeling suicidal. If you are experiencing any of these things, Nehemiah Bathula will work with you to find help. People who are involved in an open legal case will also be asked not to participate for their own safety.
If you are interested in participating in this project, **please read the statement on the last page very carefully**. Then, if you would still like to participate, please sign and date this form and return it to Nehemiah Bathula. You may keep a copy of the form for yourself.

Statement of Consent:

I understand the procedures described above. My questions have been answered to my satisfaction, and I agree to participate in this study. I have been provided a copy of this form.
I understand that our sessions will be audio-tape recorded.
I understand that copies of the photos, recordings, and typed up transcripts will be kept in a secure location by the researcher.

_____
Participant's signature Date

_____
Participant's Printed Name

_____
Research Team Member's Signature Date

_____
Research Team Member's Printed Name

Photovoice Participant Informed Consent Form adapted from Dr. Danielle Giroux (Giroux 2017, 129).

APPENDIX P

LIST OF REFERRAL SOURCES

<u>Local Resources</u>

1. Manasa Hospital

    Phone Number: +91 883 246 7286

2. Sneha Hospital

    Phone Number: +91 883 246 8083

3. Chetan Hospital

    Phone Number: +91 91002 05592

4. Government Hospital

    Phone Number: +91 883 242 2202

5. GSL General Hospital

    Phone Number: +91 883 248 4999

APPENDIX Q

CONFIDENTIALITY AND PRIVACY AMONG PHOTOVOICE PARTICIPANTS

Name of participant:
Date:

      As part of the photovoice research, confidentiality and privacy are very important. You are asked to share the stories of your experience related to reintegration challenges, needs and issues in a focus group discussions through your photographs. The researcher encourages you not to disclose the stories of others at any cost. The stories and discussions of this project should be kept confidential.

      Please know: we have to treat each other with love by ensuring confidentiality and privacy. If you agree with the above statements, please sign and date this form and return it to the researcher – Nehemiah Bathula. You may keep a copy of the form for yourself.

_____

Participant's Signature Date

_____

Participant's Printed Name

_____

Research Team Member's Signature Date

_____

Research Team Member's Printed Name

APPENDIX R

PHOTO ACKNOWLEDGEMENT AND RELEASE

I _____, as the photographer, grant my permission for the photo titled _____ to be reproduced and publicly displayed as part of a community action project. I also grant my permission for this photo to be published and publically distributed by members of the research team. If I have any questions about how my photograph will be used I may contact the researcher (Nehemiah Bathula) at nehemiahbathula@gmail.com or +91 9963154700.

APPENDIX S

CONSENT FORM FOR LOCAL CHURCH LEADER

Name of participant:
Date:

I have been told and understood the description of the doctoral dissertation research project of Nehemiah Bathula and have had the opportunity to ask and receive answers to any questions I have regarding the research and the use of the information to be gathered. And I have been informed that the discussions will be audio – taped for the data analysis.

I am willing to participate in the group discussion and agree with understanding that the information of this study will be used in the doctoral dissertation.

_____

Signature of the Participant

APPENDIX T

CONFIDENTIALITY COMMITMENT FOR PEER DEBRIEFER

Date:

Boundaries for Peer debriefer:

The peer debriefer is expected to maintain confidentiality such as not revealing the names and identity of participants. You should not disclose the stories, research data and its discussions of the project to others. You should be expected to maintain integrity and honesty in dealing with the research data including the stories, codes, categories and axial coding of the both phases I – survivors of sex trafficking and II – pastors.

Please know: we have to treat each other with love by ensuring confidentiality and privacy. If you agree with the above statements, please sign and date this form and return it to the researcher - Nehemiah Bathula. You may keep a copy of the form for yourself.
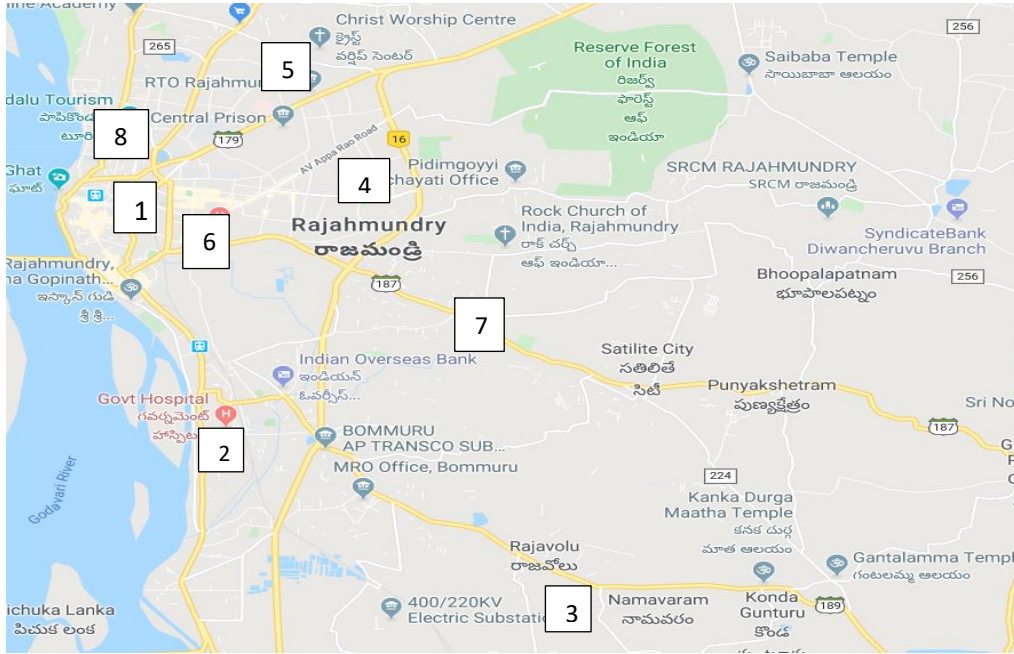
_____
Peer debriefer (Ms. Y) Signature Date

_____
Peer debriefer (Ms. Y) Printed Name

_____
Signature of Researcher Date

APPENDIX U

RESIDENTIAL LOCALITIES OF PARTICIPANTS

(Map is available from Google Maps)

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Facilitator at the Lausanne Philippines National Forum on Children-at-Risk
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Publications:

Bathula, Nehemiah. 2019. "Understanding the Issue of Sex Trafficking in India: Best Practices for Preventing and Eradicating Trafficking and Establishing Child-Friendly Communities." *Journal of Asia Mission* 20, no. 1: 5-28.

Bathula, Nehemiah. 2018. "Pentecostals and the Poor: Reflections from the Indian Context by Ivan Satyavrata." *Journal of Asia Mission* 19, no. 1: 139-42.

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Unpublished Materials:

Bathula, Nehemiah. 2014. "Pastoral Response toward Children Rescued from Sex Trafficking in Rajahmundry." Master's thesis, New India Bible Seminary.

Bathula, Nehemiah. 2019. "Theological Implications on Child Thriving." (Soon to be published)

Certificates and Awards

2018 Lausanne Philippines National Forum on Children-at-Risk: Leading an Action Group on *Multiplication of Training Programs for Mission with Children at Risk* (August 30, 2018)

2018 Association of Christian Librarians Research Award – In Recognition of Excellence in Research from the United States of America (April 7, 2018)

2019 Asia-Pacific Nazarene Theological Seminary – Research Grant Awardee for the Research Study on "Photovoice Empowerment of Females Rescued from Child Sex Trafficking in Rajamahendravaram, India: A Holistic Needs Analysis"

2019 Forensic Case Management for Child Protection in Manila, Philippines (September 25, 2019)

Conferences:

Conducted a community action project on "Photovoice Empowerment of Females Rescued from Child Sex Trafficking in Rajahmundry, India: A Holistic Needs Analysis." at Rajahmundry, India (May 5 2019).

Conducted a workshop on "Multiplication of Training Programs for Mission with Children at Risk in Lausanne Philippine National Forum in Manila, Philippines (2018).

Attended a conference on "Key Factors that Constitute an Effective Assessment Center for OSEC (Online Sexual Exploitation of Children) Victim-Survivors in the Philippines" Manila, Philippines (2019).

Attended a workshop on "The Church in Response to Sogie Bill (LGBTQ+)" Manila, Philippines (2019).

Attended a seminar on Effective Practitioners Working with Sexually Exploited Children by LEFO – Austria NGO, Manila, Philippines. 2017.

Attended a seminar on End Child Sex Trafficking by Nazarene Compassionate Ministries and International Justice Mission in Manila, Philippines (2016).

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