

SCHOOL OF MISSION AND THEOLOGY

HOW DOES FAITH COMPEL BELIEVERS TO FIGHT HUMAN  
TRAFFICKING? AND WHAT ARE THEY DOING BY FAITH TO END THIS  
INJUSTICE?



MASTER THESIS IN INTERCULTURAL WORK

MIKA - 316

30 – MATH

BY

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DECEMBER 2014

## **Acknowledgements**

*Working on this thesis has been such a wonderful learning process. Not only did I get to research and learn a lot about an important issue in the world today, I was able to interview some of my abolitionist heroes.*

*I'd like to start by thanking all of the ZOE family, the founders Mike and Carol Hart, Rob Tang and Jessica Dodd, for arranging everything and allowing me to interview them, ask questions, observe and study their work at ZOE in Chiang Mai, Thailand.*

*I want to thank my friend and co-worker Aaron Cohen for everything that you have taught me, for investing in me and for your never-ending kindness and passion to help free victims of human trafficking.*

*Thank-you Annie Lobert and the Hookers for Jesus staff for allowing me to come visit the Destiny House. Your hard work and compassion is inspiring.*

*A special thanks to Kari Storstein Haug, my advisor for your guidance, quick responses and input.*

*A last thank-you goes to anyone out there who is involved in combating human trafficking in any way. Together, I believe we can end modern day slavery.*

*Hanne Heskestad Fellers*

*Los Angeles, December 2014*

## **Abbreviations**

A21	Abolish injustice in the 21st Century (Organization)
CEO	Chief Executive Officer
ESV	English Standard Version Bible
GED	General Education Development
ILO	International Labor Organization
LWF	Lutheran World Federation
MDT	Multi Disciplinary Task Force
MSNBC	Microsoft National Broadcasting Company
NGO	Non-Governmental Organization
NIV	New International Version Bible
NLT	New Living Translation Bible
NSD	Norsk samfunnsvitenskaplig datatjeneste/ Norwegian Social Science Data Services
TCU	Transnational Crime Unite
TIP-REPORT	Trafficking in Persons Report
TVPA	Trafficking Victims Protection Act
UN	United Nations
U.S	United States
U.S DHHS	U.S Department of Health and Human Services
ZCH	ZOE Children's Home

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# 1. INTRODUCTION

In this thesis I will write about the issue ‘human trafficking’. I will examine how faith in God has motivated people to get involved in solving this issue.

‘Human trafficking’ and ‘trafficking in persons’ are umbrella terms used for all forms of modern day slavery, debt bondage or forced labor (TIP 2012) The book, ‘Human Trafficking around the world’ categorizes human trafficking in 3 different forms of trafficking:

- 43% Trafficking for sexual exploitation
- 32% Trafficking for labor exploitation
- 25% Split between Trafficking for forced begging and illicit activities and trafficking for the purpose of organ removal and trafficking in organs, tissues and cells. (Hepburn and Simon 2013:1)

According to the U.S. Department of Health and Human Services, “After drug dealing, trafficking of humans is tied with arms dealing as the second largest criminal industry in the world, and is the fastest growing.” (U.S. DHHS 2012)

Millions of souls are trafficked across international borders as well as within their own country. The International Labor Organization (ILO) estimates that 20.9 million people are victims of human trafficking at any given time. 55% are Female and 26% are Children (ILO 2012)

Throughout biblical history slavery is a central issue. In the Old Testament God calls Israel out of slavery in the book of Exodus. When Jesus started his ministry after being tempted by the devil in the desert, he came to Nazareth and read in the synagogue on the Sabbath from the prophet Isaiah:

The Spirit of the Lord is upon me, for he has anointed me to bring Good News to the poor. He has sent me to proclaim that captives will be released, that the blind will see, that the oppressed will be set free, and that the time of the Lords favor has come (Luke 4: 18, 19 NLT)

This scriptural passage is originally from the Old Testament and is quoted by the Son of God, Jesus Christ in the New Testament. It is clear that this scripture is essential to God's people. It proclaims that God has given his people a responsibility to free slaves. Because slavery is a violation of human rights, I believe it is important to understand what modern day slavery is, and highlight what God's people are doing to combat human trafficking.

A large number of human trafficking, justice and compassion organizations are founded by people of faith. Just to name a few: International Justice Mission, A21, ZOE Children, End It movement, Abolish Slavery, Traffic Jam, Unlikely Heroes, Breaking Free, Destiny Rescue, Hookers for Jesus, Exodus Cry, Faith Alliance Against Slavery and Trafficking, Justice Speaks, She has a name, Mercy Ministries and Passport 2 Freedom.

### **1.1 Presentation of the thesis question**

In this thesis I want to answer the following question:

*"How does faith compel believers to fight human trafficking? And what are they doing by faith to end this injustice?"*

### **Definition and explanation of thesis question**

In answering the thesis question, I believe it is necessary to determine what faith is. The meaning of the word can mean many different things to different people.

As the definition of faith says: *Faith is confidence or trust in a person, thing, deity, view, or in the doctrines or teachings of a religion. It can also be defined as belief that is not based on proof.* (Wikipedia, "Faith" 2014) The use of the word faith in this thesis will derive from the biblical faith. Faith in an Almighty God, the creator of all. The bible speaks of faith throughout its many books. I have chosen to highlight some biblical scriptures of faith to help portrait where the believers have gained their motivation to combat human trafficking.

To be compelled by something according to the dictionary is "to force or drive, especially to a force of action" (Dictionary Online, "Compelled" 2014) When faith is compelled, it is a conviction that often leads to action.

The word human trafficking used in this thesis, unless specified a certain category, will be the previously introduced broad term including all categories of slavery: Sexual slavery, forced prostitution, labor exploitation, forced begging, trafficking for the purpose of organ removal and trafficking in organs, tissues and cells.

Believers in this ethnography will refer to leaders of an organization that believe in the biblical faith, teaching and history. It seems natural to categorize these people under the umbrella of Christianity, but not all of the organizations and people involved in this research referred to themselves as Christians. From my understanding all interviewees are believers in Jesus Christ and the biblical view of God, as they all referred to Jesus and God's word.

As of now there is very little documentation and literature on what believers has done to combat human trafficking specifically. From discovering that so many human trafficking organizations are faith based, I wanted to explore and highlight how faith has compelled believers to work in this field.

## **1.2 Material**

After doing a lot of research, I landed on a few organizations to study where the founders/co-founders had more than 8 years of working with human trafficking. The organizations chosen to be a part of this study are: ZOE Children, Abolish Slavery and Hookers for Jesus.

## **1.3 Previous studies**

Today the term human trafficking has a newer meaning than what most people think of when they hear the word slavery. When the term appeared, researchers and people that were involved in combating human trafficking first had to prove that slavery still existed, just in new and modern ways. Just 10 years ago, most people were un-aware of this growing phenomenon today known as modern day slavery or human trafficking. (Laczko, "Human Trafficking: The Need for Better Data" 2014) The Trafficking Victim Protection Act (TVPA) of 2000 stated that there were at least 700,000 persons annually, primarily women and children, who are trafficked within or across international borders. (TVPA 2000) According to the ILO there are about 21 million people that are victims of trafficking in 2014 (ILO "facts" 2014) Along with this major increase in numbers, there has also been a major increase in knowledge and awareness on this issue. One



of the most referred to resource on human trafficking is the Trafficking In Persons Report (TIP 2012). The TIP Report is an annual report issued by the U.S State department office to monitor and combat Trafficking in Persons. (TIP 2014) The report ranks governments on their perceived efforts to acknowledge and combat human trafficking. It also includes an in depth explanation of the term trafficking, as well as the different categories of modern day slavery. Today there are many books, documentaries, movies and information already acquired about human trafficking. The majority of books that can be found are from the last 4-5 years and mainly addresses sex-trafficking. The books include biographies such as: “*Slavehunter*” (Cohen 2009), the non-fictions: “*Sex Trafficking; Inside the Business of Modern Slavery*” (Siddharth 2010), and “*Stolen: The True Story of a Sex Trafficking Survivor*” (Rosenblatt and Murphey 2014). The fiction “*Trafficked; The Diary of a Sex Slave*” (Hodge 2011) Hollywood movies such as “*Taken*” released in 2008, reached mainstream media and opened many people’s eyes to sex trafficking. These books and the sex-trafficking movies mainly address the horrific reality of forced prostitution, and some portrait the high level criminal corruption involved.

Other studies on Human Trafficking that also addresses labor and other forms of trafficking include books like “*Human Trafficking around the world*” (Hepburn and Simon 2013), “*Ending slavery*” (Bales 2008), “*The Slave Next Door*” (Bales 2010).

As far as studies on human trafficking from a religious view, there are fewer publications to be found. I did however find a book called: “*Justice Awakening, how you and your church can help end human trafficking*” (Byun 2014). The book teaches about biblical foundations for understanding God's heart for justice. It’s the only book I’ve found that talks about how God calls His people to action. It is a wonderful tool to churchgoers, to get a grip of how to approach getting involved in combating trafficking. As far as I know, there’s no previous documentation or research on how faith has compelled believers to get involved in combating human trafficking, start organizations and ministries to fight this injustice. Therefore this ethnography will fill the gap in research done so far, and it will also give an overview of what they are doing to address this growing violation of human rights.

## **1.4 Structure**

The thesis consists of six chapters. Chapter one introduces the issue of human trafficking, my thesis question, informs about organizations that are involved in ending human trafficking and previous study's. Chapter two will reflect the methods used in this study, it will present the methods used during my fieldwork in Thailand with ZOE Children and while studying the organizations: Abolish Slavery and Hookers for Jesus in the United States. This chapter will give an in depth explanation of methodology used while interviewing and observing the leaders and founders of these organizations. In chapter three I highlight some theoretical, theological and historical perspectives relevant to the understanding and analysis of my material/data. I will present biblical scriptures and use diaconological approaches from church history and missiology to explain how faith has compelled believers to fight human trafficking. Chapter four will consist of an in depth explanation of the TIP Report, as well as the terms; prevention, intervention and aftercare. It will include some newer trends to prevent human trafficking. In chapter five I will present my observations and interview's from the field in Thailand and The United States. The sixth and final chapter will answer my thesis question as well as summarize my findings and reflections during this study.

## 2. METHODOLOGY

In this chapter, I will present my method of qualitative research and approach in retrieving the data in my fieldwork through observing, interviewing and analyzing believers who work to abolish human trafficking. I completed 5 interviews and participated in outreaches and meetings.

### 2.1 Qualitative research

There are two main scientific research methods, qualitative research approach and quantitative. In this thesis the main approach is qualitative research. As stated before, *Faith*; is a word that can mean many different things, to different people. The thesis question therefore would be hard to answer with a quantitative approach, focusing on using data in a numerical form, rather than narrative, as well as being able to fully describe how believers were compelled to work in this field, and present what they are doing to abolish human trafficking.

Qualitative data has logical primacy in the sense that social experiences must first be described in words before they can be described numerical. (Hammersley and Atkinson, Kalleberg 1983:9) Common qualitative research methods used are participant observations and interviews, usually based on a subject-subject condition between the researcher and informant. This entails a mutual influence level, which can affect the research result; therefore, the researcher must be conscious and reflected throughout the whole research. (Thagaard 2009:19)

### 2.2 Determination of Interviewee

Access in the field is not guaranteed. Freedom to choose whom to interview in the field is very important. If there is not a choice of whom to interview, otherwise there is a high risk that mandates are misleading, and the researcher will not be able to engage in the strategic search for data that is essential in a reflexive method. (Hammersley and Atkinson 1983:161)

Finding people that are people of faith, who also have more than 8 years of experience in the fight to end human trafficking was a challenge. I didn't want a pastor of a mega church, with a passion to end modern day slavery. I wanted someone with expertise in the field. My goal was to find people of faith in a leader position, that have either experienced every aspect of human trafficking, or has a deeper knowledge of prevention, intervention and aftercare. After a lot of research, mainly online, a few individuals stood out. The interviews were aimed to not only be

explanatory of what they are doing in this fight, but also personal reasoning and compelling of love towards victims of trafficking through faith. I chose to only interview public and of age people in the sense that they are people who publicly speak at conventions, churches and schools as representatives of the cause. This way, I believe it was easier for me to gain access and follow the interview and protection policies. It was also a conscious choice to interview both females and males, as I believe the sexes operate and view things differently.

Concierge is a term used in the ethnography of people that can help a researcher to access the field. (Hammersley and Atkinson 1983:95) Because I have been working in this field for a few years now, in some way, I became my own concierge. In one case, I used the non-profit organization I founded to gain access, knowing that Passport 2 Freedom was known by the interviewee at Hookers for Jesus. Explaining that I was the founder of the Passport 2 Freedom non-profit organization, I believe put me in a different category, that also believe helped me gain access to book an interview.

My project was filed with Norsk samfunnsvitenskaplig datatjeneste (NSD<sup>1</sup>) on 13 January 2014. I received my final receipt from NSD on 20 February 2014. Respecting the interviewees and informants is very important in fieldwork and research. Communication and understanding needs to be a high priority. Therefore before going to Thailand and interviewing people in the U.S, I made sure to send the interview policy beforehand, and also gave the interviewees enough time to be able to ask questions if they had any thoughts or concerns about my interview or intentions. I let the staff at ZOE know that I was doing my fieldwork research while serving with my short-term mission team, and also let my leader know that I would be taking notes and asking questions as we were out in the field and at ZOE, so that she would be aware of what I was doing. I believe this gave me a greater freedom and was able to do research more easily.

Some of the points from the interview policy were:

- The purpose of the project and what specifically it will be used for
- What types of questions used in this thesis, and what information desired
- The confidentiality of the questions and data acquired during the project

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<sup>1</sup> For the full NSD form see attachment nr. 2

<sup>2</sup> For the full Child Protection Policies, see attachments or <http://www.gozoe.org/learn/how-zoe-protects-children/>

<sup>3</sup> For the full media policy, see attachments or <http://www.gozoe.org/learn/how-zoe-protects-children/>

- The voluntarily participation of the study, and permission to withdraw any statements or participation during the study without reasoning.
- All contact information to me, my supervisor and school
- Who is responsible for this study, theoretically and financially

### **2.3 Interview**

I chose to do a semi-structured interview, that way I got to set the outline for the topics covered, but the interviewee's responses helped determine the next questions and also could influence the direction of the interview. The interviewees used narratives based on the unfolding of events or actions from the perspective of a participant's life experience. The narratives helped explain their background and how they got involved in the anti trafficking movement.

As Measor (1985) notes: For God's sake do not make the mistake of not laughing at an interviewees joke. This also highlights something important with ethnographic interviews: the goal is to have a conversation and to give interviewees space to speak more freely than is possible in standardized interviews. (Hammersley and Atkinson 1983:169) Measor. L. "Interviewing; a strategy in qualitative research", I Burgess (red.) (1985) In a semi-structured interview the order of questions can be reversed and change as you go. The ethnographer do not always decide in advance what they will ask, and will not necessarily ask the same questions to all interviewees, although they usually follow a list of topics to be covered. (Hammersley and Atkinson 1983:177) The topics were in a planned order, to help establish reasoning for choosing human trafficking and connecting it with their faith in the very beginning of the interview. The following questions flowed naturally: "Do you see yourself, as a forerunner of the movement to end human trafficking?" this question was structured to be asked early on to help target the interviewee's ability to recognize themselves as public people and role-models in this fight. The next questions were aimed in order to learn as much as possible about what they do, so their work can be presented and highlighted. Towards the end of the interview, a very important question was the solution question to establish what the interviewee's believes is the solution to ending trafficking and how people can get involved. I realized that it was important to have a prepared list of questions, but definitely jumped around a bit when the actual interviews were happening. All the interviews were scheduled to interview one person at a time and all in one

sitting. While at ZOE in Thailand after my first interview with missionary Jessica Dodd, I decided to add the director of rescues, Rob Tang to my list of interviewees. The reasoning was to get a deeper insight into what intervention in human trafficking work looks like, and to gain a better understanding of how faith is involved in the intervention and rescue side of trafficking work. My interview with Rob Tang got split up in two sessions, due to his schedule. During the second session, I decided to add the co-founder of ZOE, Mike Hart last minute. Mike Hart is very busy, and I didn't think that he would have time to do an interview while I was visiting. But the second session with Rob conveniently got scheduled during lunch, and Mike happened to walk by and said that he would love to join in the interview. I gave him the interview policy to look over and agree on, and filled him in on some of the things I had asked Rob about to catch him up to speed. There are positive and negative sides with a group interview. On the positive side the interviewees can give a more thorough answer, give insights from two different perspectives on the same question that complement one another. On the other side the interviewees can withhold an opinion if they think that their co-worker have a different opinion. I thought it worked out really well to do a group interview, especially since I had already done a session alone with Rob and because Rob is more a specialist specifically in the rescue field, it was great to get Mike's thoughts on the remaining questions as Mike is more of a visionary, and as the co-founder of ZOE, he is considered in some sense more of a face of ZOE and has been in the field longer. Mike quickly grasped the direction and intention of the interview, and jumped into his answer to the actual thesis question to then continue in depth to answer what he believes is the solution to ending modern day slavery.

In my third interview with Aaron Cohen, the cable guy coming to install Wi-Fi in his apartment interrupted us. We had a 30-minute break, but Aaron is a very focused man, so he jumped right in where we left off.

The last interview with Annie Lobert was done in Las Vegas at the Destiny House, where the ministry Hookers for Jesus currently has 5 women in their 12-month program for aftercare and rehabilitation specifically for sex-trafficked women.

In this study I have completed 5 interviews averaging around 1 hour in time. The interviews were done in Chiang Mai, Thailand, Los Angeles, California and Las Vegas, Nevada. Every

person interviewed agreed verbally and in writing to being voice recorded. I'm very pleased with my interviews, and I feel like I can draw a lot of interesting conclusions from them.

## **2.4 Participant observations and role**

Observing and participating in the field of study will help gain a much broader knowledge of a culture, how a organization operate, ideology, and will give a researcher a better understanding of where their interviewees are coming from, referring and relating to. There are many ways of observing. I chose the open and obvious observation and participating research method in which the participants are aware of the researchers role and is informed that the researcher is observing and taking notes of their work. I chose not to do a hidden participant study because of the type of data I wanted to collect. I wanted to interview the leaders and forerunners at ZOE. The leaders and staff knew of my study, but the children were not informed due to ZOE's strict protection policies it was not ok to inform the children of the study incase it would create any insecurities or fears from the children. As Loftland points out, the researcher can also get creative insight by maintaining a neutral role as both an "insider" and an "outsider". Ethnographer should intellectually balance between intimacy and strangeness, and an open participant observation, he or she usually located somewhere between being a stranger and a friend. (Powdermaker 1966, Everhart 1977) (Hammersley and Atkinson 1983:140) There are many different ways of learning how faith compels believers and the "in field" forerunners in this movement work and operate. By being a part of the organization, Abolish Slavery, I believe I have a better understanding of what it entails to work with human trafficking victims. My experience and knowledge gave me in some sense insiders take on a lot of things I observed while being in the field in Thailand. I also needed to keep reminding myself of my position as a researcher, in order to shift the mindset to give me a conscious outsider research standpoint.

Ethnographers must always make sure that they do not feel "at home". When the feeling of being a stranger disappears, one can also have lost the critical, analytical perspective. (Hammersley and Atkinson 1983:142) I consciously chose to do my fieldwork with an organization I didn't know too well in order to feel like a stranger. It was still very surprising how quickly and easy it was to feel at home at ZOE.

There are a number of roles a researcher can choose to adopt in the field, and they all have their advantages and disadvantages, opportunities and risks. Moreover, the researcher, by

systematically changing the field role, collect different types of data that can be compared, and so gain a better understanding of the social processes under study. (Hammersley and Atkinson 1983:150) My initial fieldwork at ZOE consisted of me being part of the performing outreach team. Participant observation does entail to be actively involved with the informants and being a part of the social environment. My role gave me a position where at times it was hard to move from being a performer, to a team member and also balancing my role as a researcher, but I believe it also gave me a broader view of the work ZOE does. I believe I made some mistakes of being too much “in the moment” at times while I was joining ZOE for their local outreaches. Knowingly that, you should never surrender completely to the environment or moment. In principle, a field researcher should be constantly aware, with more than half an eye on the research opportunities that may arise or which may be constructed on the basis of a social situation. (Hammersley and Atkinson 1983:143) I observed and participated at ZOE and with the ZOE outreach team for 8 days. I was well aware that I was a part of the team to influence the people we were performing for to learn about trafficking and learn about the gospel. We received a detailed schedule for our time with ZOE, and we had a program director from ZOE that put together our outreach and performance timetables. This meant that I followed a set schedule already planned out. This schedule was very detailed and included meals, devotions and bible studies, prayer times, worship service, tour of the facility, orientation, coffee and tea breaks, night sightseeing and shopping in Chiang Mai, transportation, performances, set-up times for performances, shoe giveaways and a debriefing at the end of the trip. I am used to traveling through time zones, so it was easy for me to adapt to the change in time. I wanted to learn as much as possible during my visit with ZOE, so I booked my interviews during our scheduled rest and free time. During these times when I was apart from the rest of my team at ZOE as a researcher, I believe I collected some very good and authentic data. In June I was able to go back to ZOE and volunteer. This last-minute unplanned visit ended up being a huge blessing and added more experience by me getting to work on a jewelry and art project at ZOE, and getting permission from the co-founder of ZOE, Carol Hart to use my experiences as part of my research and study.

The goal is not to obtain “clean” data that does not contain any form of bias. Such data does not exist. The aim should rather be to find a proper way to interpret the data we have. (Hammersley and Atkinson 1983:157) Establishing and maintaining field relations may be both



exhausting and exciting, the ethnographer must learn to manage their own emotions if they are to maintain their position as a marginal native and complete their fieldwork. (Hammersley and Atkinson 1983:150) A weakness in my fieldwork is that I'm very much emotionally attached to the cause of ending human trafficking, which consequently can at times make me pull out of the researcher mode. I also understand that what I am researching is a very heavy and emotional subject, as some of the stories are complete violations of human rights, violent and perhaps even more emotional because these are children that are less likely to be able to stand up for themselves.

## 2.5 Fieldwork in Thailand

I found the qualitative methodology of in depth interviews as a good way to hear directly from some experts in the field and observe firsthand some of what they are doing. In Chiang Mai, Thailand, I interviewed some workers at ZOE Children's homes. I did some participant observations at ZOE Children's arts and education programs and was also able to go on outreach with the bible school team to the surrounding areas of Chiang Mai. I decided this would be the best approach for me so that I could not only highlight the issue and the reasoning through faith of joining in the fight in ending human trafficking, but also highlight the people that are forerunners of a really important movement in our day and age.

Before arriving to Thailand, I got the chosen female missionary's email address through a contact at my church and set up an interview with her, I emailed her the interview policy weeks before traveling to Thailand so she had some time to look over it, and send me questions or concerns if she had any beforehand. In preparations for the trip I attended 3 different meetings hosted by a local Los Angeles ZOE representative in order to prepare our team for the mission trip. During these meetings we went through the ZOE '*Child Protection Policies*<sup>2</sup>' and '*media policy*<sup>3</sup>', our tentative schedule and some cultural behavior guidelines. These guidelines included dress code and certain body language that have a different meaning in Thailand, than in the US, for example you should never touch someone's head, never point at someone, remove your shoes when you enter a house and always return the "wai" which is Thailand's prayer-like gesture with

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<sup>2</sup> For the full Child Protection Policies, see attachments or <http://www.gozoe.org/learn/how-zoe-protects-children/>

<sup>3</sup> For the full media policy, see attachments or <http://www.gozoe.org/learn/how-zoe-protects-children/>

the hands together in front and head slightly bowed. We all signed a waiver saying we comply with ZOE's policies. These meetings helped prepare our team and especially those on our team that had never been to Asia or gone on a mission trip before.

My fieldwork at ZOE Children's homes was from the 15. January 2014 to 23. January 2014. When my church team from The Underground, a non denominational Church in Los Angeles, consisting of 13 people arrived in Chiang Mai, in the north of Thailand. The first day we just tried to stay awake to catch up with the right time zone. We stayed at a hotel about twenty minutes from ZOE. The team consisted of performers and artists from Los Angeles, California. Throughout the nine days while we were at ZOE, I did two interviews, one planned and one unplanned. The team I traveled with did multiple outreaches in the surrounding area of Chiang Mai.

I visited ZOE a second time from 15. June 2014 to 19. June 2014. This was a last minute, unplanned visit. I traveled with a friend of mine from an organization called Fashion Hope based out of California, USA. We partnered on a mission trip to teach jewelry workshops for survivors of human trafficking in Chiang Mai, and also visited a center for women in Bangkok, Thailand. The project took an unexpected turn, and we ended up not being able to complete our project the way we hoped for at the first place we visited due to a lot of different obstacles. One obstacle being that the girls we were supposed to teach got moved from their village. I reached out to my contacts at ZOE to ask if we could teach a jewelry workshop there, and serve them in any way. They were very accommodating even though it was last minute and helped arrange for us to teach a jewelry-making course with 9 of their teen girls, and we also ended up doing an arts project creating mosaic tile shapes on their cement floors.

## **2.6 Fieldwork in the United States**

For about a year now, I have been working with Abolish Slavery a leading human rights organization fighting modern day slavery worldwide based out of southern California. Abolish Slavery is partnering with Passport 2 Freedom, a human rights organization I founded in 2010. The two organizations began a partnership in October 2013. Throughout my time volunteering with Abolish Slavery, I have gained an understanding of what Abolish Slavery is doing to fight human trafficking, I have observed how they work, and gotten to know some of the staff really well, including the co-founder that I also interviewed for this thesis.

## **2.7 Role – my role as a researcher, interviewer, observer and participant**

Throughout my time in the field, I was able to take on many different roles. I was a researcher, a team member, an interviewer, a performer, a teacher, and a helper. Being fairly young and a female of Asian decent, I believe does have an effect on how people respond to me as a researcher. I am not naïve in the sense that I don't think people might not take me that serious, I have been told that I look like I'm about 20 years old. But throughout my research I never felt that I wasn't taken seriously. Before my interviews I would take some time to explain my previous education, having a bachelor in international communication, culture understanding and religion. I would go through my interview policy and also explain a little bit about how I got involved in the fight to end modern day slavery myself, through my own non-profit organization and volunteering with Abolish Slavery. In doing this, I believe the interviewees understood what I was trying to accomplish with this study, and I also believe that they, as believers understood how this thesis can help encourage the church and believers to get involved in this fight to end human trafficking.

## **2.8 Research reflections**

Working in a different culture for the first time is always challenging, as it is foreign and new to the researcher. In Thailand, I often felt like I had to be extra careful on how I acted and was more conscious about my body language. Being around children versus adults is also different. Children are usually more playful; they can be more unpredictable and very high energy. In my fieldwork I was not only interacting with young children a lot, I was dealing with children with very difficult and complex backgrounds. I'm very thankful for the meetings prior to going to Thailand where we went over the 'child protection policy' and ethical guidelines. These guidelines were clear and fairly easy to follow, but I was always trying to be extra sensitive, and making sure I was following them at all times in the back of my mind. The language barrier was a definitely very difficult. There were many times, I wanted to express with words to the children, my thoughts and ask them questions. We had translators, but mainly at outreaches or meetings. The translators we worked with at ZOE were excellent and had a lot of previous experience with teams coming from the U.S. I'm used to talking publicly with a translator, translating, from my previous mission trips I've been on. I actually enjoy having a translator as it

gives me time to carefully think about what to say next. I could tell that some of my team members that were on their first mission trip, was having a more difficult time having to pause their testimonies. Whenever translators are used, it can be a challenge not knowing if the message you are saying is being portrayed in the right way. Sayings and humor are often very different from culture to culture. But knowing that the ZOE translators speak very good English, and being able to refer to bible stories that are universal, and trusting that God would translate whatever words or phrases fell through the cracks in the translation. Our team was not worried about not getting our message through at the outreaches. We had faith that God would relay the intentions and love behind what we were speaking.

As mentioned before, I chose the open and obvious research method. I asked the ZOE staff for permission to write notes and ask questions for my research, as well as let them know about my intentions with my research. At ZOE, we also had to be very aware and respect the children and families' privacy. This is the children's actual home, it is where they, eat, sleep and hang out.

Attached to problems of privacy are certain researchers' thoughts that people have the right to control the information regarding themselves, and that they must give permission to the researcher about where and what the information will be used for. (Hammersley and Atkinson 1983:298)

All the children at ZOE have gone through an extensive legal process. The staff are considered legal guardians of the children. With the staff's permission, I could write about my interaction with the children as long as I strictly followed their 'child protection policy' and 'media policy'. These policies include ethical guidelines such as; never revealing a child's identity publicly and policies like:

All short-term visitors and short-term teams are required to be escorted at all times by a ZCH paid staff or volunteer. Short-term visitors are required to sign in and present a valid ID card. Visitors will have sleeping accommodations separate from ZCH children." (ZOE Child Protection Policy 2012:6).

Throughout my fieldwork I never felt like I couldn't ask the staff any questions that came to mind. They were very helpful and attentive.

### 3. THEORY, THEOLOGICAL PERSPECTIVES AND HISTORY

Theories are used to help explain and back up, interpret and analyze data collected in the thesis research. The theological, theoretic and historical perspectives presented in this chapter will help give a more throughout understanding of faith compelled to combat human trafficking.

I will present a scriptural view of what the bible says about slavery, in order to help answer what believers have derived their reasoning for acting by faith in the past and now to end human trafficking. The bible often refers to believers in Jesus Christ as his church. The word ‘church’ today can mean many things. In this thesis the word church refers to believers of the biblical God, biblical history and biblical scriptures. In this chapter only, I will include Christians as a term to refer to believers, as it is the most familiar term of people who believe in the entirety of the Holy Bible.

As stated before in this thesis, faith can mean different things to different people. I searched for a definition or a term that can help explain how faith has compelled believers to care for others, to act and to reach people. Since I have not found any literature on how faith has compelled believers to end human trafficking specifically, I chose the term ‘diakonia’ as it is the closest and most familiar term to the kind of faith compelled to action that I am aiming at in this ethnography. Looking at diakonia being defined as: *The gospel in action and expressed through loving your neighbor, creating inclusive communities, caring for creation and struggling for justice.* – Definition of diakonia, Church of Norway Plan for Diakonia (Nordstokke “LWF” 2009:27) I believe this term will help determine and explain faith, not just as a decision or thought of the mind and heart, but rather faith leading to action.

The word diakonia is a central term used by the church to explain what faith in action means.

#### 3.1 History

Throughout history there have been many influential Christian leaders that have made a huge difference in the fight to end slavery.

Martin Luther was a German, Catholic priest, professor of theology and seminal figure of the 16<sup>th</sup> - century movement in Christianity known later as the Protestant Reformation. Luther came to understand justification as entirely the work of God. Luther taught that salvation and subsequently eternity in heaven is not earned by good deeds but is received only as a free gift of God's grace through faith in Jesus Christ as redeemer from sin and subsequently eternity in Hell. (Wikipedia "Martin Luther", 2014) Luther elaborates this understanding in his writing, *On the Freedom of a Christian*, where the following famous aphorism is found:

A Christian is the freest lord of all, and subject to none; a Christian is the most dutiful servant of all, and subject to every one." This double identity as being simultaneously free lord and servant is modeled in Christ Jesus "who, though he was in the form of God ... emptied himself, taking the form of a slave, being born in human likeness. (Phil 2:6, 7 NLT). (Nordstokke "LWF" 2009:30)

William Wilberforce was an English politician, philanthropist, and leader of the movement to abolish slave trade. He began his political career in 1780 and headed the parliamentary campaign against the British slave trade for twenty-six years until the passage of the Slave Trade Act of 1807. (Wikipedia, "Wilberforce" 2013) Wilberforce felt compelled because of his faith to fight to end the slave trade. He has become an iconic figure for the church on how to practice compassion. He felt responsible for the world's condition as a Christian.

Christianity itself has been too often disgraced. It has been turned into an engine of cruelty, and amidst the bitterness of persecution, every trace has disappeared of the mild and beneficent spirit of the religion of Jesus. (Wilberforce 2012:28)

He wrote about how Jesus sympathized with us.

We may not think that he is capable of entering into our little concerns, and sympathizing with them; for we are graciously assured that he is not one "who cannot be touched with the feeling of our infirmities, having been in all points of tempted like as we are (Wilberforce 2012:81)

Wilberforce also often referred to the scripture to show that God puts the same value on each created human being.

If I have rejected the cause of my manservant or my maidservant when they brought a complaint against me, what then shall I do when God rises up? Did not He who made me in the womb make him? (Job 31:13, 14, 15 NLT)

In 1970 theological declaration of human rights were established in London. The main point was that human rights were founded upon “Gods right to human rights” (Austad 1976:202) Through the declarations of human rights the churches all over the world hopes to develop a standardized regulation for political-ethical responsibility and activity. It refers to the increased violation of human rights both in form and numbers over the last few years. (Austad 1976:201)

Martin Luther King Jr. was an American pastor, activist, humanitarian and leader in the African-American Civil Rights Movement. He is best known for his role in the advancement of civil rights using nonviolent civil disobedience based on Christian beliefs. Martin Luther’s famous speech from the march on Washington 1963, states:

I have a dream that one day this nation will rise up and love out the true meaning of it’s creed: ‘We hold these truths to be self-evident: that all men are created equal. I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood. I have a dream that one day even the state of Mississippi, a state sweltering with heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice. (Wikipedia, “Martin Luther King Jr.”, 2014)

Christianity is the world largest religion, with approximately 2.2 billion adherents, known as Christians. (Wikipedia, “Christian” 2014) throughout history we have seen how a group of people protesting against something can change the way nations operate. If believers unite together against human trafficking, they can most likely change laws in nations all around the world, and eventually end modern day slavery.

### **3.2 Diakonia**

Diakonia is the embodiment, through human actions, of God’s love for the world. (Noko “LWF” 2009:5) Christians are the ones called by the almighty God to stand up for righteousness and truth. The term constitutes the “DNA” i.e. the very being of what it means to be the church and of the self –understanding of every congregation. (Noko “LWF” 2009:5)

Believers in the biblical scriptures believe they are created by God, that he is the creator of everything, he is a protector, a provider, a father and divine. This worldview motivates Christians for all kinds of diaconal action. It also motivates believers to work together with all people of good will, acknowledging that every human being is created in God's image and thereby given a mandate to be God's co-worker in God's ongoing love and care for all creation. (Nordstokke "LWF" 2009:25) Christians confess faith in the triune God. It is this faith that constitutes the identity of the church and therefore the identity of diakonia. Faith in God the creator confesses that "the earth is the lords, and all that is in it, the world and those who live in it." (Ps 21:1 NLT). Faith in the creator also implies admiration and praise, acknowledging the dignity and profound quality of what is created. This is consistent with the creator's own conclusion at the end of every day's creation: "God saw everything that he had made and indeed, it was very good." (Gen 1 NLT) (Nordstokke "LWF" 2009:24) In Christ we are "a new creation" (2 Cor 5:17 NLT), no longer bound by the power of sin. Therefore diaconal action seeks to resist evil at all levels, including the social and political level. Evil must be addressed and denounced. Diaconal action boldly announces alternative ways of being human in perspective of faith, love and hope. (Nordstokke "LWF" 2009:21, 22) Good diaconal practice is oriented by its Christian identity and faith in a gracious God. The biblical view on human dignity is not respected if diaconal action is used as an opportunity to propagate moral or religious teaching, especially if this happens in situations where people are extra vulnerable and depend on help from other. Since the grace of God is a free gift, diaconal action must be generous and unconditional. Only then, does it reflect and give testimony to God's "incredible gift" (2. Cor 9:15 NLT) (Nordstokke "LWF" 2009:30) Christian faith admits that evil forces, injustice and death are trying to destroy life every day – both outside and inside the church – and that there are situations when such forces seem to be victorious. Even then hope does prevail bases on the biblical message that God is the God of life who gives future and hope, especially to the poor and the excluded. "Now faith is the assurance of things hoped for, the conviction of things not seen" (Heb 11:1 NLT). Such faith motivates diakonia to resist evil and promote justice, to advocate with and for people in need, and to act boldly as transformative signs of hope. (Nordstokke "LWF" 2009:25) Faith in Jesus' diakonia has several dimensions. It is an act of liberation and reconciliation, of healing and lifting up all those who are "like sheep without a shepherd" (Matt 9:36 NLT), especially siding with the suffering, the downtrodden and



marginalized. Through Jesus' diakonia, human dignity is affirmed and defended. (Nordstokke "LWF" 2009:26) Diakonia has to be faithful to its prophetic mandate and speak up against sinful practices and structures that cause suffering and degradation of human dignity, and speak out of a more human and just society. (Nordstokke "LWF" 2009:30) Therefore, even when diaconal work takes the form of immediate action to alleviate human suffering, which always will remain a priority, the wider context of suffering and its root causes must be given due attention. This attention to the long-term implications related to root causes has to be considered from the start in the way that diakonia is carried out. It should be reflected from the outset when objectives for diaconal work are formulated. Some of the most important elements include:

1. the dignity of people is affirmed and defended;
2. peoples' rights are uplifted and promoted
3. processes of empowering people are initiated;
4. space is created for giving people access to rights, participation and responsibility in society (building citizenship);
5. building-blocks towards societal transformation are laid.

(Nordstokke "LWF" 2009:42, 43)

The world and its problems look different from the perspective of the powerful than from the perspective of marginalized groups. Thoughtful diakonia has to be aware of this conflict and give space to voices, which are ignored. Such practice belongs to good biblical tradition, pointing in the direction of prophetic diakonia. (Nordstokke "LWF" 2009:59) It has been made clear over the last years that diaconal work must be rights-based. (Nordstokke "LWF" 2009:63)

As diaconal action aims to reach out to those in need, this includes addressing and helping victims of human trafficking.

### **3.3 Slavery according to the bible**

In the bible it first mentions the word slaves in Genesis chapter 15, verse 13: "Then the Lord said to Abram, "You can be sure that your descendants will be strangers in a foreign land, where they will be oppressed as slaves for 400 years" (Gen 15:13 NLT) However in chapter 9 is the first

place it talks about a servant, and therefore separating people as a leader and a servant. “May Canaan be cursed! May he be the lowest of servants to his relatives.” (Gen 9:25 NLT) Chapter 17 is where the bible mentions servants as being purchased. “From generation to generations, every male child must be circumcised on the eighth day after his birth. This applies not only to members of your family but also to the servants born in your household and the foreign-born servants whom you have purchased.” (Gen 17:12 NLT) The Old Testament narrative of Exodus relates God’s intervention within concrete experiences of oppression: “I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed I know their sufferings” (Exod 3:7 NLT). In a similar way, God’s incarnation in Jesus Christ happened in a particular social, economic, political, religious, and cultural context that shaped his ministry. (Nordstokke “LWF” 2009:12) “There is no longer Jew or Gentile, slave or free, male or female. For you are all one in Christ Jesus” (Gal 3:28 NLT) According to Christian belief, the teachings of Jesus Christ fulfill the prophecy and injunctions of the Old Testament. Emphasizing generosity and relief for the oppressed, he instructed, “Give to him who begs from you, and do not refuse him who would borrow from you” (Matt 5:42 NLT) Christ’s life story is one of willing sacrifice on behalf of the weak, lame, sick, widowed, orphaned, poor, and the disenfranchised continue to serve as a model for many contemporary human rights activists. The heart of Christ’s message is love. The love of Christians for each other, called agape in Greek, is the essence of Christian action and was the original meaning of “charity” in English (from the Latin *caritas*) (Devine and Hansen 1999:12)

In New Testament times, slavery was an integral fabric of the social system whose abrupt removal would have plunged the Roman Empire into chaos. Not surprisingly, there is no explicit standard of treatment for slaves described in the gospels, but the equality of all children of the heavenly father, along with the ‘golden rule’ – *love your neighbor as yourself* (Matt 22:39 NLT) and Christ’s focus on the downtrodden, offered key principles governing Christian conduct. Saint Paul, who recognized neither freedom nor slavery in Christ (Gal 3:28, 1 Cor 12:13, Col 3:11 NLT) did not condemn slavery but tried to give both slaves and masters a new Christian spirit of charity, which ultimately helped abolish the institution of slavery itself. (Devine and Hansen 1999:14) The Holy Spirit on the day of Pentecost, the apostle Peter announced the coming of the Holy Spirit as fulfillment of the promise of the prophet Joel, that “your sons and your daughters shall prophesy... even upon my slaves, both men and women, in

those days I will pour out my Spirit.” (Acts 2:17, 18) The special mention of young people, women and slaves affirms the inclusive nature of the work considered the natural order of authority. This is totally in line with the way in which Jesus often inverted the social order of his day, giving voice to people who were expected to keep silent. (Nordstokke “LWF” 2009:26)

### **The bible and Human Rights**

The Christian beliefs and ethics are built upon the faith that God calls humans to serve one another. In the human rights declarations on the other hand the ethical responsibilities are founded in the human nature. In this it is not the radical understanding of sin that defines the Christian view of man. This analysis has shown there are major differences between the view of man in the declarations of human rights and Christianity. (Austad 1976:209)

There is a common thought that many atheists think that Christianity should not be affiliated with human rights in any way. As the human rights declaration shows in article 18<sup>4</sup>:

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance. (UN 2014)

Even though the view of most Christians today is that the bible speaks against slavery, there are a lot of verses from the bible that speaks about slavery like you think the bible accepts it.

However, you may purchase male or female slaves from among the foreigners who live among you. You may also purchase the children of such resident foreigners, including those who have been born in your land. You may treat them as your property, passing them on to your children as a permanent inheritance. You may treat your slaves like this, but the people of Israel, your relatives, must never be treated this way. (Lev 25:44, 45, 46 NLT)

When a man sells his daughter as a slave, she will not be freed at the end of six years as the men are. If she does not please the man who bought her, he may allow her to be bought back again. But he is not allowed to sell her to foreigners, since he is the one who broke the contract with her. And if the slave girl's owner arranges for her to marry his

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<sup>4</sup> For the full version of the universal human rights, visit: <http://www.un.org/en/documents/udhr/>

son, he may no longer treat her as a slave girl, but he must treat her as his daughter. If he himself marries her and then takes another wife, he may not reduce her food or clothing or fail to sleep with her as his wife. If he fails in any of these three ways, she may leave as a free woman without making any payment. (Exod 21:7, 8, 9, 10, 11 NLT)

To buy and sell people for work and treat them as your property seems to be acceptable according to these verses. The text also shows how women do not have the same rights as men, and the result is not being free with the same terms. This text also shows how a woman has to please her master, which would by most people be interpreted as a sexual act.

Even in the New Testament there are scriptures where Paul talks about slavery as something acceptable.

Christians who are slaves should give their masters full respect so that the name of God and his teaching will not be shamed. If your master is a Christian, that is no excuse for being disrespectful. You should work all the harder because you are helping another believer by your efforts. Teach these truths, Timothy, and encourage everyone to obey them. (1 Tim 6:1, 2 NLT)

Despite these scriptures addressing slavery as a normal and seemingly acceptable part of life, it seems right to interpret the bible from the time it was written in, and also compare scriptures. Certain scriptures in the bible are interpreted differently from different people, and the time they are read in. (Zuck "Basic Bible Interpretation" 1999, 2014)

A lot of Christians today put the words of Jesus in a higher validation than other people of the bible. There are bibles with colored fonts on the words spoken by Jesus. It is a common understanding that Jesus practiced unconditional love for people. He preached: "You must love the Lord your God with all you heart, all your soul and all your mind. This is the first and greatest commandment. A second is equally important: *'Love your neighbor as yourself'* (Matt 22:37, 38, 39 NLT) It appears that Jesus valued these two commandments the highest out of all. The world is changing. Our culture is evolving. Education and awareness has changed a lot since biblical times.

The church should embody faith that proclaims that God created mankind in his own image, as a faith that says:

But among you it will be different. Whoever wants to be a leader among you must be your servant, and whoever wants to become the first among you must become your slave. (Matt 20:26, 27 NLT).

In a hierarchical world where so often value is dependent on status and wealth, the church should model something different. Believers are encouraged to elevate the needy and poor. They are even to give up their lives, deny themselves and pick up their cross and follow Jesus at all cost (Matt 16:24 NLT). This gives believers a very different worldview, reality and priority.

Christ has no body on earth but yours, no hands but yours, no feet but yours. Yours are the eyes through which is to look out Christ's compassion to the world. Yours are the feel with which he is to go about doing good. Yours are the hands, which he is to bless men now. – Saint Teresa of Avila. (Byun 2014:77)

The church according to Christ is the answer to stand up for justice.

### **3.4 Theoretical, theological and historical reflections**

I will use the theoretical, theological and historical reflections to analyze and compare with the data I've collected during my fieldwork. The theological term diakonia helps explain what believers and the church are doing about similar issues to human trafficking in the past and now. The term helps give reasoning for action towards others and specifically people in any kind of need.

The history presented in this chapter shows how there have been important people who were forerunners to end slavery in the past. The interviewees, I interviewed during my fieldwork, I believe are some of the many forerunners in the fight to end human trafficking in our world today.

The biblical scriptures speak for themselves, but by examining the biblical perspective on slavery and human rights, I will try to analyze and compare these scriptures to help give a broader picture of what believers have read, that compelled them to get involved in combating human trafficking in the final chapter of this thesis.

## 4. UNDERSTANDING HUMAN TRAFFICKING

In answering the thesis question:

*” How does faith compel believers to fight human trafficking? And what are they doing by faith to end this injustice?”*

I believe it is important to first explain what has been done in human trafficking work, explain patterns and models used in this work. I will start by giving a more in depth understanding of the TIP Report as it is one of the most extensive and informative resource there is on human trafficking. I will explain the model adapted in most anti-trafficking organization based on prevention, intervention and aftercare.

Finally, to thoroughly answer the part of the thesis question: What are believers doing to end the injustice of human trafficking? I find it necessary to include some of the newer ways believers are combating human trafficking that were only briefly mentioned by some of my interviewees. These methods fit in the prevention category, and include mass awareness of human trafficking by using new trends such as charity events, film and social media.

### 4.1 TIP report

The purpose of the U.S State department’s annual Trafficking in Person’s Report is to monitor and combat Trafficking in Persons. The Department places each country onto one of four tiers, as mandated by the Trafficking Victims Protection Act (TVPA). This placement is based more on the extent of government action to combat human trafficking than on the size of the country’s problem. (Wikipedia, “TVPA” 2014) While Tier 1 is the highest ranking, it does not mean that a country has no human trafficking problem or that it is doing enough to address the problem. Rather, a Tier 1 ranking indicate s that a government has acknowledged the existence of human trafficking, has made efforts to address the problem, and meets the TVPA’s minimum standards. Each year, governments need to demonstrate appreciable progress in combating trafficking to maintain a Tier 1 ranking. Indeed, Tier 1 represents a responsibility rather than a reprieve. A country is never finished with the job of fighting trafficking. (TIP 2014)

**Tier 1** Countries whose governments fully comply with the TVPA's minimum standards for the elimination of trafficking.

**Tier 2** Countries whose governments do not fully comply with the TVPA's minimum standards but are making significant efforts to bring themselves into compliance with those standards.

**Tier 2 Watchlist** Countries whose governments do not fully comply with the TVPA's minimum standards, but are making significant efforts to bring themselves into compliance with those standards, and for which:

- a) the absolute number of victims of severe forms of trafficking is very significant or is significantly increasing;
- b) there is a failure to provide evidence of increasing efforts to combat severe forms of trafficking in persons from the previous year, including increased investigations, prosecution, and convictions of trafficking crimes, increased assistance to victims, and decreasing evidence of complicity in severe forms of trafficking by government officials;  
or
- c) the determination that a country is making significant efforts to bring itself into compliance with minimum standards was based on commitments by the country to take additional steps over the next year.

**Tier 3** Countries whose governments do not fully comply with the TVPA's minimum standards and are not making significant efforts to do so. (TIP 2014)

Consequence for Tier 3 countries may be subject to certain restrictions on bilateral assistance, whereby the U.S. government may withhold or withdraw non-humanitarian, non-trade-related foreign assistance. In addition, certain countries on Tier 3 may not receive funding for government employees' participation in educational and cultural exchange programs. Consistent with the TVPA, governments subject to restrictions would also face U.S. opposition to assistance (except for humanitarian, trade-related, and certain development-related assistance) from international financial institutions, such as the International Monetary Fund and the World Bank. (TIP 2014)

## 4.2 Prevention, Intervention and Aftercare

**Prevention** in anti Human Trafficking work consists mainly of awareness campaigns, education, local outreaches and prevention rescues.

**Intervention** is needed when a person has already been trafficked. This involves a very well planned rescue operation. Most criminal traffickers are part of a bigger network of organized crime. They plan layers and details well in order to get people, mainly women and children, and also to move and gain profit from them.

**Aftercare** means everything that happens after a person/child is rescued. It often involves detoxing from drugs, anger management, health check-ups, inner healing and therapy, education, vocational training and integration teachings.

Many organizations will specialize on one specific area in human trafficking work, on either prevention, intervention or aftercare. Most well known organizations today focus simply on prevention. A lot of organizations will have other grass root and partner organizations, that they donate to for example a non-governmental rehabilitation center or a grass roots after care center.

When studying how an anti-trafficking organization works, there are many things to consider. Especially studying children focused organizations. Every child will have a different story, a different obstacle to heal from. Some of these children were sexually abused, violated and raped. Most of them were physically and mentally abused. Their situation could be that they were kidnapped, or sold from a family member. They might be from a small rural village and were promised to be able to go to school in the city, but instead were taken to a brother and locked inside for months or even years. These are such heavy and serious cases. Methods on counseling and best practices to help victims of human trafficking are still being developed and tried, and we have yet to see how the majority of the victims will cope with life once they have been rescued and gone through a system and program of restoration and integration.



## 4.3 Trends

### Charity events

Believers who are founders of major human trafficking organizations have joined modern day trends such as hosting charity events to raise awareness and finances to combat trafficking. Erica Greve, the founder and CEO of the organization Unlikely Heroes, is a former director of ‘Campus Awakening’ and former associate director of ‘Jesus Culture’ of the mega church, Bethel in Redding, California. Erica is a natural encourager and has a passion to see the lost and broken come to know the love of Jesus Christ. (Greve, “Elijah List” 2014)

Erica has successfully hosted multiple charity events in Hollywood, California. The events have had multiple themes and names such as: ‘The Justice Ball’, ‘Recognizing Heroes’ and ‘Love is Heroic’. The “Recognizing Heroes” event is an awards dinner and gala, rewarding abolitionists who have shown outstanding work in the movement to end human trafficking. This high end, red carpet event has not only been able to raise hundreds of thousands of dollars to fight human trafficking, it’s also been covered by major press outlets in the U.S such as: Access Hollywood, People Magazine, OK! Magazine, Forbes media and more. This year the Recognizing Heroes event went to a new level marketing wise, by having major celebrities show their support by attending the awards dinner and gala in Beverly Hills, California on November 8, 2014. Major celebrities including: Actress/singer - Selena Gomez, artist - Jesse McCarthy, actress - Nikki Reed and actor - Ian Somerhalder.

### Film

Exodus Cry is an organization connected to The International House of Prayer, based in Kansas City, Missouri. This growing organization has successfully produced a multiple award winning film, Nefarious: Merchant of Souls. The film was released in 2011, and is a hard-hitting documentary that exposes the disturbing trends of modern-day sex slavery. From its very first scene, Nefarious provides an in-depth look into the human trafficking industry, showing where slaves are sold (often in developed, affluent countries), where they work, and where they are confined. With footage shot in over nineteen countries, Nefarious looks through the eyes of both the enslaved and their traffickers to expose the nightmare of sex slavery as experienced by hundreds of thousands of people each day. Nefarious also features expert analysis from

international humanitarian leaders and captures the gripping, triumphant testimonies of survivors.

Using media as a form of outreach, to inform and spread awareness of human trafficking has mainly been done the last 5-7 years.

## **Social Media**

The newer phenomenon, Social Media, is the social interaction among people in which they create, share or exchange information, ideas and pictures/videos in virtual communities and networks. (Wikipedia, “Social\_media” 2014) Throughout the last 10 years there has been a major boom in modern society of social media users. According to Business Insider in 2013, social media has 1.2 billion monthly users. (Adler, “Business Insider” 2014)

Louie Giglio is the founder of the “END IT Movement” and the pastor of Passion City Church in Atlanta. The ‘END IT’ Movement started on December 21, 2012. They took to social media as the main platform to reach people. Bryson Vogeltanz, chief steward of ‘End It’ announced:

By drawing the red X on our hands and sharing it virally using the hashtag<sup>5</sup>, ‘#enditmovement’, we can help shine a light on slavery across this nation. (Meeks, “Charisma News” 2014)

The movement is encouraging people to use social media sites like Facebook, Twitter and Instagram to get the message out. On the newer social media platform ‘Instagram’ they encouraged people to take a photo of their own hand with a red X on it, and post it in hopes that the symbol will provoke questions and discussions about slavery. The movement now has over eighty six thousand followers<sup>6</sup> on Twitter alone. (Twitter, 2014), over one hundred and seventy three thousand ‘likes’<sup>7</sup> on Facebook (Facebook, 2014) and over forty one thousand followers on Instagram. (Instagram, 2014).

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<sup>5</sup> Hashtag is a word or an unspaced phrase prefixed with the hash character, #, to form a label. It is a type of metadata tag. Words or phrases in messages on social networking services such as Facebook, Google+, Instagram, Twitter. A hashtag allows grouping of similarly tagged messages, and also allows an electronic search to return all messages that contain it. (<http://en.wikipedia.org/wiki/Hashtag>)

<sup>6</sup> A “follower” on social media is someone who subscribes to receive updates from a site/social media profile

<sup>7</sup> Likes on social media is the equivalent to a “follower” (<http://www.webopedia.com/TERM/F/follower.html>)

Major celebrities such as country singer, Carrie Underwood and Christian rapper, Lecrae has been major supporters of the 'END IT movement.

## **5. PRESENTATION OF MY FIELDWORK**

### **Introduction**

During my fieldwork I was able to interview workers from 3 different anti-human trafficking organizations. I traveled to Thailand to interview and observe an organization named ZOE children. I have been volunteering with Abolish Slavery, an organization based out of Los Angeles, where I currently live. Through Abolish Slavery I have come to know the co-founder and author, Aaron Cohen whom I got to interview for this thesis. My final interview I traveled to Las Vegas to learn about a ministry and faith based non-profit organization, Hookers for Jesus.

### **5.1 Thailand - ZOE Children**

#### **Introduction**

In this chapter I will present how faith has compelled believers to move to Thailand, a country with a large number of trafficking victims, to start ZOE Children's home for trafficked children. Thailand's Sex-tourism areas are getting thousands of tourists from all over the world daily, with a purpose to buy sex. The city Pattaya supposedly has forty thousand prostitutes. Thailand was recently downgraded from the Tier 2 Watchlist to Tier 3 in the 2014 TIP report. This tells us that Thailand has a major problem with Human Trafficking and is not doing enough to solve this issue as a country. There are many international NGO's in Thailand helping free victims of trafficking. ZOE Children was one of the first NGO's to come to Northern Thailand to help free victims of child trafficking. Following, I will give an in depth explanation of ZOE Children as an organization and how faith has compelled the work they are doing in prevention, intervention and aftercare.

ZOE (a Greek word for "Life") began as a USA non-profit organization in 2002 founded by Michael and Carol Hart. ZOE Children's Homes was launched in 2003 in Thailand with 47 at-risk children. In 2006 ZOE opened their ministry, vocational, language and business schools. These schools are used to train and equip the ZOE children and future Thai leaders to make a positive impact on their nation. Through the years, ZOE has made solid relationships with government leaders who have endorsed the ZOE leadership and the work they are accomplishing

in the nation of Thailand. ZOE is an important member of the Anti-Trafficking Multi Disciplinary Task Force (MDT) of Northern Thailand; NGOs include TRAFCORD, New Life Center, and the International Justice Mission. Thai government members include the Ministry of Social Welfare and Human Security, Immigration Department, and Transnational Crime Unit Police Region 5 (TCU). The law enforcement agency is responsible for anti-trafficking activity in Chiang Mai and northern Thailand. In addition ZOE has partnered with U.S Immigration and Customs Enforcement/Homeland Security Investigations. In 2010-2011 alone, these effective partnerships resulted in 80 victims being identified and rescued from sex and labor trafficking in conjunction with 5 raids conducted leading to over a dozen prosecutions cases and subsequent convictions. (ZOE Children 2014)

My initial introduction to the ZOE Thailand family was actually quite different than expected. I was prepared that it was going to be emotional meeting the kids knowing that so many have been through so much abuse. I was expecting that they might not want to interact very much, and probably would be distant and hesitant. Together with the outreach group from my church, I walked into a room filled with screaming kids, jumping up and down with excitement, smiles and laughter. These kids seemed happy, full of life and not victimized. After introducing our team from the Underground church, the staff thanked us in English and Thai for coming, and for our churches involvement and support to ZOE for many years. Our whole team seemed to have been caught of guard, almost in shock at what we encountered. Then the ZOE staff went on to let us know that the ZOE children wanted to pray for us. It was really unexpected, as we expected to be praying for the children, and not the other way around. Some of the kids started running towards us, grabbing our hands and just bowing their heads and started praying with no hesitation. Their beautiful language and voices filled the room. This first initial meeting with the trafficked children, left me with so many thoughts, surprised at how normal these kids seemed. From what our team had just experienced, not one of our team members would think that these kids have walked through some of the most painful things a human being, and especially a child could ever go through.

After meeting the kids, our team gathered to hear the co-founder of ZOE, Carol Hart share their “**child protection policy**”<sup>8</sup>, “**media policy**”<sup>9</sup> and go over house rules to help our team to know how to interact with the children, and also to teach us about safety for the children and the staff. We all had to sign a waver and agree to terms.

### **5.1.1 Compelled by faith**

Biblical faith is the foundation of ZOE. The mission statement states: “ Reaching every person. Rescuing every child” They quote James: “Religion that is pure and undefiled before God, the Father, is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.” (James 1:27 ESV) They also frequently quote the Great Commandment from Matthew 28: “All authority in heaven and earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” (Matt 28:18, 19, 20 NLT) ZOE’s vision is to fulfill God’s dream that every person on earth will know Him and possess eternal life through Jesus Christ; and, that in lands where Christ is unknown, His love will be experienced, His kingdom will reign, His church will be built, His disciples will multiply, and He will be glorified for who He is. (ZOE Children 2014)

The church being built on the earth is a high priority of ZOE as multiple staff mentioned how they believe the church has a big role in ending human trafficking.

We believe that if we can make the church aware of what is really going on, they can rise up and become a voice against it to stop it. (ZOE staff)

In 2006 ZOE started a ministry school. The ministry school students act out their faith by choosing to be a volunteer and serving ZOE, by organizing and doing outreaches on a regular basis. Their faith is active.

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<sup>8</sup> For the full child protection policy, see attachments or <http://www.gozoe.org/learn/how-zoe-protects-children/>

<sup>9</sup> For the full media policy, see attachments or <http://www.gozoe.org/learn/how-zoe-protects-children/>

We want to preach the gospel everywhere. If people are saved and fill their void with God, there's not going to be a evil need to hurt people (ZOE staff)

When interviewing the staff about how they got involved in human trafficking work and if they felt a calling of faith to do this kind of work, a worker at ZOE said:

I had just graduated children's ministry school in Missouri, USA. I was fasting and praying, and all I heard was Thailand. I had gone on a short-term missions trip with ZOE, but I didn't fall in love with Thailand or ZOE, so for God to say Thailand made me question why? Because I felt no connection, and so I fought God for week, and God said: If you love Me, you will obey Me (ZOE staff)

Another staff member explained how he was just living life as normal in Southern California. He had his engineering career, his wife was a teacher, and his kids were in school, played on the sports teams and attended their local church. The staff member and his wife attended a meeting at their church for the missions committee that they were a part of, and got introduced to Human Trafficking through the founders of ZOE that came and shared in 2004. Knowing that children the same age as their own children were being trafficked, moved their hearts, and they stayed in contact with the founders of ZOE for a few years. After a short-term missions trip to ZOE in Thailand in 2007 with their church in California, the staff member continues to explain how God led them to become missionaries under ZOE:

God spoke to me and my wife independently while we were on the short term trip, that God was calling us back. (ZOE staff)

The staff member continues to explain how it was not their plan to move away and become missionaries, but rather that it was a call from God. He explains how in the process of moving God continually confirmed the move, by providing a great international school for their children, finances and friends and family supporting them.

One staff member explains how another reason for choosing to work with trafficked children stems from his understanding that Christians and Jews are against any kind of ownership of humans. He explains that when He reads the bible he sees a theme of justice and mercy.

Philosophically Christians and Jews are anti-slavery as we look at the history of the whole Jewish nation in the book of Exodus where they were freed from slavery from Egypt. It was a big milestone in biblical history. The bible tells us to help the orphan in

distress, an orphan means a child with no mother or father. But really it means a child that is without parents, guardians or anyone to help them. Distress means that they are in trouble. This is our responsibility. (ZOE staff)

He then goes on to share how he believes that Christians and Jews have a unique role in ending human trafficking.

Jews and Christians make up close to 1/3 of the whole population of planet earth. This should also mean that approximately 1/3 of humanity has adopted the belief that all men should be free, but many are not aware of this. Historically the church is often the ones to lead the charts to solve world hunger or other social issues, now more people are getting passionate about Human Trafficking. That's the beginning. (ZOE staff)

From observing and studying ZOE, it was very apparent that their faith is present in the work they are doing. During my time with them in Thailand I was able to see this first hand. Every staff member I met either talked about how God is the reason for the work they are doing, or prayed out loud at some point. They start every meeting and gathering with prayer. There's a prayer room and they host a weekly worship service.

At ZOE prayer is a part of a DNA. Prayer is involved in everything we do. In our line of work we need to rely on God, not only for our protection, but also to find the children. (ZOE Staff)

The founder, Michael explained how their bible school is catered to teaching young people to follow Jesus, and work hard to establish God's kingdom on the earth. The ministry school students have a full packed schedule:

5:00 am	Bible reading
6:00 am	Prayer
7:00 am	Breakfast
8:00 am	Corporate worship
9:00 am - 12:00 pm	Ministry school teachings
12:00 pm	Lunch
1:00 pm	English
2:00 pm – 4:00 pm	Business class



4:00 pm	Work fields, kitchen, coffee café, music, crafts etc.
5:00 pm	Dinner
6:00 pm – 9:00pm	Home work, hang out

Our ministry school is about raising up new Christian leaders grounded in the word and evangelism, trained in business and many other things. These kids are learning the bible and ministry work. They practice what they learn serving the ZOE children, as well as going out to the local villages and doing outreaches twice a month. During their outreaches, they do dramas, evangelism and preach the gospel. (ZOE staff)

ZOE is one of few organizations today that actually works in all fields of anti-trafficking work. I will now give an overview of what ZOE as an organization representing believers in God, by faith are doing to fight the injustice of human trafficking.

### **5.1.2 ZOE on Prevention and Faith**

ZOE’s child trafficking prevention work involves two main aspects – prevention rescues and awareness campaigns.

Prevention rescues are usually the result of ZOE receiving a tip on their child rescue hotline. Throughout their years in Northern Thailand, ZOE has cultivated an impressive network of contacts that serves as “eyes and ears” on the ground. ZOE has a network of over 300 unique contacts of local law enforcement, social workers, teachers, pastors, community leaders and former ZOE staff and Ministry School students that have been instruments in alerting and assisting ZOE to prevent children from being sold into slavery and rescuing those who have already been trafficked. ZOE receives over 200 calls a year on its trafficking hotline.

The first step to prevention is helping the community to recognize the problem. ZOE will organize a community outreach and public awareness campaigns to target the most vulnerable: poor families, rural communities, youth and children. These campaigns create an environment where the local community is willing to acknowledge the problem and to work in a concerted manner to tackle the problem. ZOE’s Child rescue department members are Thai citizens who speak a variety of languages. If the call is deemed a child in danger of trafficking, a rescue team is immediately assembled and sent to the child’s location.

For ZOE to rescue a child there are a few categories we look for, neglect, abuse, family situation, and trafficking situation. If a child is an orphan and there is no family to take care of him/her, that child is at high risk of being trafficked. If the child has family there, even if they are poor, in those situations we would try and help the family with their immediate needs and connect them with a local church, but we would not take the child from their family or the community if someone there loves them and can take care of them. Even if that child might not get the best education, and might be hungry sometimes, we don't want to take that child out of loving and safe situations just to give the child a better education. Our team can go in and ask the questions to figure out what is the overall situation of this child, they will talk to the village leader, their neighbors and extended relatives to assess the situation. (ZOE staff)

ZOE employs a number of strategies to remove children at risk from harm's way. However they will never pay money to rescue a child. They believe that to do so would only perpetuate the human trafficking industry and reward the traffickers. In cases where it is discovered that a family is struggling to feed the children because of poverty or a poor harvest and are looking for ways to put food on the table, ZOE is able to provide food staples such as rice, cooking oil, and canned meat or fish through the Mercy Network partnership with the Children's Hunger Fund.

Typically the child rescue team goes with the ZOE ministry school team on their outreaches to do human trafficking awareness as well as hand out the ZOE hotline information. Over the years, our bible school has gone out all over northern Thailand. And so now we have church leaders and village leaders who have our hotline, if they see anything they will give us a call and we will come out and investigate. So that's how the synergy of how our different department and ministries work together. (ZOE staff)

During my visit with ZOE we did about 2 outreaches a day together with the ZOE ministry-school students in the surrounding Chiang Mai area. The schools varied in sizes from about 150-300 kids. Most of the outreaches were outside somewhere in either the courtyard of the school with an open space, or at their sports fields or bigger meeting spaces. Together with the outreach team from ZOE we did an hour presentation with music, dance, skateboarding, dramas and testimonies. We were able to see what ZOE is doing to spread awareness to their local community about what trafficking is, they did dramas/plays as well as talked about scenarios where someone might be in risk of trafficking all presented and performed by their local Thai staff, in Thai language. The schools we visited were representing different religions and denominations. It was interesting to see how open the Buddhist community was, they responded

really well to our presentation and we got a lot of great feedback from teachers and students. I was part of the outreach team and participated in the dance and also shared my testimony. I think it was a great experience not only observing ZOE and their planned outreaches as a “outsider” but my role as part of the team, I believe gave me a deeper inside look and understanding of how ZOE operates as a outreach team and especially a deeper look into their awareness and prevention efforts. I was there to join in the prayer before every outreach, and got to witness the bible school students sitting down with the children, talking with them and praying over them.

Our belief is if the gospel is infused in these villages that are hot spots of trafficking, that is going to be a huge catalyst to fight trafficking by creating a strong church and a strong community. (ZOE staff)

Another step is to create a community safety net of responsible partners to continue the work of vigilance and community policing after the initial training has ended. ZOE supports education and practical training programs to government agencies, local law enforcement, schools, social service providers, village leaders and local faith-based organizations to identify, prevent and report trafficking in the community.

Our prevention program is all about, trying to find the children beforehand. If every Christian were trained to look out for these types of kids it would cut a lot of the supply for human trafficking. If everyone is protecting the children. (ZOE staff)

Any time a child is rescued from an imminent sale into human trafficking and taken to ZOE children’s homes, ZOE goes through all necessary legal process to gain protective guardianship.

The team at ZOE is sensitized to deal with human trafficking in a professional manner. As they educate more people and awareness of human trafficking and slavery grows, greater numbers of victims are identified. Approximately 11,000 adults and children in Southeast Asia have completed ZOE’s training program. During 2009-10, ZOE received 401 trafficking case referrals and requests to provide services. Based on these requests, Zoe conducted investigations, participated in interventions, and provided social services and victim care in 127 trafficking cases.

We have a map that pinpoints all the different places that we’ve been to that we have gotten phone calls from, the red pins means a rescue. Over the years looking over the

map we can kind of see where these pin points are clumped together, so these are visual hot-spots to where trafficking might be happening, so we say to the ZOE ministry school you guys should focus the attention over here, and bring the gospel here. (ZOE staff)

In the United States, ZOE is active in reaching a variety of audiences with human trafficking education and prevention messages. ZOE representatives speak frequently at conferences, churches, professional groups, and schools. Many of these presentations focus on topics related to human trafficking (the prevalence of modern-day slavery, tactics traffickers use to trap young people, God's heart for the unprotected, etc.).

Awareness is so important because many people today still don't know what human trafficking is. Somebody analyzed all the movements in history, and they said when a population of approx. 20% or more rise up and say no to something, that all of a sudden the momentum will move the rest of the masses and a whole shift in society can occur. So all we need is 20% of the world to be aware and say no to human slavery today. The church has a higher population than that, so right there alone we can shift the entire situation, just by making all of Christianity aware. (ZOE staff)

ZOE presentations always include action steps listeners can take to prevent and combat human trafficking. Their desire is to equip, inspire, and empower audiences with hope and with the knowledge they need to make a difference. ZOE distributes human trafficking awareness materials at conferences, at churches, and through social media outlets. Law enforcement agencies use ZOE brochures in their human trafficking awareness efforts as well. ZOE has hosted 3 'Rescue Walk' Events where people gather in a park and walk a trail with little stations on the way with human trafficking facts and interactive games. These Rescue Walks raise thousands of dollars to ZOE.

When talking to a ZOE staff member about awareness in America a lot of interesting thoughts came up. Awareness about just Human Trafficking isn't necessarily enough. We talked about where Human Trafficking stems from and how to attack the demand by making people aware of root issues of what leads to sexual slavery.

Here's the thing. I believe that pornography is where the demand is coming from. So if we are stopping the demand, then there won't be a need for supply. So I believe in men rising up, having the church targeting the men and having good accountability at the church. Especially with the staff, there are many pastors and youth pastors that are addicted to porn. I think porn right now is becoming so normal, and people joke about it

on television all the time. So even not supporting TV shows that glorify pornography, and making a stand, and saying that there is nothing funny about it. Because in all reality we don't know what's happening behind the camera's and what the girls are going through. (ZOE staff)

It is clear that awareness in itself can help hinder future trafficking, as well as inspire people to get involved in this cause.

### **5.1.3 ZOE's intervention work and Faith**

When a child has already been trafficked, intervention is needed to get the child out of the situation. As an overall strategy to fight child trafficking, ZOE also seek to bring the traffickers to justice. Intervention rescues necessarily involve ZOE's collaboration with Thai law enforcement and other government agencies. These are rescues that entail raids conducted by law enforcement officials on locations where human trafficking victims are being held or actively exploited.

If ZOE gets a tip that there's a locked down brothel somewhere, they will inform the police. The police will send investigators to gather information and plan a raid. Lawyers will be there to make sure that there will be enough information to also prosecute the perpetrator. Medical care is also there to help with any medical needs. The department of social welfare normally oversees the crew. ZOE provides a lot of different services. If ZOE is informed that a brothel has a lot of girls or boys with a certain ethnic background, for example is from a certain hill tribe, ZOE can provide translators as they have bible school students from all over, from Burma, from villages etc.

We come in and not only provide translation services, but we also operate as ministers. Our team is able to bring some peace into a chaotic situation, because our team can speak their language and come with the heart of compassion. It works. And this MDT works because we work together. (ZOE Staff)

We are looking for children that are behind locked doors, enslaved and trapped somewhere.

God knows where every single one of those children are. We just have to pour into Him, and ask Him to lead us to where the children are. So it is not by our experience, our know-how, our smarts in this area, it really is relying on God. (ZOE Staff)

The MDT is committed to not only rescue children, but also put away the perpetrators. And they've realized that in order to do that unlike drugs and weapons where the evidence is right there, you will have to get a victim to testify to put the perpetrators away. ZOE has been able to train and guide their kids to testify against their perpetrators. They have councilors that will spend extensive one on one time with the children in order to prepare them for court. Time and time again they've seen kids standing up in the court room with no shame, and with understanding of that they are a child of God, understanding that what happened to them is not their fault. Understanding that the truth will not only set them free, but can also protect other kids from being abused in the same way.

We've never forced children to testify against their will. I believe in every trial where one of our kids have testified, the perpetrator have gone to jail. Because of this the MDT has come to love Zoe because in order to put the bad guys away you need a testimony. (ZOE Staff)

The senior Manager of Child rescue explains how much ZOE believes in prayer. They even considered hiring someone to be a fulltime intercessor for the child rescue department. After talking with the staff they ended up deciding that the staff as a whole will commit 40 hours a week to pray for the child rescue cases and the team, for safety and clarity.

When we started this a couple of years ago we did see a dramatic increase not only in number of cases we were involved with, but also the type of cases. We believe that God was showing us more of the kids that were enslaved, as opposed to most our previous cases that were more in the line of highly at risk children. (ZOE staff)

#### **5.1.4 Faith and Aftercare at ZOE**

Aftercare at ZOE includes secure facilities, holistic rehabilitation, Christian values, high quality academics, vocational and life skills training, excellent health care and nutrition. ZOE accepts children of all ages, 0-17 years. A true orphan – a child without a mother and father, and no relatives to take care of them are the ones that will stay with ZOE long term. For these kids ZOE has a life plan. In addition, they provide continued support and offer scholarships for their ZOE children 18 years or older pursuing higher education, but they expect them to get a part-time job while they are in college, they don't just front the bill as they want them to learn how to work

and survive. ZOE has graduated 49 kids and the majority of them went on to university. Several former ZOE children who have graduated from college have returned to ZOE to work as staff assisting the Child Rescue Department, as house parents, offering legal assistance, teaching children, and providing architectural expertise. The co-founder of ZOE explains that if Thailand had a good Christian foster care network or an adoption solution they would be all for that. In the future that might happen.

When a child is rescued they go first to one of ZOE's safe houses. These safe houses provide short-term specialized care to facilitate initial rehab/counseling, medical check-up, acclimation, and witness protection. Depending on the circumstances of the rescue, the Thai Department of Social Welfare may recommend that the child be moved into ZOE's aftercare facility (for longer-term or permanent care). In these cases ZOE facilitates the transition by scheduling times where the child can interact with their new ZOE parents in a range of situations to help facilitate the move into their new ZOE family.

Monday nights weekly, is intercessory prayer at ZOE. It's a time where all the kids and staff will gather to worship Jesus and also pray, pray for whatever is on their hearts and also a time for to pray for one another. Our team from The Underground Church was able to join in during our time at ZOE. It was a unique experience. The worship team played songs in Thai, but also a few in English. The light in the meeting room was dimmed and everything was free, meaning kids would come up to us, lay their hands on us and pray for us. The kids at ZOE start practicing their faith at a young age. I watched them pray for one another, for the house parents, leaders and staff.

Multiple staff members said that prayer plays a part in every aspect of their work.

Prayer is a big thing, we have to also fight human trafficking in the spiritual realm. Over and over we see our limitations, but God opens the right doors. (ZOE staff)

A staff member shared a story about some 4 young boys that were rescued from a brothel together. The oldest one of boys was used by the organization to make sure that the other boys were doing what they were supposed to do in the brothel. The older boy had been in the brothel long enough to have earned their owners trust to not have to do certain things anymore; he was

kind of an overseer. When the boys first came to ZOE, off course the younger boys didn't like the oldest boy because he was an enforcer in the brothel. One Monday night during intercessory prayer a staff member said:

I was sitting next to the oldest boy. And the other three boys were walking around praying for different people. They came up to him, and one of the boys was like "no! We are not going to pray for him". So they left, my heart saddened, but then they came right back and started praying for him. And they were all hugging, crying, praying and broke down together. This was not part of counseling; it was just something that happened in the Spirit and with God. Sometimes it happens in counseling and sometimes it happens on their own. So it really is up to the kids. (ZOE staff)

In the very first process when a child comes to ZOE the staff works hard to just love on that child. Love them back to health. If they never become a Christian, that's ok. A ZOE staff member explains that they are there just to help the child get over what happened to them, and they're going to protect them no matter what.

Because of the family atmosphere at ZOE, the majority of the other kids have come to Christ, so they will probably tell the new kid their testimony. And they will tell them how God has helped them, so if often when the new kid is getting influenced to believe in Jesus, it's often coming from other kids. (ZOE staff)

ZOE Children's Homes will always act in the best interests of the child. Their care is based on a "family" model utilizing a ZOE parent-to-child ratio of between 1:1 and 1:6 depending on the age and special needs of each child. ZOE parents are indigenous staff that have been through a lengthy application and probationary process and are paid employees. A staff member explains that staying at ZOE is not always the best interest for the child. If ZOE is able to find extended relatives of the child, who could love them and take care of them, or a community or a church. Even though the family might be poor, to be back with their extended family is often in the best interest of the child. ZOE is always looking to give the child a family outside of the ZOE children's home. Many times a child will not be of Thai descent, and have been trafficked over from another country. In these situations typically the Thai government requires that, that child will go back to the country they came from. ZOE has encountered cases like that, so once the trial is finished they've been required to re-patriot the child to their own country. It has been hard at times, because they've had children for a few years and these children have become family,



the situation would be that the child would be sent back to the government, but a ZOE staff member explains:

That is not good enough for us. So in cases like this Zoe has spent money to go find relatives in the other country. (ZOE staff)

When asking staff members how Faith is implemented into after-care the Child Minister at ZOE explains that she will pull lessons from books with bible stories and pick what she believes the kids need in the phase that they are in. She explains how they open and close every counseling session with prayer. Within about 6 months she explains how she generally can see phenomenal healing and change in their personality. She explains how she was teaching two boys here about forgiving and forgetting, because that is what God does, and not to hold on to bitterness. And then they went to go testify against their trafficker. But the ZOE Child rescue leaders came back and said that the boys wouldn't testify because they had already forgiven their trafficker.

So then we had to change things up and also teach the kids that yes, you should forgive but also the Word says that we have to obey the laws of the land, and teach that yes you have forgiven him, but he hasn't repented. And he did break the law and there are consequences to that. To get the balance and hold the trafficker accountable for his actions, because if you don't he would be free to do what he did to other children. (ZOE staff)

ZOE respects and values the local culture and encourages activities that promote both the Thai culture and that of the rural ethnic tribes where the children may have origin. ZOE Children's Homes facilitates this through a range of activities including songs, music, dance, crafts and storytelling. Although ZOE is a Christian children's home and ministry and it's part of their program to have kids attend services learning about Jesus, they will never force a child to become a Christian.

Christianity is about free will. You can't force anyone to become a Christian, they have to choose, unless it's not real. (ZOE staff)

Kids that come to ZOE are craving love and to belong, which they might never have had before. So it's a very open and fertile place for Christ to come in and be their Savior. Usually it takes a while for all the evidence in a case to come in. So it could be about 6-12 months before a child

will go to trial, so prior to going into trial, the majority of the children will have an understanding of the gospel.

Jesus is the lord of our ministry, and we surrender everything to Him. And that's why we have so much success. Because we know what best practice is, He is the best practice. The bible will always trump whatever policies we have. (ZOE staff)

If a child came from a Buddhist background and that child and was unhappy at ZOE, they would try to find that child a Buddhist children's home. Same thing that if a Muslim child came and was unhappy with our Christian home, then ZOE would try find that child a Muslim children's home.

We want to care for the child, whatever is in the best interest of the child. But as long as a child is happy at Zoe, that child will be exposed to Christianity. (ZOE staff)

The MDT loves sending kids to ZOE because they have seen the results ZOE is getting and they've seen the kids when they go to testify. Most people in the MDT are not Christians or believers in God. They are mainly Buddhists. To ensure all staff and volunteers understand how best to protect the children, ZOE has developed a robust Child Protection Policy that has been shared and implemented by other non-government organizations. In addition, ZOE has developed Media Guidelines to ensure that the children's dignity, identities, and lives are protected.

It's apparent how important Faith is in the work ZOE does.

We have to depend on God and have a strong relationship with God. I don't think I would have lasted seven years doing this kind of work if I didn't put my trust in God and continued to look to Him for answers. (ZOE staff)

The work ZOE does can be really challenging at times. The children's minister explains how it can be hard to know brutal details of what the kids have been through. She admits that it's easy to get caught up in emotions and get really angry with the traffickers, and frustrated at how evil some human beings can be.

But then I have to remember that I am human and that I can't judge people for sinning differently than I do. And these people who are abusing the kids don't know God and they don't know better, and I need to be praying for them. (ZOE staff)

She admits that she will go through waves of good days where she is truly praying for the traffickers, and some days when she just wants to get them, and punish them.

My Spirit and my Flesh are struggling, but at the end of the day I have seen so much restoration and so much healing that even when I see the kids and they are in their first stages of anger and rage, and they don't want you to touch them. I have to remind myself of all the success stories and reminding myself that, that's the reason why I am here to help the kids get to that point and whatever God needs me to do, the goal is healing and restoration. (ZOE staff)

ZOE have come a long way, and have been able to create teachings, methods and curriculums to help child victims of human trafficking that are being duplicated and used by others. They are recognized by other NGO's, government officials in Thailand and state officials in the United States for the outstanding work they are doing. Yet they stay humble and keep doing their work by faith. Trusting that God will continue to guide them.

We're always going to be learning. We're never going to arrive, and we're constantly going to be challenged, we just have to go with it and depend on God. (ZOE staff)

## **5.2 USA – Abolish Slavery and Hookers for Jesus**

### **Introduction**

In this chapter I will present how faith has compelled believers to start two well-known anti-trafficking organizations in the United States. The U.S is placed in the Tier 1 category according to the TIP 2014 report. But let me remind you that even though a country is placed in the highest Tier category, don't mean that the country does not have a lot of trafficking victims. It rather means that considering the amount of trafficking victims, the U.S. government fully complies with the minimum standards for the elimination of trafficking. According to the TIP 2014 report federal law enforcement prosecuted more cases than in the previous reporting period, obtained convictions of sex and labor trafficking offenders, and continued to strengthen training efforts of government officials at the federal, state, and tribal levels. (TIP 2014)

Following, I will give an in depth presentation of the organization Abolish Slavery. Although Abolish Slavery is not a faith-based organization, I was able to interview Aaron Cohen, one of the founders and also a strong believer in the Holy Bible, with a Jewish background. I will present how faith has compelled Aaron Cohen who is not only the main human trafficking investigator, he is also an author, public speaker and specialist in Human Trafficking. Finally, I will present the work of the organization Hookers for Jesus and how faith has compelled the work they are doing in prevention, intervention and aftercare.

### **5.2.1 Abolish Slavery**

Abolish Slavery is an organization founded in 2009 that is involved in all aspects of fighting human trafficking through prevention, intervention and aftercare, which the Co-founder Aaron Cohen likes to refer to as the 3 P's - prevention, prosecution and protection. He also likes to include a fourth P – for Partnerships.

I started volunteering with Abolish Slavery the fall of 2013 and quickly realized that Aaron's motives for freeing slaves, stemmed from his faith in that God wants every person to be free. I decided to do part of my fieldwork assisting Aaron in his work, and getting to learn as much as I

could about what he does through his work with Abolish Slavery. Aaron Cohen has written several books. His publications include *The Jubilee Prophecy: Understanding Peace Through Music* and *Slave Hunter: One Man's Global Quest to Free Victims of Human Trafficking* written together with Christine Buckley. Abolish Slavery is known for the work they do investigating human trafficking hot spots and helping transition victims to safe housing, providing counseling, education, job training, alcohol and substance abuse prevention, and other services that lead survivors to self-sufficiency.

Aaron Cohen was working in the music industry. With encouragement from his mother he started studying theology. He had to choose a thesis and chose the study of the first musician mentioned in the bible and the biblical jubilee.

His brothers name was Jubal, the first of all who play the harp and flute. (Gen 4:21 NLT)

Aaron explains how he learned about Moses going up on mount Sinai, where he was given arguably the first anti-slavery legislation.

The law of jubilee can be found in the bible in Leviticus 25. It talks about forgiving debts and freeing the slaves. After reading this scripture, I felt inspired to co-found the Jubilee music festival, which also led to me working with many famous artists on the "Drop the Debt" campaign, to forgive third world debt. (Aaron Cohen)

Aaron explains how after the campaign he felt like he was able to accomplish so much watching third world countries fully released from their debt. He then decided it was time to do the rest of what the scripture commanded him in Leviticus, to free the slaves. Aaron had an opportunity to travel to Sudan, where he saw slaves first hand. He kind of stumbled into a position of interviewing the slaves.

I submitted the evidence to Sharon Pake who was the lead staff attorney for Senator San Brownback a leader from the U.S senate foreign relations committee that championed the evidentiary package that was put into what would become the trafficking victim protection act. (Aaron Cohen)

The TVPA 2000 was the first major comprehensive anti-slavery legislation since the emancipation proclamation. This act established an office at the State department to monitor and combat human trafficking around the world and to rate over 150 countries on their human trafficking situation. Together with other modern day abolitionists Aaron started off trying to prove that slavery existed and by working together they ended up with over 180 laws. The Immortal Chaplains Foundation bestowed Aaron with the Prize for Humanity for his undercover work rescuing human trafficking victims in Africa, the Middle East, South America, and Southeast Asia.

Aaron believes that God directed his path to work with human trafficking.

While I had other plans for my life, I felt like the Divine had a different plan for me than I had for my self. (Aaron Cohen)

### **5.2.2 Abolish Slavery and Aaron Cohen on Prevention**

Waging a cutting edge campaign to awaken the world to the fastest growing sources of revenue for organized crime and terrorist networks, Abolish Slavery is partnering with media to reach popular culture, attack the culture of complicity that has allowed there to be more slaves today than any other time in modern history, and ultimately lead survivors to new lives in freedom. (Abolish Slavery 2014)

Abolish Slavery uses media as huge tool to spread awareness of human trafficking. Aaron Cohen was featured in a documentary on MSNBC an online TV channel. He has also been a guest on several talk shows and done many interviews talking about modern day slavery.

Aaron explains that in order to prevent human trafficking; we have to understand the root of this issue. He believes it's a supernatural battle between good and evil, and that we have to start with ourselves.

I believe the most effective way to fight trafficking is through consciousness, in other words prayer. When we control our consciousness and we meditate on our freedom and the freedom of others, what happens is, that it starts to emanate something on the inside. The emanation creates a ripple, so as it comes out, it creates waves. I believe that prayer

will lead you to start to think of practical ways to expand the movement to end trafficking. (Aaron Cohen)

He also says that we have to confront ourselves about our nature, our own selfishness, our lust, and our greed.

All the things that contribute to slavery are in me. When I start to realize that, I cannot only start to empathize with the victims, but also with the trafficker. I really believe that when you start to see it that way, all of a sudden that's the divine paradigm that's presented in the scriptures. (Aaron Cohen)

### **5.2.3 Abolish Slavery and Aaron Cohen's intervention work**

After the TVPA was established and funding started coming in to fight trafficking Aaron started training law enforcement on how to find and help victims of human trafficking. He trained law enforcement in Nicaragua and the Dominican Republic, and one country led to another.

As mentioned earlier, Abolish Slavery is known for their work in intervention work investigating and assessing hot spots for trafficking. This also involves a lot of undercover work.

Aaron works under Abolish Slavery, but also as a free agent, doing undercover work to find and identify victims of human trafficking.

My first time going undercover was in Nicaragua. I had been there teaching the police force about trafficking. I immediately saw that I had an act for this because I came from the party world. I had long hair, was unshaven and just fit in a lot more than the other agent I was with. He was wearing a suit and ordered Pepsi cola to drink, I ordered beer, and I played pool, laughed and had a good time. (Aaron Cohen)

Aaron has done undercover work all over the world. The last few years he's been doing a lot of undercover work in the US.

He will pose as a client to buy sexual services. He will buy time with a woman and take her up to his hotel room. The hotel room will be set up with hidden cameras and there will be police detectives in another room close by monitoring his encounter with the woman. Before a woman enters the hotel room, Aaron will make the bed un-inviting by putting stuff on it and making it look messy. Once the woman enters the room, he will lead the woman away from the

bed and order room service right away so the woman knows that food is coming. This helps to give time for conversation. During that time Aaron opens up about his life in order to gain her trust. He will explain how he is not interested in sexual services, but simply is lonely and wants female company while he is in the city for work. He will talk about things that are true to him, about thoughts such as the meaning of life, dreams and hopes. It might take a couple of encounters until trust is built. Aaron then has to try and determine whether the woman is under what he calls “pimp control<sup>10</sup>” or if the woman is acting out of her own free will. Aaron says that out of every 10 encounters he usually finds 2-4 women who are in fact under pimp control. He goes on to explain how these women are trained to say that they are prostituting out of their own free will, and often says that they are making money for college and that there’s no pimp. The pimps and traffickers set up elaborate schemes to trick and train the women, so it’s very difficult to undo the programming. A woman will say that she wants to prostitute, but when the conversation leads to love and spirituality, the body, the soul, the women starts opening up, and the real truth comes out, that they don’t want to work as a prostitute. The next topic Aaron usually hits is dreams. He will try to unlock hope. When the woman starts sharing about her dreams, Aaron will be very optimistic and encourage the woman that they can possibly achieve their dreams. They might say they want to go to school, or find a job in a line of work they are passionate about. Aaron will then start insinuating that he might know someone that can help these women go for their dreams. Aaron will talk about God, faith and having purpose in life. These women are not used to having meaningful conversations with people. They are used to being commoditized and objectified. All of a sudden their “shackles” start to come off, and a lot of women will then admit that they are prostituting against their own will, and that there’s a guy in the picture acting like a pimp and they don’t know what to do. Once they know a pathway forward then they’re willing to “un-shackle” themselves from what we call “The Stockholm Syndrome” an emotional bond that occurs between the traffickers and the women. This emotional connection is usually through fear, manipulation and violence. When these women leave the first encounter they will get the sense that Aaron is not after sex, but simply wants a friend.

If the encounter reveals that the woman is in fact under pimp control and the woman

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<sup>10</sup> ”Pimp control” is a term used for a pimp - someone who finds and manages clients for prostitutes and engages them in prostitution in order to profit from their earnings. To be under pimp control is to be controlled by a trafficker/pimp.



wants to get out, Aaron and his team of detectives will arrange for her protection and will transition her right away to a safe-home or rehabilitation center that specializes in trafficking victims.

Aaron tells me how when he started out, there were no other known agents that specialized in finding trafficking victims. He kind of had to learn as he went on. He had to learn the fine line of doing undercover work. The line is if you're too conservative and if you're too liberal on the line. In both instances you could get killed. Aaron had to learn the balance.

I made a lot of mistakes in the beginning. It was a learning process. Without a moral compass, without a Divine inspiration it would be very hard to do this kind of work.  
(Aaron Cohen)

Aaron likes to refer to intervention as prosecution to highlight the importance of being able to put traffickers away. It is important to find and free as many people as possible, but in order to stop the vicious cycle of trafficking prosecution is necessary. He also mentions the importance of understanding that even though the trafficker deserves consequences and punishment for breaking the law; we need to forgive the trafficker. He refers to the story of when Moses goes to Pharaoh; he has compassion for Pharaoh and keeps forgiving him over and over again, despite Pharaoh's hardened heart.

The good news is that when our hearts of stone finally breaks and crumbles I have faith that there's a new heart waiting for us in the rubble. (Aaron Cohen)

#### **5.2.4 Aftercare and Abolish Slavery**

Abolish Slavery does not run a aftercare center, but rather gives scholarships and helps transition survivors into the right kind of aftercare. Aaron Cohen likes to refer to aftercare as protection. It is very important to find the right place for a survivor. Pimps and traffickers are usually linked to organized crime, and they do not like it when their victims get away. Therefore the protection of the survivors is vital especially the first couple of years. In the United States once a woman is rescued it is very normal for her to go to a rehabilitation center for drugs or substance abuse, as their trafficker forces most women into drugs and alcohol. Once a survivor has gone through drug or alcohol rehabilitation and another public or private program that has counseling, inner-

healing, courses and job training, Abolish Slavery will follow up on the survivors through phone calls and will check in with them if needed. Most of the survivors either attends school or gets a job. Abolish Slavery will follow up a survivor on average for about 5 years, but it varies a lot from case to case. Every time Aaron helps transition someone from trafficking to protection and freedom he says it leaves him with such awe and a real sense of gratitude and purpose.

You always feel like a spectator in some greater thing that you yourself are only a small part of. We participate in this Cause that is much bigger than us. And by showing up and just doing the best that we can, sometimes miracles happen. (Aaron Cohen)

#### **4.2.5 Abolish Slavery and Partnerships**

Aaron talks about the 3 P's – Prevention, Prosecution, Protection, but also adds a fourth P for Partnerships. Partnerships are essential in the work Abolish Slavery does for many reasons. As mentioned Abolish Slavery does not have any aftercare facilities, so they have to have good partners, NGO's and state ran facilities that can protect the survivors. Another very important partnership is with the law enforcement, as they will prosecute the traffickers from the laws in each country. Partners like churches, other non-profit organizations and businesses funds Abolish Slavery's programs.

#### **5.2.6 Hookers for Jesus**

Hookers for Jesus were founded in 2005 by Annie Lobert, a survivor of more than a decade of sex trafficking. Hookers for Jesus is a faith based non-profit organization, established as grass roots, outreach ministry to the sex trafficked victims on the Las Vegas strip. Their message is simple: God loves all sex trafficked victims and desires them to be freed from sexual slavery. The primary mission of Hookers for Jesus is to *Hook* (outreach), *Give Hope* (Jesus), *Heal* (emotional & spiritual restoration) and *Help* (Transitional Assistance) those who have been negatively affected by sex trafficking and the adult entertainment industry. Hookers for Jesus runs a 12-month free of charge transitional estate for sex-trafficking survivors and commercially exploited women called, The Destiny House. They also host weekly support groups, bible studies and a support ministry called Grace Chicks that gives transportation, meals, gift-cards, resources

etc. for sex trafficked women that are outside of their Destiny House program. They are outreach focused and visits jails and strip clubs regularly, sharing the love of Jesus.

### **5.2.7 Hookers for Jesus compelled by Faith**

Annie Lobert chose to work with human trafficking out of gratitude towards what God has done in her life, and by the love He shows her. She is so thankful to God for the wholeness He has placed inside of her from being completely broken from traffickers abusing her. To Annie, God is like a big giant secret that is too great to behold, it's like a treasure she has found. She explains how once she found Jesus, she just had to uncover and shine His light almost like the Statue of Liberty, where the statue is holding up the light for all to see.

God has loved me and groomed me to the point that there is an overflow of the love of what Jesus has done for me. I feel an overwhelming sense of urgency; compassion and need to reach out to the women that are just like me. (Annie Lobert)

Annie explains how she had a dream where she encountered Jesus at a bus stop in New York. She knew that His Spirit was telling her that He loved her, that she was healed, whole and that He had a plan for her life.

Before Jesus walked away from me in my dream, He said: I want you to go down to the strip and tell my daughters that I love them. (Annie Lobert)

When Annie started her work in 2005 she wasn't familiar with the word trafficking. And there were no other organizations or ministries out there that she knew of that were directed specifically towards prostitutes and trafficked women. It was a difficult start for Hookers for Jesus. Many people said that prostitutes didn't deserve help and it was something that really bothered Annie in the beginning.

### **5.2.8 Hookers for Jesus on Prevention and Faith**

Hookers for Jesus believe that every church should have a ministry directed towards prostitutes and trafficking victims.

I believe that the church should be 100% involved in the fight to end trafficking. This was Jesus's heart, and still is. (Annie Lobert)

In Annie's opinion the most effective way to prevent human trafficking is to educate the public on how we've strayed so far from the truth. The truth about when a man and a woman become one, they are supposed to be one forever. She goes on to talk about how our microwave mentalities suddenly decide that we don't like our husband/wife anymore and just dump them. This creates very unhealthy soul ties. Marriages will also often create children who then will be affected spiritually and physically by divorce. Annie believes in teaching our society that it's not ok to have children outside of marriage, she believes it creates a void.

I believe our society has a love issue, a lovesickness, people want to be loved. They will try and fill their hearts with everything else but what really love is. In order to prevent trafficking from happening, we have to introduce people to the ultimate source of love, God. (Annie Lobert)

To prevent trafficking, Hookers for Jesus believes the right place to start is in prayer. Annie wants to encourage people to learn about it and what our response should be.

We need to Love the victims and the traffickers. We should look at our own life, and be healed by Jesus in areas we need healing, and then go out and teach others. God uses people to shout His injustices. (Annie Lobert)

### **5.2.9 Hookers for Jesus's intervention work and Faith**

As mentioned earlier Hookers for Jesus visits jails and strip clubs regularly to tell people about Jesus and to let them know that they have a way out of trafficking if they want it. Annie expresses how important it is for Jesus's followers to practice their faith and reach out to the broken of our society.

Jesus was always looking for the downthrotned, the marginalized, and the rejected. He loved the sinners that are willing to admit their sin. I believe that Jesus will run towards you if you come to Him broken, and in need of Him – which usually is someone like an ex-prostitute, drug dealers, thieves, molesters etc. (Annie Lobert)

Hookers for Jesus will hold courses to help guide a survivor in the case of a legal trial against a trafficker and be there for the survivor in any way they can, but will not participate in local raids or police investigations. They leave the criminal investigations and prosecutions to the authorities.

### **5.2.10 Faith and Aftercare at Hookers for Jesus**

Hookers for Jesus are known for their work with aftercare. Their Destiny House is currently the only aftercare facility in Las Vegas. The Destiny House mission statement is to:

- **Dream** – “Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us” (Eph 3:20 NIV)
- **Discover** – “For I know the plans I have for you,” declares the Lord, “plans to prosper you and not to harm you, plans to give you hope and a future.” (Jer 29:11 NIV)
- **Develop** – “Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here!” (2 Cor 5:17 NIV)

The Destiny house is the beginning of a new life in Christ outside the life of commercial sexual exploitation and sex trafficking. They do not charge fees for the program, for the fact that most sex traffickers have taken all funds from each victim. The home has the capacity to house up to 25 survivors at a time. Each survivor is to complete a 12-month program to achieve physical, emotional and spiritual healing that allows for the survivor to discover the purpose God has for her life.

The aftercare program has 3 phases based on the mission statement:

#### **Phase 1 - Dream**

The first phase is the emotional and spiritual segment of the program. It is vital to truly break free of destructive behavioral patterns that sex trafficking and prostitution cause. The spiritual teaching segment will assist with helping the survivor discover who they are in Christ and build on a solid foundation to find and understand God’s individual

purpose for their life and future. The holistic segment of the program will teach the survivor how to live a healthy and well-balanced lifestyle, emotionally, mentally and physically.

### **Phase 2 - Discover**

This phase involves leadership and career training through designated career professionals to each survivor as they begin looking for a career choice. This includes preparing for a General Education Development (GED) test, completing the GED testing as well as researching and applying for post-secondary schools. The survivor will learn how to build a resume, search for a job, and learn about interviewing techniques, general coaching and career vocational classes, to learn various job entry positions applicable. Leadership tools are provided to set them apart in the area they will be working in and will help them as they continue to grow, learn and become successful in all they set out to accomplish.

### **Phase 3 - Develop**

In the last phase the survivor will learn financial accountability and training, leadership and career training. Once the 12-month commitment is completed, and the survivor has done all that is required in phase 1, 2 and 3, the survivor will have a graduation celebration. Each survivor will then transition (move out) into the follow up/aftercare program. After graduating the survivor will receive follow up care through weekly phone calls. If they decide to stay in Las Vegas, they will receive house visitations for 12 months after leaving the Destiny House program, in order to ensure a successful transition process after exiting the program.

## 6. SUMMARY OF REFLECTIONS AND CONCLUSION

In the final chapter, I will present a summary of reflections and findings from the previous chapters. Finally, I will answer my thesis question:

*” How does faith compel believers to fight human trafficking? And what are they doing by faith to end this injustice?”*

### 6.1 Compelled by faith to end human trafficking

Believers are compelled by the faith described in the bible to fight human trafficking. This faith is not only an understanding of a loving, all knowing, creator God; it is an active faith, which can be compared to the term adopted by the Lutheran church, diakonia. Diakonia is described as faith that leads to action, and can be viewed as believers embodying the expression of God’s love for the world. (Noko “LWF” 2009:5)

Throughout my fieldwork everyone I interviewed referred to his or her faith in God as reason to fight human trafficking. One of the interviewees said that it was out of the love God had showed her first, that made her want to reach out to victims of human trafficking. This love I believe she is talking about, can be compared to what is said about good diaconal practice, which is oriented by its Christian identity and faith in a gracious God and God as the creator of all. Since the grace of God is a free gift, faith in action must be generous and unconditional. This understanding of a gracious God, a God who gives hope and a future for everyone, stems from an understanding, admiration and praise, acknowledging the dignity and profound quality of what God created. This is reasoning alone for believers to fight human trafficking.

Two different people from different organizations referred to the story where God brought Israel out of slavery in the book of Exodus during their interviews, to them this story reflects God’s heart for his people to be free. The believers, interviewed in this thesis all referred to biblical scriptures as references to why they are working to free victims of human trafficking. Bible reading is a part of the ZOE ministry schools daily schedule, where the students dedicate an hour to studying and reading the bible for themselves. The biblical teaching from James: “Religion that is pure and undefiled before God, the Father, is this: to visit orphans and widows

in their affliction, and to keep oneself unstained from the world” (James 1:27 ESV) motivates the workers at ZOE to fight for those without a guardian, to protect and prioritize the needy. In reflecting on some of the scriptures highlighted, and the biblical view on slavery and human rights I understand how these scriptures have encouraged believers throughout history and now to fight human trafficking. But the biblical view can also be discussed. There are times where the bible mentions slavery without addressing it as it being wrong. When it comes to human rights, ethical responsibilities towards another human being are founded in the human nature, not upon the faith that God calls humans to serve one another. Diakonia refers to a worldview that motivates Christians for all kinds of diaconal action. It also motivates believers to work together with all people of good will, (Nordstokke “LWF” 2009:25) this would include working together with anyone who stands for equality and human rights. The interviewees and the historic forerunners all seem to act out of an understanding that God wants every person to be free. Being truly free would also include the freedom to choose what to believe in. So although all the interviewees feel motivated because of their faith in God to help victims of human trafficking, they also understand that everyone has the right to choose their own faith, their own thoughts and their own religion. (Stated in the human rights declaration, article 18) One of the interviewees pointed out that “Christianity is about free will. You can’t force anyone to become a Christian, they have to choose, unless it’s not real” (ZOE staff) I believe this is important to point out that believers are compelled by faith to fight human trafficking, but that, that same faith is never forced upon anyone else. One of the interviewees quotes the biblical scripture from Leviticus 25 and addresses the scripture as the first anti-slavery legislation, this scripture could very well be the first ever written anti-slavery document. ZOE’s mission statement states: “Reaching every person. Rescuing every child.” (ZOE Children 2014) “Reaching every person” is referring to the New Testament chapter 28, also known as the “great commission” ZOE’s focus is first to tell everyone about the gospel of Jesus Christ. The believers in this thesis all talk about the importance of liberation, healing and lifting up all those who are “like sheep without a shepherd” (Matt 9:36), especially siding with the suffering, the downtrodden and marginalized. At Zoe the categories they look for in order to rescue a child are: neglect, abuse, family situation and trafficking situation. A lot of the kids that are at high risk are orphans, and would fit in the category of the analogy “like sheep without a shepherd”. Through faith in Jesus’ diakonia, human dignity is affirmed and defended. (Nordstokke “LWF” 2009:26)



## **6.2 Believers, acting out their faith to abolish human trafficking**

Faith in this thesis is first and foremost about an active faith, such as the faith described as the term diakonia. Believers are not only compelled to help because of their faith to fight human trafficking, they also activate their faith in the work they are doing to abolish human trafficking. During my fieldwork, I got to witness how believers are working to help victims of human trafficking through prevention, intervention and aftercare. Through prevention programs the believers and organizations studied during my fieldwork are able to reach thousands of people by spreading awareness of human trafficking to schools, churches and villages. I was able to join ZOE on multiple outreaches in Thailand and got to witness their staff witnessing to people wherever they went. During my time with them, I even got to go on an outreach with them to a Buddhist school. The ZOE Ministry school students were just as passionate and loving as they were to the Christian or state schools we visited. ZOE receives phone calls on their trafficking hotline, and they frequently are involved in prevention rescues. Abolish Slavery uses media and social media as a huge tool to prevent human trafficking. A ZOE staff member said that they believe that if they can share gospel in the villages that are hot spots for human trafficking, that the gospel will be a huge catalyst to fight human trafficking by creating a strong church and a strong community.

Prayer was mentioned as a part of ZOE's DNA, it has a place in everything that goes on at ZOE. I was able to witness staff and children praying for one another daily, while visiting the ZOE children's homes in Chiang Mai. A ZOE staff member also mentioned prayer as a tool to find the children who are enslaved and hidden. Prayer was also mentioned as the most effective way to fight trafficking through making people conscious of their own freedom and the freedom of others. (Aaron Cohen)

During intervention rescues, ZOE children's staff operates as ministers that are there for the immediate needs of the children during a raid. The staff at ZOE also explains how it is not by their own know-how that they find the children, it is by relying on their faith in God, a God who knows where every single child are hidden. Aaron Cohen uses his faith in God as a conversation subject to help unlock dreams in the women he encounters during his undercover work to find victims of human trafficking. Hookers for Jesus goes out by faith to the Las Vegas Strip Clubs

and street corners to share the love of Jesus with as many as possible.

Faith is very much a part of aftercare work. Hookers for Jesus's whole aftercare program are built open biblical values. These values can be compared to the diaconal values. At Hookers for Jesus the first phase in aftercare is to dream. This phase helps the survivor discover who they are in Christ and God's purpose for their life. This goes in line with the diaconal practice to affirm people's dignity. The second phase of aftercare at Hookers for Jesus is about discovering talents and gifts, to pursue a career through career training etc. This goes in line with diakonia's element of uplifting and promoting people's rights, as well as the process to empower the survivor is initiated. The last phase in Hookers for Jesus aftercare is about developing the survivor in aspects of financial accountability, career training, and help prepare the survivor for a life outside of the destiny house. This goes in line with the diaconal elements where space is created for people to access their rights and start to participate and take responsibility in their society. When survivors are successfully integrated back in to society, the building blocks towards societal transformation are laid. (Nordstokke "LWF" 2009:42, 43) The 5 elements of diaconal work are also reflected in ZOE's aftercare.

According to Diakonia: Christian faith admits that evil forces, injustice and death are trying to destroy every day life – both inside and outside the church – and that there are situations when such forces seem to be victorious. (Nordstokke "LWF" 2009:25) A ZOE staff member said:

We have to also fight human trafficking in the spiritual realm.  
Over and over we see our limitations, but God opens the right doors. (ZOE staff)

Fighting human trafficking is not only done in the physical. "Now faith is the assurance of things hoped for, the conviction of things not seen." (Heb 11:1 NLT) Such faith motivates diakonia to resist evil and promote justice, to advocate with and for people in need, and to act boldly as transformative signs of hope. (Nordstokke "LWF" 2009:25)

One of the ZOE staff members mentions a story about breakthrough during intercessory prayer on a Monday night at ZOE. Four young boys that were rescued together, the oldest boy had an overseer role at the brothel and was not liked by the other younger boys. During intercessory prayer, the younger boys reached out and prayed for the older boy, they were hugging, crying and praying together. This story shows that the children at ZOE come broken, and that the healing time is difficult, but that through prayer and faith, that there is hope.

### 6.3 Conclusion

In this thesis I researched how faith has compelled believers to fight human trafficking. I started out with presenting what human trafficking is, what faith is and how faith has compelled believers to fight human trafficking. I presented some previous studies on human trafficking, the methodology used of the qualitative research approach, some history on influential Christian leaders, the theological term diakonia and slavery according to the bible. Then I presented some of the most referred to resources on human trafficking and some newer trends used to prevent human trafficking. Finally, I presented what I learned and acquired during my fieldwork in Thailand and The U.S.

In answering the thesis question:

*” How does faith compel believers to fight human trafficking? And what are they doing by faith to end this injustice? ”*

Faith compels believers to fight human trafficking by having their confidence and trust in a God that is love, all knowing, a creator and a gracious God. Their actions reflect their trust in God. God is the reason as well as the guidance counselor on how to fight human trafficking. Believers have been forerunners in the fight to end slavery throughout history. People such as: Martin Luther, William Wilberforce and Martin Luther King Jr. They are proof that faith has moved people to act on behalf of the needy, marginalized and enslaved. Today we have forerunners of faith that is making a stand against human trafficking. I believe these include the people interviewed in this thesis.

In answering what believers are doing by faith to end human trafficking; I have discovered that believers have developed successful methods in the prevention of human trafficking, by praying for human trafficking to end, by getting their churches and friends involved in the fight and by educating others. Believers are involved in intervention rescues to free victims of human trafficking; they are councilors, leaders and ministers in aftercare programs for the survivors of human trafficking. Believers have founded the majority of human trafficking organizations today.

The scripture from Acts 2 states: *'In the last days,' God says, 'I will pour out my Spirit on all people. Your sons and daughters will prophesy. Young men will see visions, and your old men will dream dreams. In those even upon my slaves, both men and women, in those days I will pour out my Spirit'.* (Acts 2:17, 18)

I believe we are living in the 'last days'. I got to witness young girls and boys at ZOE praying and prophesying, unlike anything I've ever witnessed before. To me this is proof that the Holy Spirit is alive and poured out, even upon slaves.

#### **6.4 Further studies**

If I were to undergo further research on the topic of human trafficking, the following areas would be interesting to investigate:

What are the most successful methods to rehabilitate victims of human trafficking?

How to stop the demand of human trafficking?

If I were to undergo further research on mission related work and human trafficking, I would be interested in studying about: The most affective way to preach about human trafficking from a biblical perspective?

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Attachments:



## MELDESKJEMA

Meldeskjema (versjon 1.4) for forsknings- og studentprosjekt som medfører meldeplikt eller konsesjonsplikt (jf. personopplysningsloven og helseregisterloven med forskrifter).

1. Prosjekttittel		
Tittel	Faith driven fighters of Human Trafficking. Mission as outreach to victims of Modern Day Slavery.	
2. Behandlingsansvarlig institusjon		
Institusjon	Misjonshøgskolen	Velg den institusjonen du er tilknyttet. Alle nivå må oppgis. Ved studentprosjekt er det studentens tilknytning som er avgjørende. Dersom institusjonen ikke finnes på listen, vennligst ta kontakt med personvernombudet.
Avdeling/Fakultet		
Institutt		
3. Daglig ansvarlig (forsker, veileder, stipendiat)		
Fornavn	Kari Storstein	Før opp navnet på den som har det daglige ansvaret for prosjektet. Veileder er vanligvis daglig ansvarlig ved studentprosjekt.
Etternavn	Haug	
Akademisk grad	Doktorgrad	Veileder og student må være tilknyttet samme institusjon. Dersom studenten har ekstern veileder, kan biveileder eller fagansvarlig ved studiestedet stå som daglig ansvarlig. Arbeidssted må være tilknyttet behandlingsansvarlig institusjon, f.eks. underavdeling, institutt etc.  NB! Det er viktig at du oppgir en e-postadresse som brukes aktivt. Vennligst gi oss beskjed dersom den endres.
Stilling	Førsteamanuensis MT	
Arbeidssted	Misjonshøgskolen	
Adresse (arb.sted)	Misjonsmarka 12	
Postnr/sted (arb.sted)	4024 Stavanger	
Telefon/mobil (arb.sted)	51516230 /	
E-post	kari.storstein.haug@mhs.no	
4. Student (master, bachelor)		
Studentprosjekt	Ja <input checked="" type="radio"/> Nei <input type="radio"/>	NB! Det er viktig at du oppgir en e-postadresse som brukes aktivt. Vennligst gi oss beskjed dersom den endres.
Fornavn	Hanne	
Etternavn	Heskestad Fellers	
Akademisk grad	Høyere grad	
Privatadresse	Kong Haralds gt 22	
Postnr/sted (privatadresse)	4340 Bryne	
Telefon/mobil	91121456 /	
E-post	hhfellers@gmail.com	
5. Formålet med prosjektet		
Formål	Thesis question: "How does faith compel believers to fight Human Trafficking and what are they doing to end this injustice?"	Redegjør kort for prosjektets formål, problemstilling, forskningsspørsmål e.l.  Maks 750 tegn.
6. Prosjektomfang		
Velg omfang	<input checked="" type="radio"/> Enkel institusjon <input type="radio"/> Nasjonalt samarbeidsprosjekt <input type="radio"/> Internasjonalt samarbeidsprosjekt	Med samarbeidsprosjekt menes prosjekt som gjennomføres av flere institusjoner samtidig, som har samme formål og hvor personopplysninger utveksles.
Oppgi øvrige institusjoner		
Oppgi hvordan samarbeidet foregår		
7. Utvalgsbeskrivelse		

Utvælg	<p>Jeg planlegger og intervjue 3 ledere, 2 kvinner og 1 mann fra 3 forskjellige organisasjoner: Zoe Children, Abolish Slavery og Hookers for Christ</p> <p>Hvis jeg får mulighet til det, ønsker jeg og intervjue andre arbeidere under lederne. 1-2 personer fra hver organisasjon.</p> <p>Jessica Dodd, en amerikansk kvinne i 30-årene som har vært misjonær for Zoe Children i Thailand i 7 år. Hun leder Zoe staff, og utvikler undervisningsmateriale for barn, og leder evangelistisk arbeid i Chiang Mai, Thailand.</p> <p>Menneske handel forfatter Aaron Cohen, en amerikansk mann 37 år fra Abolish Slavery basert i California, USA. Aaron har jobbet som "undercover" menneske handel frier i Afrika, øst-Europa, søramerika og sørøst-Asia.</p> <p>Hookers for Christ er en organisasjon basert i Las Vegas, USA. Organisasjonen fokuserer på å sone evangeliet til mennesker i sex-industrien, de ønsker også å hjelpe mennesker ut fra industrien, og gi dem en ny start. Jeg ønsker og intervjue 1-2 personer fra denne organisasjonen.</p>	<p>Med utvalg menes dem som deltar i undersøkelsen eller dem det inntas opplysninger om. F.eks. et representativt utvalg av befolkningen, skoleelever med les- og skrivevanter, pasienter, tvsnalle.</p>
Rekruttering og trekking	<p>Rekruttering fra eget nettverk gjennom Zoe Children, Abolish Slavery and Hookers for Christ</p>	<p>Beskriv hvordan utvalget trekkes eller rekrutteres og oppgi hvem som foretar den. Et utvalg kan trekkes fra registre som f.eks. Folkeregistret, SSS-registret, pasientregister, eller det kan rekrutteres gjennom f.eks. en bedrift, skole, idrettsklubb, eget nettverk.</p>
Ferdigingskontakt	<p>Jeg kontakter intervjue objektene personlig gjennom epost og telefon. Jeg har personlig kontakt allerede med 2 av de valgte ledere</p>	<p>Beskriv hvordan ferdigingskontakten opprettes og oppgi hvem som foretar den.</p> <p>Les mer om dette på våre temaider.</p>
Alder på utvalget	<p><input type="checkbox"/> Barn (0-15 år)</p> <p><input type="checkbox"/> Ungdom (16-17 år)</p> <p><input checked="" type="checkbox"/> Voksne (over 18 år)</p>	
Antal personer som inngår i utvalget	<p>4-6 personer</p>	
Inkluderes det myndige personer med redusert eller manglende samtykkekompetanse?	<p>Ja <input type="checkbox"/> Nei <input checked="" type="checkbox"/></p>	<p>Begrunn hvorfor det er nødvendig å inkludere myndige personer med redusert eller manglende samtykkekompetanse.</p>
Hvis ja, begrunn		<p>Les mer om Pasienter, brukere og personer med redusert eller manglende samtykkekompetanse</p>
<b>B. Metode for innsamling av personopplysninger</b>		
<p>Kryss av for hvilke datainnsamlingsmetoder og datakilder som vil benyttes</p>	<p><input type="checkbox"/> Spørreskjema</p> <p><input checked="" type="checkbox"/> Personlig intervju</p> <p><input type="checkbox"/> Gruppearbeid</p> <p><input checked="" type="checkbox"/> Observasjon</p> <p><input type="checkbox"/> Psykologiske/pedagogiske tester</p> <p><input type="checkbox"/> Medisinske undersøkelsestester</p> <p><input type="checkbox"/> Journaldata</p> <p><input type="checkbox"/> Registerdata</p> <p><input type="checkbox"/> Annen innsamlingsmetode</p>	<p>Personopplysninger kan inntas direkte fra den registrerte f.eks. gjennom spørreskjema, intervju, tester, og/eller ulike journaler (f.eks. stemmepapir, MR, PPT, sykehus) og/eller registre (f.eks. Statistisk sentralbyrå, sentrale helseregistre).</p>
<p>Annere innsamlingsmetode, oppgi hvilken</p>		
<p>Kommentar</p>		
<b>B. Datamaterialets innhold</b>		

Redegjør for hvilke opplysninger som samles inn	Jeg vil finne ut om hva som motiverte de ulike personene til å jobbe med kribant arbeid i forhold til menneskehandel. Hva som er unikt ved kribant menneskehandel misjonsarbeid. Hvordan de som jobber ser på sin egen rolle i å stoppe menneskehandel.	Svareskjema, intervjufølgende, observasjonsbeskrivelse m.m. sendes inn sammen med meldeskjemaet.  NB! Vedleggene leses opp til sist i meldeskjema, se punkt 15 Vedlegg.
Samles det inn direkte personidentifiserende opplysninger?	Ja • Nei ○	Dersom det krysses av for ja her, se nærmere under punkt 11 Informasjonssikkerhet.
Hvis ja, hvilke?	<input type="checkbox"/> 11-sifret fødselsnummer ● Navn, fødselsdato, adresse, e-postadresse og/eller telefonnummer	Les mer om hva personopplysninger er  NB! Selv om opplysningene er anonymiserte i rapporten, må det krysses av dersom direkte og/eller indirekte personidentifiserende opplysninger innføres i forbindelse med prosjektet.
Spesifiser hvilke	Navn, fødsels dato, email adresse	
Samles det inn indirekte personidentifiserende opplysninger?	Ja ○ Nei ●	En person vil være indirekte identifiserbar dersom det er mulig å identifisere vedkommende gjennom bakgrunnsopplysninger som for eksempel bostedskommune eller arbeidsplass/skole kombinert med opplysninger som alder, kjønn, yrke, diagnose, etc.  Kryss også av dersom g-adresse registreres.
Hvis ja, hvilke?		
Samles det inn sensitive personopplysninger?	Ja • Nei ○	
Hvis ja, hvilke?	● Rasemessig eller etnisk bakgrunn, eller politisk, filosofisk eller religiøs oppfatning ○ At en person har vært mistenkt, siktet, tiltalt eller dømt for en straffbar handling ○ Helseforhold ○ Seksuelle forhold ○ Medlemskap i fagforeninger	
Samles det inn opplysninger om tredjeperson?	Ja ○ Nei ●	Med opplysninger om tredjeperson menes opplysninger som kan spores tilbake til personer som ikke inngår i utvalget. Eksempler på tredjeperson er kollega, elev, klient, familiemedlem.
Hvis ja, hvem er tredjeperson og hvilke opplysninger registreres?		
Hvordan informeres tredjeperson om behandling?	<input type="checkbox"/> Skriftlig <input type="checkbox"/> Muntlig <input type="checkbox"/> Informeres ikke	
Informeres ikke, begrunn		
<b>10. Informasjon og samtykke</b>		
Oppgi hvordan utvalget informeres	● Skriftlig ● Muntlig ○ Informeres ikke	Vennligst send inn informasjonsskrivet eller mal for muntlig informasjon sammen med meldeskjema.
Begrunn		NB! Vedlegg leses opp til sist i meldeskjemaet, se punkt 15 Vedlegg.  Dersom utvalget ikke skal informeres om behandlingen av personopplysninger må det begrunnes.  Les ned vår veiledende mal til informasjonsskriv
Oppgi hvordan samtykke fra utvalget innhentes	● Skriftlig ○ Muntlig ○ Innhentes ikke	Dersom det innhentes skriftlig samtykke anbefales det at samtykkeskriftene utformes som en svarslip eller på eget ark. Dersom det ikke skal innhentes samtykke, må det begrunnes.
Innhentes ikke, begrunn		
<b>11. Informasjonssikkerhet</b>		

<p>Direkte personidentifiserende opplysninger ansettes med et telefonnummer som viser til et spesielt navnetilfelle (budsjettnøkkel)</p>	<p>Ja <input type="radio"/> Nei <input checked="" type="radio"/></p>	<p>Har du krysset av for ja under punkt 9. Datamateriens innhold må det merkes av for hvordan direkte personidentifiserende opplysninger registreres.</p>
<p>Hvordan oppbevares råmaterien/ kullingsnøkkel og hvem har tilgang til den?</p>		<p>NEI! Som hovedregel bør ikke direkte personidentifiserende opplysninger registreres sammen med det øvrige datamaterialet.</p>
<p>Direkte personidentifiserende opplysninger oppbevares sammen med det øvrige materialet</p>	<p>Ja <input checked="" type="radio"/> Nei <input type="radio"/></p>	
<p>Hvorfor oppbevares direkte personidentifiserende opplysninger sammen med det øvrige datamaterialet?</p>	<p>intervju objektene er offentlige personer, og får jeg intervjuer noen som ikke er ledere, vil de anonymiseres.</p>	
<p>Oppbevares direkte personidentifiserbare opplysninger på andre måter?</p>	<p>Ja <input type="radio"/> Nei <input checked="" type="radio"/></p>	
<p>Spesifiser</p>		
<p>Hvordan registreres og oppbevares datamaterialet?</p>	<p><input type="checkbox"/> Fysisk isolert datamaskin tilhørende virksomheten  <input type="checkbox"/> Datamaskin i nettverksystem tilhørende virksomheten  <input type="checkbox"/> Datamaskin i nettverksystem tilknyttet Internett tilhørende virksomheten  <input type="checkbox"/> Fysisk isolert privat datamaskin  <input checked="" type="checkbox"/> Privat datamaskin tilknyttet Internett  <input type="checkbox"/> Videopptak/fotograf  <input type="checkbox"/> Lydpptak  <input checked="" type="checkbox"/> Notat/papir  <input type="checkbox"/> Annen registreringsmetode</p>	<p>Merks av for hvilke typemøter som benyttes for registrering og analyse av opplysninger.</p> <p>Sett flere kryss dersom opplysningene registreres på flere måter.</p>
<p>Annen registreringsmetode beskriv</p>		
<p>Behandles lyd-/videopptak, optiske fotografier ved hjelp av datamaskinbasert utstyr?</p>	<p>Ja <input checked="" type="radio"/> Nei <input type="radio"/></p>	<p>Kryss av for ja dersom optisk eller foto behandles som lyd-bilde.</p> <p>Les mer om behandling av lyd og bilder.</p>
<p>Hvordan er datamaterialet beskyttet mot at uvedkommende får tilgang?</p>	<p>Passord for tilgang til Datamaskin</p>	<p>Er f.eks. datamaskintilgangen beskyttet med brukernavn og passord, står datamaskinen i et låst rom, og hvordan sikres bærbare enheter, utskrift og optak?</p>
<p>Dersom det benyttes mobile lagringsenheter (bærbare datamaskin, minnepenn, minnekort, cd, eksterne harddisk, mobiltelefon, oppgi hvilke</p>		<p>NEI! Mobile lagringsenheter bør ha mulighet for kryptering.</p>
<p>Vi medarbeidere har tilgang til datamaterialet på lik linje med daglig ansatt/student?</p>	<p>Ja <input type="radio"/> Nei <input checked="" type="radio"/></p>	
<p>Hvis ja, hvem?</p>		
<p>Overføres personopplysninger ved hjelp av e-post/Internett?</p>	<p>Ja <input type="radio"/> Nei <input checked="" type="radio"/></p>	<p>F.eks. ved bruk av elektronisk spørreskjema, overføring av data til samarbeidspartners databehandler m.m.</p>
<p>Hvis ja, fullst?</p>		
<p>Vil personopplysninger bli utlevert til andre enn prosjektgruppen?</p>	<p>Ja <input type="radio"/> Nei <input checked="" type="radio"/></p>	
<p>Hvis ja, til hvem?</p>		
<p>Berettes opplysningene og/behandles av en databehandler?</p>	<p>Ja <input type="radio"/> Nei <input checked="" type="radio"/></p>	<p>Dersom det benyttes eksterne IT-felt eller delvis IT behandle personopplysninger, f.eks. Questback,</p>

Hvis ja, hvilke?		Synvise MMI, Norfeks eller forskningsassistent eller tils, er dette å betrakte som en databehandler. Slike oppdrag må kontrollreguleres
<b>12. Vurdering/godkjenning fra andre instanser</b>		
Settes det om dispensasjon fra taushetsplikten for å få tilgang til data?	Ja <input type="radio"/> Nei <input checked="" type="radio"/>	For å få tilgang til taushetsbelagte opplysninger fra Teka, NAV, PPT, sykehus, må det settes om dispensasjon fra taushetsplikten. Dispensasjon settes vanligvis fra aktuell departement. Dispensasjon fra taushetsplikten for helseopplysninger skal for alle typer forskning settes
Kommenter		Regionalt komité for medisinsk og helsefaglig forskningsetikk
Settes det godkjenning fra andre instanser?	Ja <input type="radio"/> Nei <input checked="" type="radio"/>	F.eks. sette registerer om tilgang til data, en ledelse om tilgang til forskning i virksomhet, skole, etc.
Hvis ja, hvilke?		
<b>13. Prosjektperiode</b>		
Prosjektperiode	Prosjektstart: 13.01.2014 Prosjektslutt: 15.12.2014	Prosjektstart Vennligst oppgi tidspunkt for når fremgangskontakten med utvalgt opprettes og/eller datainnsamlingen starter.  Prosjektslutt Vennligst oppgi tidspunkt for når datamaterialet enten skal anonymiseres/stilles, eller arkiveres i påvente av oppfølgingsstudier eller annet. Prosjektet anses vanligvis som avsluttet når de oppgitte analyser er ferdigstilt og resultatene publisert, eller oppgavebehandling er innlevert og sensorert.
Hvis skal skj med datamaterialet ved prosjektslutt?	<ul style="list-style-type: none"> <li>■ Datamaterialet anonymiseres</li> <li>■ Datamaterialet oppbevares med personidentifikasjon</li> </ul>	Med anonymisering menes at datamaterialet bearbeides slik at det ikke lenger er mulig å finne opplysningene tilbake til enkeltpersoner. NØT merk at dette omfatter både oppgavepublikasjon og rådata. Les mer om anonymisering
Hvordan skal datamaterialet anonymiseres?	Hvis jeg får intervju arbeidere eller staff som ikke er offentlige personer, vil de anonymiseres ved å kun oppgi kjønn, alder og nasjonalitet.	Hvordan best for videre oppbevaring av data med personidentifikasjon er samsykt fra den registerne.
Hvorfor skal datamaterialet oppbevares med personidentifikasjon?	Til informasjon for offentligheten. Ledere som intervjues er offentlige personer i offentlige organisasjoner	Ansaker til oppbevaring kan være planlegge oppfølgingsstudier, undervisningsformål eller annet.
Hvor skal datamaterialet oppbevares, og hvor lenge?	5 år	Datamaterialet kan oppbevares ved egen institusjon, offentlig arkiv eller annet. Les om arkivering hos NSD
<b>14. Finansiering</b>		
Hvordan finansieres prosjektet?	Personlig	
<b>15. Tilleggsopplysninger</b>		
Tilleggsopplysninger		
<b>16. Vedlegg</b>		
Antall vedlegg	2	

**Interview Policy**  
**Agreement for participation of Study**

***“ How does faith compel believers to fight Human Trafficking and what are they doing to end this injustice? ”***

**Background and purpose of study**

Human Trafficking is a growing issue in the world today. This study is to highlight what Christians are doing to stand up against this injustice, and how faith has led them to do so.

This is a Masters Thesis study under the School of Mission and Theology in Stavanger, Norway

The reason for my interest in your participation in this study is that you as a believer have been working with Human Trafficking for many years. I believe your story can help others to join in the fight to end modern day slavery. By participating in this research study, you can help spread awareness and help others gain a deeper understanding of this issue and highlight what believers are doing to help victims of human trafficking.

**What does involvement in the study entail?**

By contributing to this study you will help and hopefully inspire others to get involved to fight Human Trafficking. By allowing an interview for about 30-60 minutes you will allow your story to help answer the Thesis question and inform others of the important work you are doing.

I will interview a missionary at “Zoe Children” in Chiang Mai, Thailand

I will also interview a well-known author and abolitionist, in California.

And I plan to interview a Human Trafficking survivor and founder of “Hookers for Jesus” in Las Vegas.

I will observe the work of “Zoe Children” and “Abolish Slavery” and take notes of their work as well as interviews. I’m also asking for permission to take notes and voice record the interview for my own records to help relay the information given in the most accurate way. The recordings will be deleted when the project is completed. My questions will be in the likes of:

- Why did you choose to work with Human Trafficking?
- Did you feel a “call” to this?
- Do you see yourself, or your organization as forerunners in this movement?
- What are you as a missionary doing to help human trafficking victims?
- What do you believe is the churches role in ending Human Trafficking?
- What do you believe is the most effective way of ending Human Trafficking?
- What do you believe is the main cause of human trafficking?
- What do you encourage the “normal” Christian in the western world to do to help prevent human trafficking?

**What happens to the information about you?**

I will be interviewing only public people, abolitionist Aaron Cohen, "Zoe Children" missionary Jessica Dodd, and hoping to interview the founder of "Hookers for Christ". The information gathered will be used as research study to show examples of believers in the mission of ending Human Trafficking. It will be published by the School of Mission and Theology online when completed. Everything documented will be kept safely stored on a personal laptop until completed and published.

The project is estimated to be completed by October 13, 2014. The data will be published to inform and hopefully inspire believers and churches to get involved in ending Human Trafficking.

**Volunteer participation**

It is a volunteer and chosen decision to be a part of this field study, you can withdraw your agreement without reason, and if you refrain from the field study, all the information given by you will be deleted and not used.

If you wish to participate or have any questions, please contact:

Hanne Heskestad Fellers.

Email: [hhfellers@gmail.com](mailto:hhfellers@gmail.com)

Phone: (+1) 714 330 5968

Or my supervisor Kari Storstein Haug

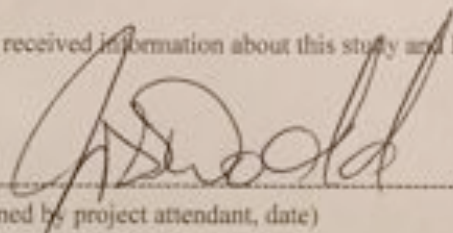
Email: [kari.storstein.haug@mhs.no](mailto:kari.storstein.haug@mhs.no)

(+47) 51516230

This study is filed with the person protection agency of Norwegian research and Norwegian Society of Science AS.

**Agreement of participation in fieldwork/Thesis**

I've received information about this study and I am willing to participate in this fieldwork research

 16/1/14  
-----  
(Signed by project attendant, date)

I agree to participate in an interview

I agree to have my information published after completed study

### What happens to the information about you?

I will be interviewing only public people, abolitionist Aaron Cohen, "Zoe Children" missionary Jessica Dodd, and hoping to interview the founder of "Hookers for Christ". The information gathered will be used as research study to show examples of believers in the mission of ending Human Trafficking. It will be published by the School of Mission and Theology online when completed. Everything documented will be kept safely stored on a personal laptop until completed and published.

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Phone: (+1) 714 330 5968

Or my supervisor Kari Storstein Haug

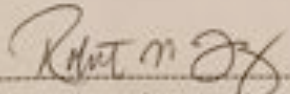
Email: [kari.storstein.haug@mhs.no](mailto:kari.storstein.haug@mhs.no)

(+47) 51516230

This study is filed with the person protection agency of Norwegian research and Norwegian Society of Science AS.

## Agreement of participation in fieldwork/Thesis

I've received information about this study and I am willing to participate in this fieldwork research

 1/17/14  
-----  
(Signed by project attorney, date)  
(Robert W. Long)

I agree to participate in an interview

I agree to have my information published after completed study



**What happens to the information about you?**

I will be interviewing only public people, abolitionist Aaron Cohen, "Zoe Children" missionary Jessica Dodd, and hoping to interview the founder of "Hookers for Christ". The information gathered will be used as research study to show examples of believers in the mission of ending Human Trafficking. It will be published by the School of Mission and Theology online when completed. Everything documented will be kept safely stored on a personal laptop until completed and published.

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It is a volunteer and chosen decision to be a part of this field study, you can withdraw your agreement without reason, and if you refrain from the field study, all the information given by you will be deleted and not used.

If you wish to participate or have any questions, please contact:

Hanne Heskestad Fellers.

Email: [h.heskestad@postboks.no](mailto:h.heskestad@postboks.no)

Phone: (+1) 714 330 5968

Or my supervisor Kari Storstein Haug

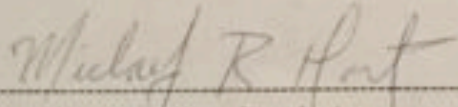
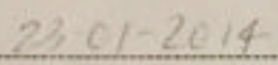
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(+47) 51516230

This study is filed with the person protection agency of Norwegian research and Norwegian Society of Science AS.

**Agreement of participation in fieldwork/Thesis**

I've received information about this study and I am willing to participate in this fieldwork research

   
-----  
(Signed by project attendant, date)

I agree to participate in an interview

I agree to have my information published after completed study

**What happens to the information about you?**

I will be interviewing public workers, and not victims that are currently in, or being transferred from Human Trafficking.

The project is estimated to be completed by October 13, 2014. The data will be published to inform and hopefully inspire believers and churches to get involved in ending Human Trafficking.

**Volunteer participation**

It is a volunteer and chosen decision to be a part of this field study, you can withdraw your agreement without reason, and if you refrain from the field study, all the information given by you will be anonymous.

If you wish to participate or have any questions, please contact Hanne Heskestad Fellers.  
This study is filed with the person protection agency of Norwegian research and Norwegian Society of Science AS.

**Agreement of participation in fieldwork/Thesis**

I've received information about this study and I am willing to participate in this fieldwork research

Aaron Cohen April 2014  
-----  
(Signed by project attendant, date)

- I agree to participate in an interview*
- I agree to have my information published after completed study*

**What happens to the information about you?**

I will be interviewing only public people, a well known abolitionist and author, a "Zoe Children" missionary, and hoping to interview the founder of "Hookers for Jesus". The information gathered will be used as research study to show examples of believers in the mission of ending Human Trafficking. It will be published by the School of Mission and Theology online when completed. Everything documented will be kept safely stored on a personal laptop until completed and published.

The project is estimated to be completed by October 13, 2014. The data will be published to inform and hopefully inspire believers and churches to get involved in ending Human Trafficking.

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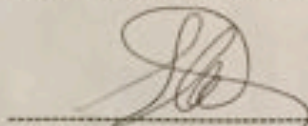
Email: [kari.storstein.haug@mhs.no](mailto:kari.storstein.haug@mhs.no)

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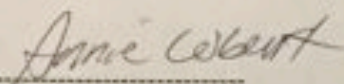
The study has been notified to the Data Protection Official for Research, Norwegian Social Science Data Services

**Agreement of participation in fieldwork/Thesis**

I've received information about this study and I am willing to participate in this fieldwork research



(Signed by project attendant, date)



I agree to participate in an interview

I agree to have my information published after completed study

## 1.0 INTRODUCTION

### ZOE Child Protection Policy

Version 4.9

#### 1.1 Why Does ZOE Children's Homes (ZCH) Have a Child Protection Policy?

1.1.1 ZCH is committed to the safety, welfare and protection of all children entrusted to its care. All paid part-time and full-time staff, missionaries and volunteers at ZCH undertake to do everything in our power to create a safe, nurturing environment for children and to prevent all forms of abuse. ZCH is committed to acting at all times in the best interests of children, seeing these interests as paramount.

1.1.2 ZCH opposes all forms of child exploitation and abuse (see Section 4 for definitions). Further, ZCH knows that keeping silent about known or suspected exploitation/abuse is wrong. ZCH recognizes that all children have a right to protection from abuse irrespective of race, social background, gender, skin color, disability, religion or beliefs.

1.1.3 ZCH desires to establish and have in place preventative policies and procedures to proactively combat all potential child exploitation and abuse. ZCH is aware of the need to make explicit our determination that our work and activities must promote the safety and security of children at all times. This policy will strengthen, enhance and highlight the integrity of ZCH.

1.1.4 ZCH acknowledges the United Nations Convention on the Rights of the Child (CRC) ratified by the Royal Thai Government in 1992. The CRC remains the centerpiece in Thailand's overall emphasis on child protection. The principles of the CRC such as "non-discrimination," "best interest of the child" and "child participation" are being incorporated into the new laws and in the new National Program of Action for the Survival, Protection and Development of Children.

1.1.5 ZCH adheres to Thailand's Child Protection Act of 2003.

1.1.6 ZCH acknowledges the fact that all children linked with ZCH are potentially at risk from abusers drawn to visit and work with us.

[www.zoechildren.org](http://www.zoechildren.org)

October 2012

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## 2.0 SCOPE

### Child Protection Policy

Version 4.9

1. 2.1 This policy applies to everyone coming into contact with ZCH children. This includes (but is not limited to):
  1. Paid staff (full-time and part-time);
  2. Missionaries (full-time and part-time);
  3. ZOE Ministry School (ZMS) Students;
  4. Contractors and Laborers;
  5. Overnight Visitors;
  6. Short-Term Visitors and Guests (less than 1 day);
  7. Short-Term Teams (multiple-day visits);
  - and
  8. Interns.
2. 2.2 This policy will be posted on ZCH's website and made available to any interested parties who desire to know ZCH's commitment to child protection.
3. 2.3 This policy will be subject to review and approval by the Board of Directors of ZOE. The Board of Directors will hold ZCH accountable to the stipulations contained in this policy.

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## 3.0 PURPOSE

3.6 Protects the reputation of ZCH as an organization.

### Child Protection Policy

Version 4.9

1. 3.1 Articulates ZCH's commitment to the protection of all children from abuse and exploitation of all kinds.
2. 3.2 Ensures that no person involved with ZCH and its activities is involved in or contributing to child exploitation of any kind.
3. 3.3 Clarifies expectations of behavior and good practice when working with children.
4. 3.4 Informs everyone involved with ZCH what should be done if they have a concern about a child or suspect that a child is being abused or exploited in any way.
5. 3.5 Protects ZCH staff, team members, associates, volunteers, member agencies and visitors from false accusations and allegations.

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## 4.0 DEFINITIONS

### Child Protection Policy

Version 4.9

1. 4.1 Child – Individual under the age of 18 years old.
2. 4.2 Abuse

4.2.1 Physical Abuse – Actual or likely physical injury or failure to prevent physical injury or suffering. This includes (but is not limited to): deliberate hitting, beating, shaking, throwing, burning, drowning, suffocating or poisoning.

4.2.2 Mental / Emotional Abuse – Actual or likely severe adverse effect on the emotional and behavioral development of a child caused by persistent or severe emotional ill treatment or rejection. May involve conveying to the child that they are worthless, unloved or inadequate and cause children to feel frightened, in danger or corrupted.

4.2.3 Neglect – The persistent or severe neglect of a child or the failure to protect a child from exposure to any kind of danger, including cold and starvation, or extreme failure to carry out important aspects of care resulting in the significant impairment of the child's health or development, including non-organic failure to thrive.

4.2.4 Sexual Abuse – Actual or likely abuse of a child representing the involvement of children in sexual activities. This includes (but is not limited to): touching a child's genitals or private areas (e.g., breasts), forcing a child to watch or take part in pornography or coercing the child to have sex. It is considered abuse whether or not the child consents. Additionally, sexual abuse includes any form of suggestive behavior or flirtation towards a child.

4.2.5 Spiritual Abuse – When a spiritual leader or someone in a position of spiritual power or authority (whether organization, institution, church or family) misuses their power or authority or the trust placed in them with the intention of controlling, coercing, manipulating, or dominating a child. Spiritual abuse is always about the misuse of power within the framework of spiritual belief or practice in order to meet the needs of the abuser at the expense of the needs of the child. Spiritual abuse results in spiritual harm to a child and may be linked to other abuse, such as physical, emotional and sexual abuse.

3. 4.3 Exploitation

4.3.1 Sexual Exploitation – Contacts or interactions between a child and an older or more knowledgeable child or adult (a stranger, sibling or person in a position of authority, such as a parent or caretaker) when the child is being used as an object of gratification for an older child's or adult's sexual needs. These contacts or interactions are carried out against the child using force, trickery, bribes, threats or pressure.

4.3.2 Commercial Sexual Exploitation – Criminal practices that demean, October 2012

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### Child Protection Policy

degrade and threaten the physical and psychosocial integrity of children. There are three primary and interrelated forms of commercial sexual exploitation of children (CSEC): prostitution, pornography and trafficking for sexual purposes. CSEC is the use of a child for sexual purposes in exchange for cash or in-kind favors between the customer, intermediary or agent and others who profit from the trade in children for these purposes (parent, family member, procurer, teacher). CSEC can take various forms including:

1. prostitution of children;
2. child pornography;
3. child sex tourism;
4. trafficking and sale of children across borders and within countries for sexual purposes; and
5. other forms of transactional sex.

CSEC also potentially includes arranged marriages involving children under the age of 18 years, where the child has not freely consented to marriage and where the child is sexually abused.

4.3.3 Forced Labor / Economic Exploitation – Requiring any work that is likely to be hazardous or to interfere with the child’s education, or to be harmful to the child’s health or physical, mental, spiritual, moral or social development. Forced labor may include, but is not limited to:

1. prostitution;
2. domestic servitude;
3. debt bondage;
4. begging;
5. agricultural, industrial, or service labor;
6. trafficking and sale of children across borders and within countries for forced labor; and
7. military conscription or service.

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## **Child Protection Policy**

1. 5.1 All short-term visitors and short-term teams are required to be escorted at all times by a ZCH paid staff or volunteer. Short-term visitors are required to sign in and present a valid ID card. Visitors will have sleeping accommodations separate from ZCH children.
2. 5.2 Individuals listed in Section 2 (**excluding** short-term visitors and contractors and laborers) who will come into contact with ZCH children must sign a statement representing the following:
  - 5.2.1 They have read and understand the ZCH Child Protection Policy.
  - 5.2.2 They agree to all of the requirements as stipulated by this policy.
  - 5.2.3 They submit to any investigatory or disciplinary actions that will result from a suspected or actual breach of any part of the policy.
  - 5.2.4 They submit to screening as stipulated by Section 6.
3. 5.3 ZCH children will be treated with respect and dignity.
4. 5.4 ZCH children will not be touched or treated in a way that is against the Convention on the Rights of the Child.
  - 5.4.1 The general guideline is not to touch children in areas that would normally be covered by shorts and t-shirt.
  - 5.4.2 No lap-sitting for extended periods of time.
  - 5.4.3 No inappropriate tickling.
  - 5.4.4 Refer to the definitions of sexual and physical abuse in Section 4.2.
5. 5.5 ZCH children will be disciplined and corrected in a way that is consistent with the Convention on the Rights of the Child and Thailand's Child Protection Act of 2003. ZCH has no tolerance to any form of violence against children. Visitors shall not discipline any child. Any concerns of improper behavior by children shall be reported to staff.
6. 5.6 ZCH children will be supervised by a minimum of either: 1) one paid staff; or 2) one school staff; or 3) one missionary.
7. 5.7 A ZCH child aged 12 years old and under must NEVER be alone OR one-on-one with another ZCH child in any place that is not readily seen by responsible adults.
8. 5.8 A ZCH child under the age of 4 can be one-on-one with a female missionary or female staff member.

## 5.0 STANDARDS OF CONDUCT

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## Child Protection Policy

Version 4.9

9. 5.9 ZCH children aged 4 years old and over are NEVER to be alone with an adult (one-on-one) in any place that is not readily accessed by others. Exceptions are as follows:



5.9.1 Medical conditions in which a child needs to be separated from other children and needs constant supervision. One-on-one supervision will be limited to female staff or female missionaries only.

5.9.2 Special exceptions may be made for members of the child's immediate family, i.e., the child's blood relatives.

10. 5.10 Travel

5.10.1 A ZCH child aged 12 years old and under must NEVER be alone OR one-on-one with an adult. A second adult must accompany the child for travel.

5.10.2 Three ZCH children (maximum of 4) of the same gender and aged 13 and over can be accompanied by one adult of the same gender for vehicular travel.

11. 5.11 No flirtatious, suggestive or inappropriate behavior or mannerisms toward a ZCH child is permitted.

12. 5.12 Child protection will be heavily considered as part of the risk analysis and health/safety arrangements for all ZCH events and outreaches. All events involving ZCH children will be supervised by at least two adult volunteers or two paid Thai staff with the exception of school-related activities.

13. 5.13 NO photographs or video footage is permissible without authorization from the ZCH Child Protection Manager. The use and distribution of authorized photographs or video footage at ZCH is subject to regulations in Section 10 of this policy.

14. 5.14 NO gifts or promise of gifts will be given to ZCH children without authorization from the ZCH Director. Examples of gifts include (but are not limited to): money, cell phones, cell phone usage, candy, jewelry, personal items, alcohol, drugs, medications, or promise of any of the items listed.

15. 5.15 NO pre-visit or post-visit contact (letters, email, phone calls, text messages, video, packages, etc.) is allowed with our children without authorization from the ZCH Director.

16. 5.16 Individuals listed in Section 2 (**excluding** short-term visitors and contractors and laborers) must adhere to a modest dress code at all times:

- No see through tops or skirts without proper undershirts or slips
- Shorts and skirts must come to the knee

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## Child Protection Policy

Version 4.9

- No cleavage, bra straps, underwear or tummies showing at any time
- Straps on sleeveless tops must be 2" wide
- No "extra tight" fitting tops or pants
- Offensive tattoos must be covered

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# Child Protection Policy

Version 4.9

1. **6.0 RECRUITMENT AND SCREENING**
2. 6.1 Individuals listed in Section 2 (**excluding** short-term visitors and contractors and laborers) are subject to screening and a recruitment period. Screening may include completion of the following:
  - 6.1.1 In-Person, Phone, or Live Video Feed Interview
  - 6.1.2 Detailed Application
  - 6.1.3 Reference Checks
  - 6.1.4 National Criminal Background Check via a Reputable Agency
  - 6.1.5 Signed ZCH Child Protection Policy
3. 6.2 All screening and related findings will be reviewed by ZOE's CEO and/or President, ZCH Founders or qualified designee (i.e., other ZOE officer).
4. 6.3 Confidential personnel records will be maintained at the ZCH Headquarters in Chiang Mai, Thailand and/or Santa Clarita, California, USA in locked cabinets.

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October 2012

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## 7.0 TRAINING

# Child Protection Policy

Version 4.9

1. 7.1 The following individuals are required to complete ZOE-provided training to implement the Child Protection Policy before signing the agreement pursuant to Section 5.2:
  - 7.1.1 Paid staff (full-time and part-time)
  - 7.1.2 Missionaries (full-time and part-time)
2. 7.2 The following individuals will be required to be briefed on the details of the Child Protection Policy before signing the agreement (briefing will be conducted before contact with ZCH children):
  - 7.2.1 Short-Term Teams
3. 7.3 All ZCH children will be continuously educated on the forms and nature of abuse and inappropriate behavior. Additionally, they will be educated and trained on this policy as necessary, with full policy training provided annually at minimum.

[www.zoechildren.org](http://www.zoechildren.org)

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## Child Protection Policy

Version 4.9

1. **8.0 EVALUATION AND MONITORING**
2. 8.1 ZCH is committed to the ongoing monitoring and evaluation of child protection procedures and behavior protocols pursuant to this policy. Further, ZCH highly encourages open communication between all individuals listed in Section 2.
3. 8.2 At least once per year, the following individuals will be subject to evaluations directly related to standards set forth in this policy:

8.2.1 Paid staff (full-time and part-time) 8.2.2 Missionaries (full-time and part-time)

Concerns, suspicions or allegations that arise from the evaluation and monitoring process will be handled pursuant to Section 9.

[www.zoechildren.org](http://www.zoechildren.org)

October 2012

## Child Protection Policy

Version 4.9

1. **9.0 RESPONSES TO ALLEGATIONS / SUSPICIONS**
2. 9.1 ZCH recognizes that allegations (i.e., when a specific accusation of abuse is made against a named individual) and suspicions (i.e., when a concern is expressed about abuse that may have taken place) should always be investigated and acted upon swiftly making the welfare of children the paramount consideration.
3. 9.2 ZCH will provide training and easy access for children to report misconduct/ abuse or to talk with other responsible person(s) about concerns.
4. 9.3 ZCH will provide at least one conduit (a locked box) to receive anonymous comments, allegations or suspicions to be investigated. Allegations relating to the safety or protection of the children will be compiled and personally addressed by the Child Protection Manager and or the CEO or President. Additionally, the Board of Directors can request to review all anonymous comments, allegations, suspicions and related resolutions.
5. 9.4 All allegations and suspicions will be investigated and responded to in a timely manner. Allegations and suspicions will be investigated by the Child Protection Manager and or the CEO or President (or designee). If the CEO or President is the subject of the allegation or suspicion, the Board of Directors will investigate.
6. 9.5 When an allegation or suspicion is communicated, the following procedures apply:

9.5.1 Allegations/suspicions are communicated to the Child Protection Manager and or the CEO or President. The information will be kept confidential except for those directly involved.

9.5.2 Investigations will be conducted and brought to resolution immediately by the Child Protection Manager and or the CEO or President (or designee).

9.5.3 All parties including the reporter, victim, and alleged perpetrator will be treated with respect and dignity from the start of the process to the end.

9.5.4 The reporter's identity will be kept confidential.

9.5.5 The alleged perpetrator will be separated from ZCH children during the investigation. The protection of the alleged victim during and after the investigation process will be considered of paramount importance.

9.5.6 Disciplinary action(s) will be based on the severity of the misconduct or crime(s) involved. Legal authorities and respective embassies will be involved if considered necessary or required by law.

9.5.7 If misconduct or abuse is identified, ZCH will provide appropriate support for the victim including external counseling if warranted.

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## **Child Protection Policy**

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9.5.8 Parents and/or caretakers will be notified of misconduct, crimes, and resolutions as appropriate.

9.5.9 The allegation/suspicion and all pertinent information (i.e., interview notes, resolution, disciplinary action, etc.) will be logged and maintained in a confidential file. Record of the allegation/suspicion will be kept in the appropriate personnel files.

9.5.10 Allegations/suspicions and respective resolutions will be summarized for review by the Board of Directors on a regular basis.

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## **Child Protection Policy**

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1. **10.0 FUNDRAISING / PUBLICITY PROTOCOLS**
2. 10.1 ZOE highly values the protection of the privacy, identity, and dignity of all

children and survivors of human trafficking under its care.

2. 10.2 ALL fundraising or publicity activities are subject to ZOE Media Guidelines.

3. 10.3 Fundraising/Publicity Protocols apply to all print materials, media, and

presentations that depict or describe child victims of human trafficking or abuse under ZOE's care.

10.3.1 All Print Materials: Photos, brochures, newsletters, flyers, posters, business cards, post cards, etc.

10.3.2 All Electronic Media: Television, radio, computer, internet websites, blogs, social networking sites, emails, videos, etc.

10.3.3 All Presentations: All presentations whether electronic, printed, or oral.

10.3.4 These protocols extend to materials, media, and presentations whether ZOE-sponsored or not.

10.4 ZOE will protect the privacy, identity, and dignity of children in materials and media listed in Section 10.3 as follows:

10.4.1 When a child's background, rescue story or any details regarding past abuse are disclosed, accompanying photos, videos, images, or text will not reveal the child's identity and/or specific geographic location. Photos, videos or images used must not show the child's face or reveal any identifying marks (e.g., distinctive scarring, tattoos, etc.) or revealing geographic cues (e.g., background, environment, signage).

10.4.2 Actual names of children and/or specific geographic locations will not be used in any media issued whereby Section 10.4.1 is applicable. Only fictitious names will be used.

10.4.3 The following statement must be legible on all media:

10.5 NO photographs or video footage are permissible on ZOE premises or ZOE- sponsored activities without direct authorization from the ZOE Children's Homes Child Protection Manager.

**ZOE protects our children's identity and dignity at all times. Media may show orphaned or at-risk children but never trafficked children.**

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## **FAQs**

## **Child Protection Policy**

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Q: Can I create a slideshow or video and show it to my family, my friends or at my church?

A: Yes, however you can only show approved photos of the children at the ZOE Children's Homes.

Any photos that are sent to you from ZOE (via a photo link) are approved.

Q: Can I use photos from ZOE's online sites to make a slideshow or video about human trafficking?

A: Yes, you can! Provided that the slideshow/video adheres to the *Standards of Conduct and Fundraising / Publicity Protocols* and that you make reference to ZOE in the slideshow or video. Note: The reference must be legible.

Q: Can I add text to my slideshow?

A: You cannot add text or audio that implies or gives the impression that **ALL** the children are trafficked.

If you are showing the faces of the ZOE children then you cannot add text that mentions "human trafficking, sex slavery" or other such terms without also adding the word "orphans."

The wording we approve for your use is as follows:

We encourage you to be a voice and fight for victims of human trafficking. If you wish to add text that focuses only on human trafficking then please only use [ZOE Concealed Identity Images](#). These photos do not show the faces of ZOE children. Q: Why is that the only approved wording?

A: Our children come from a range of backgrounds and circumstances. We never want anyone to imply that the images are of trafficked children or those directly rescued from a brothel.

ZOE's aim is to impact and transform every area of our children's lives, including: physical, emotional, mental and spiritual.

We do not want children branded as sex slaves or trafficking victims. The protection of our children is our number one priority.

If your presentation is going to focus solely on human trafficking, sex slavery, etc., then you cannot show the faces of ZOE children.

We ask that you select photos from the [ZOE Concealed Identity Images](#). These photos do not show the faces of ZOE children.

ZOE protects our children's identity and dignity at all times. Media may show

orphaned or at-risk children but never trafficked children.

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## Child Protection Policy

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Q: Can I create a slideshow/video and place it on YouTube / a public website / a blog / any online communication?

A: Yes, you can! Provided that the slideshow/video adheres to the *Standards of Conduct and Fundraising / Publicity Protocols* and that you make reference to ZOE in the slideshow or video. Note: The reference must be legible.

Please understand that our children have access to the internet for their studies.

Q: What about Facebook?

A: You can upload photos to Facebook, however you cannot upload photos that show the face of any ZOE child to your Facebook page (or any social networking site). We encourage you to create links to the ZOE website, ZOE blog, or ZOE videos via Facebook.

Q: Can I write an article about human trafficking?

A: Yes, we want you to be our voice and communicate with people about human trafficking.

Note: If you would like to mention the ZOE Children's Homes please ensure that your article is in line with the *Standards of Conduct and Fundraising / Publicity Protocols*.

Q: Can I write an article about human trafficking and use a photo of a child at ZOE? A: No, you cannot put a photo of a ZOE child with an article you write about human trafficking. We do not want the face of one of the ZOE children connected with an article about human trafficking.

We encourage you to be a voice and fight for victims of human trafficking. If you wish to write an article about human trafficking and would like to use a photo then please select a photo from the [ZOE Concealed Identity Images](#). These photos do not show the faces of ZOE children.

Direct link to ZOE Concealed Identity Images

<https://plus.google.com/u/0/photos/103470204358674776920/albums/5714204597547100225>

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# ZOE Media Guidelines

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## FORWARD

### Media Guidelines

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*“As you join with ZOE, as we continue to fight for those who cannot fight for themselves, we ask that you always seek to employ ‘best practices’ and **put the children first**. We encourage people to be voices in their communities. That is why we have written Standards of Conduct and Fundraising / Publicity Protocols.”*

–Michael Hart Chief Executive Officer

ZOE places media online to share information about ZOE Children’s Homes with those who support, financially contribute, volunteer, and assist ZOE. Additionally, the online media has become a resource for individuals and groups who wish to align with ZOE as we rescue and care for orphans and other vulnerable children from human trafficking and for those who want to increase their knowledge about the trafficking of children.

*“By adhering to the Standards of Conduct and Fundraising / Publicity Protocols, you are partnering with ZOE. **You can be the voice** for these children, and we can keep them safe.”*

–David Cross Child Protection Manager

## USE OF WRITTEN MATERIAL

Written information **can** be reproduced or published, in part or in whole, provided the author and organization are cited and acknowledged and the article complies with the **Standards of Conduct** and **Fundraising / Publicity Protocols**.

## CREATING LINKS TO ZOE SITES

You are welcome to create links from your web pages to ZOE web pages. However, you may not use our trademarks unless you have our written permission.

## PHOTOS AND VIDEO PRODUCED BY ZOE

ZOE photos, videos, and other media **can** be reproduced or published in full provided the ZOE watermarked logo remains on all images and the organization is cited and acknowledged and the article complies with the **Standards of Conduct** and **Fundraising / Publicity Protocols**.



## Media Guidelines

Version 1.4

### FAQ

**Q: Can I create a movie / video / slideshow for public view?**

A: Yes, however you can only show approved photos of the children at the ZOE Children's Homes.

Any photos that are provided to you by ZOE (via a photo link) are approved.

**Q: Can I use photos from ZOE's online sites to make a slideshow or video about human trafficking?**

A: Yes, you can! Provided that the slideshow/video adheres to the *Standards of Conduct and Fundraising / Publicity Protocols* and that you make reference to ZOE in the slideshow or video. Note: The reference must be legible.

**Q: Can I add text to my slideshow?**

A: You cannot add text or audio that implies or gives the impression that **ALL** the children are trafficked.

If you show the faces of ZOE children then you cannot add text that mentions "human trafficking," "sex slavery" or other such terms without also adding the word "orphans."

The wording we approve for your use is as follows:

We encourage you to be a voice and fight for victims of human trafficking. If you wish to add text that focuses only on human trafficking then please only use [ZOE Concealed Identity Images](#). These photos do not show the faces of ZOE children.

**Q: Why is that the only approved wording?**

A: Our children come from a range of backgrounds and circumstances. We never want anyone to imply that the images are of trafficked children or those directly rescued from a brothel.

ZOE's aim is to impact and transform every area of our children's lives, including: physical, emotional, mental and spiritual.

We do not want children branded as sex slaves or trafficking victims.

**The protection of our children is our number one priority.**

If your presentation is going to focus solely on “human trafficking,” “sex slavery,” etc., then you cannot show the faces of the ZOE children.

We ask that you select photos from the [ZOE Concealed Identity Images](#). These photos do not show the faces of ZOE children.

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**ZOE protects our children's identity and dignity at all times. Media may show orphaned or at-risk children but never trafficked children.**

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## **Media Guidelines**

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**Q: Can I create a slideshow/video and place it on YouTube / a public website / a blog / any online communication?**

A: Yes, you can! Provided that the slideshow/video adheres to the *Standards of Conduct and Fundraising / Publicity Protocols* and that you make reference to ZOE in the slideshow or video. Note: The reference must be legible.

Please understand that our children have access to the internet for their studies.

**Q: What about Facebook?**

A: You can upload photos of your trip to Facebook, however you cannot upload photos that show the face of any ZOE child to your Facebook page (or any social networking site). We encourage you to create links to the ZOE website, ZOE blog, or ZOE videos via Facebook.

**Q: Can I write an article about human trafficking?**

A: Yes, we want you to be our voice and communicate with people about human trafficking.

Note: If you would like to mention the ZOE Children's Homes please ensure that your article is in line with the *Standards of Conduct and Fundraising / Publicity Protocols*.

**Q: Can I write an article about human trafficking and use a photo of a child at ZOE?**

A: No, you cannot put a photo of a ZOE child with an article you write about human trafficking. We do not want the face of one of the ZOE children connected with an article about human trafficking.

We encourage you to be a voice and fight for victims of human trafficking. If you wish to write an article about human trafficking and would like to use a photo then please select a photo from the [ZOE Concealed Identity Images](#). These photos do not show the faces of ZOE children.

Direct link to ZOE Concealed Identity Images

<https://plus.google.com/u/0/photos/103470204358674776920/albums/5714204597547100225>

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## STANDARDS OF CONDUCT

### Media Guidelines

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The safety of the children at ZOE Children's Homes is paramount. As such, all content provided on this site is in accordance with the **Standards of Conduct** and **Fundraising / Publicity Protocols** contained in ZOE's Child Protection Policy.

An excerpt is listed below.

#### **Standards of Conduct**

*NO photographs or video footage is permissible without authorization from the ZCH Child Protection Manager. The use and distribution of authorized photographs or video footage at ZCH is subject to regulations in Section 10 of the Child Protection Policy.*

*NO gifts or promise of gifts will be given to ZCH children without authorization from the ZCH Director. Examples of gifts include (but are not limited to): money, cell phones, cell phone usage, candy, jewelry, personal items, alcohol, drugs, medications, or promise of any of the items listed.*

*NO pre-visit or post-visit contact (letters, email, phone calls, text messages, video, packages, etc.) is allowed with our children without authorization from the ZCH Director.*

#### **Fundraising / Publicity Protocols**

*ZOE highly values the protection of the privacy, identity, and dignity of all children and survivors of human trafficking under its care.*

*Fundraising/Publicity Protocols apply to all print materials, media, and presentations that depict or describe child victims of human trafficking or abuse under ZOE's care.*

- *All Print Materials: Photos, brochures, newsletters, flyers, posters, business cards, post cards, etc.*

- *All Electronic Media: Television, radio, computer, internet websites, blogs, social networking sites, emails, videos, etc.*
- *All Presentations: All presentations whether electronic, printed, or oral.*
- *These protocols extend to materials, media, and presentations whether*

*ZOE-sponsored or not.*

*ZOE will protect the privacy, identity, and dignity of children in materials and media listed above as follows:*

*When a child's background, rescue story or any details regarding past abuse are disclosed, accompanying photos or images will be "completely"*

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## **Media Guidelines**

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*concealed. "Completely" means the entire face will be 100% covered or blackened out; no identifying marks may be revealed. In addition, accompanying photos, videos, images, or text will not reveal the child's identity and/or specific geographic location. Photos, videos or images used must not reveal any identifying marks (e.g., distinctive scarring, tattoos, etc.) or revealing geographic cues (e.g., background, environment, signage).*

- *Actual names of children and/or specific geographic locations will not be used. Only fictitious names will be used.*
- *The following statement must be legible on all media:*

*NO photographs or video footage are permissible on ZOE premises or ZOE- sponsored activities without direct authorization from the ZOE Children's Homes Child Protection Manager.*

### **THIRD PARTY FILMING**

When a third party (i.e., any non-ZOE entity), its employees or agents are given written permission to film at any of the ZOE Children's Homes or granted written permission to film any of the children at the ZOE Children's Homes, ZOE will remain the legal owner of all footage. The third party, its employees and agents agree to duplicate all footage and provide ZOE with a copy within 21 (twenty-one) days of the filming date. ZOE will acknowledge the receipt of the footage and will provide feedback to the third party within 21 (twenty-one) days of the date of receipt of the footage.

Prior to any footage being shown at any presentation whether public or private, or made available in any form online or in print, ZOE will review the final edit and provide written rejection or approval of its use.

The third party, its employees and agents acknowledge that showing footage, images, or still photos in part or in whole, depicting the ZOE Children's Homes or a ZOE child, that ZOE deems to be inappropriate, can have a negative or harmful effect on a child's future.

The third party, its employees and agents agree that no still photo, image, clip, or movie will be shown in part or in whole without express written approval from ZOE.

Showing any footage without express written permission from ZOE will be deemed a breach of this agreement and ZOE will seek damages for this breach of contract.

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***ZOE protects our children's identity and dignity at all times. Media may show orphaned or at-risk children but never trafficked children.***

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## **OPINIONS**

### **Media Guidelines**

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Opinions expressed on any ZOE online site are those of the relevant authors and contributors and as such are not necessarily shared by ZOE, its appointed officers, or its Board of Directors.

### **AGE APPROPRIATE CONTENT**

ZOE media content will vary and it is aimed at those of legal age and capacity. Children must not use ZOE online sites without the supervision of parents, guardians, or other responsible adults.

### **GENERAL DISCLAIMERS**

Use of ZOE sites is at your risk. No representative or agent of ZOE, our affiliates, or any of our or their respective directors, officers, employees, agents, contributors, third party content providers or licensors:

- Makes any express or implied representation or warranty about, or
- Shall be liable, in contract, tort (including negligence) or otherwise, for any direct, indirect, special or consequential loss, damages or reliance in connection with, this site,

its use, its content or any products or services (including our products or services) referred to on this site. This includes (but is not restricted to) loss or damage you might suffer as a result of any of the following:

- Your reliance on the completeness, accuracy, suitability or currency of the site or its content (including third party material and advertisements on this site), irrespective of any verifying measures taken by us. This site is designed for general information, interest and to communicate with those who have an interest in ZOE and its operations. It is not advice and you should not rely on it.
- Failure of performance, error, omission, interruption, deletion, defect, failure to correct defects, delay in operation or transmission, computer virus or other harmful component, loss of data, communication line failure, unlawful third party conduct, or theft, destruction, alteration or unauthorized access to records.
- Accessing any sites or servers maintained by other organizations through links on this site. Links are provided for the convenience of our site users only and without responsibility for the content or operation of those sites. Unless otherwise stated, linked sites and their products and services are not endorsed by us and your linking to any such site is at your own risk.
- The provision of credit card or other financial information, the failure to complete (or delay in completing) any transaction, or other loss or damage arising from any e-commerce transacted or attempted to be transacted on this site.

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- Defamatory, threatening, offensive or unlawful conduct of third parties or our publication of any materials relating to or constituting such conduct.
- A breach by us of our Privacy Policy.

### AGREEMENT TO USE YOUR CONTRIBUTIONS

If you submit written or image based material to ZOE, you grant, or warrant that the owner of such material has granted, to us and our affiliates, third party content providers and licensors a world-wide, non-exclusive, royalty-free, perpetual, irrevocable, unrestricted and fully sub-licensable right to:

- Use, reproduce, modify, adapt, publish, translate, create derivative works from, distribute, and display such materials, or incorporate them in other works, in whole or in part;
- Use the names, images and video that you submit with any such material, including names and images identifying you as the author of the material; and
- Exploit all proprietary rights (such as copyright, trademarks and service marks) in any such material, in any form, media or technology now known or later developed, for any purpose, commercial or otherwise (including promotion of us or our objectives).

You consent to us and any person authorized by us doing any or all of the above despite all moral and similar rights you may have or later acquire in respect of any such material.

At our request and expense, you will execute and deliver to us all such instruments and take such other actions as may be requested by us to obtain the benefit of and perfect this grant of license and consent.

### **POSTING COMMENTS**

When you post any comments, you agree that we can use, edit, and adapt any ideas, concepts, words or images contained in the feedback or suggestions for any purpose and without restriction or compensation.

### **OTHERS' LICENSE TO USE YOUR CONTRIBUTIONS**

If we publish material submitted by you, you permit all other users to access and view the material for their personal, non-commercial use.

### **WE OWN OR CONTROL, AND RESERVE, ALL RIGHTS**

Unless otherwise indicated, all rights (including copyright) in the content and compilation of these web pages and online images (including text, graphics, logos, button icons, video images, audio clips and software) are owned or controlled for these purposes, and are reserved by us.

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## **Media Guidelines**

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### **PERSONAL, NON-COMMERCIAL USE**

You are authorized to download and view content for your own personal, non-commercial use provided that you keep intact all copyright and other proprietary notices and you act in compliance with ZOE's Child Protection Policy. You must not, without our prior written permission, exploit any of our site materials for commercial purposes.

### **LAWFUL USE ONLY**

You must use ZOE content and images for lawful purposes.

### **GENERAL PROHIBITIONS**

You must not upload, post, transmit or otherwise make available through this site any material which:

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## **NO SPAM**

Violates or infringes the rights of others (including their privacy and publicity rights).

Is unlawful, threatening, abusive, defamatory, invasive of privacy, vulgar, obscene, profane or which may harass or cause distress or inconvenience to, or incite hatred of, any person.

Encourages conduct that would constitute a criminal offense, give rise to civil liability or otherwise violate any law.

Restricts or inhibits any other user from using or enjoying this site.

Affects the functionality or operation of this site or its servers or the functionality or operation of any users' computer systems (for example, by transmitting a computer virus or other harmful component, whether knowingly or not).

Breaches any standards, content requirements or codes promulgated by any relevant authority, including authorities, and which requires us to take remedial action under any applicable industry code.

Electronic addresses posted on this site are published for professional communications only and do not constitute an invitation to send unsolicited commercial emails, including (but not limited to) emails offering to supply goods or services. Except as authorized by these Terms, you must not harvest email addresses from this site or use or publish email addresses for any purpose without our written consent.

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