

REACHING CHILD SEX TRAFFICKING SURVIVORS
WITH THE LOVE OF JESUS CHRIST

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Introduction

At that time the disciples came to Jesus and said, “Who then is greatest in the kingdom of heaven?” And He called a child to Himself and set him before them, and said, “Truly I say to you, unless you are converted and become like children, you will not enter the kingdom of heaven. Whoever then humbles himself as this child, he is the greatest in the kingdom of heaven. And whoever receives one such child in My name receives Me; but whoever causes one of these little ones who believe in Me to stumble, it would be better for him to have a heavy millstone hung around his neck, and to be drowned in the depth of the sea...See that you do not despise one of these little ones, for I say to you that their angels in heaven continually see the face of My Father who is in heaven. For the Son of Man has come to save that which was lost. What do you think? If any man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go and search for the one that is straying? If it turns out that he finds it, truly I say to you, he rejoices over it more than over the ninety-nine which have not gone astray. So it is not *the* will of your Father who is in heaven that one of these little ones perish. Matthew 18:1-6, 10-14¹

Then *some* children were brought to Him so that He might lay His hands on them and pray; and the disciples rebuked them. But Jesus said, “Let the children alone, and do not hinder them from coming to Me; for the kingdom of heaven belongs to such as these.” After laying His hands on them, He departed from there. Matthew 19:13-14

Child Sex Trafficking: When a child is induced to perform a commercial sex act, proving force, fraud, or coercion against their pimp is not necessary for the offense to be characterized as human trafficking. There are no exceptions to this rule: no cultural or socioeconomic rationalizations should prevent the rescue of children from sexual servitude. The use of children in the commercial sex trade is prohibited both under U.S. law and by statute in most countries around the world. Sex trafficking has devastating consequences for minors, including long-lasting physical and psychological trauma, disease (including HIV/AIDS), drug addiction, unwanted pregnancy, malnutrition, social ostracism, and even death. United State Department of State, *Trafficking in Persons Report – 2013*²

¹Lockman Foundation, *New American Standard Bible*, LaHabra, CA, 1995. All biblical passages in this paper are from the NASB.

²United States Department of State, *Trafficking in Persons Report – 2013*, 31. (Additional selections in Appendix 1.)

We must show new energy in fighting back an old evil. Nearly two centuries after the abolition of the transatlantic slave trade, and more than a century after slavery was officially ended in its last strongholds, the trade in human beings for any purpose must not be allowed to thrive in our time. President George Bush, 2003³

It ought to concern every person, because it is a debasement of our common humanity. It ought to concern every community, because it tears at our social fabric. It ought to concern every business, because it distorts markets. It ought to concern every nation, because it endangers public health and fuels violence and organized crime. I'm talking about the injustice, the outrage, of human trafficking, which must be called by its true name – modern slavery. President Barack Obama, 2013⁴

No matter what the setting, children seem to be a second-rate mandate. No matter what the ill in society, it tends to spiral downward and eventually land with its cruelest and most smothering impact on our littlest citizens. Small, weak, helpless, innocent, vulnerable, and trusting, they are the most waiting victims for our simple neglect and most evil abuse. No matter what goes wrong, the little ones pay the greatest price...Meanwhile Satan and his evil hosts stand ready to pounce and destroy that (newborn) life as quickly and completely as possible, knowing how it will break the heart of God. All of heaven and hell are present and focused on the newborn life—for vastly different reasons. Both have strategic designs for this little one. Wess Stafford, 2007⁵

The offense of slavery has a long history and a deep hold to the present, although awareness of this blight has lagged behind the reality, perhaps especially among Christians.⁶ However, awareness is growing along with thoughtful responses, not only in efforts to stop trafficking but also in efforts to restore the victims of this scourge.⁷ This paper contributes to the latter need of finding a scriptural and spiritual approach to reach child sex trafficking survivors⁸ with the love of Jesus Christ. To begin crafting a process model of ministry, this research relies primarily on portions of Matthew chapters 18, 19, and 25.

³G. W. Bush, “President Bush Addresses United Nations General Assembly,” *23 September Weekly Compilation of Presidential Documents* 39 (2003): 1256–60.

⁴Obama, Barak. “Remarks by the President to the Clinton Global Initiative.” New York, September 25, 2012. <http://www.whitehouse.gov/the-press-office/2012/09/25/remarks-president-clinton-global-initiative>.

⁵Stafford, Wess and Dean Merrill. *Too Small to Ignore: Why the Least of These Matters Most*. Colorado Springs, CO: Waterbrook Press, 2007. 2, 9.

⁶Amanda Greene, “Religious Groups Efforts to Fight Sex Trafficking Draws Presidential Attention,” *Christianity Today*, September, 2012. 17.

⁷Zimmerman, Yvonne. 567.

⁸Zimmerman, Yvonne, 568.

Slavery has always existed, as seen in Van de Glind and Kooijmans' description of slavery in world history:

Slavery—of women, men, girls and boys—is probably one of the best-known human rights violations. Historical studies show that slavery was a feature of virtually all major civilisations in history. Slaves were captured in wars and slave raids across Europe, the Middle East, Africa and Asia in practically every era, and the use of slaves in private households was considered normal, associated with status and affluence.⁹

Even with a deep history across every continent, today slavery is officially illegal in every country in the world, two hundred years after William Wilberforce began the abolition movement in England.¹⁰ Still, there is not only more slavery world-wide now than ever, but it is a quickly growing illegal activity¹¹, recently surpassing illegal drug smuggling and sales and illegal weapons smuggling and sales to become the number one illegal activity in the world.¹² In 2007, the first researcher to put a number to world slavery was Kevin Bales when he provided the definitions and research to support his “conservative estimate” of “27 million” slaves worldwide.^{13 14} To this day, Bales is considered a pioneer in this field and the leading expert on human trafficking.¹⁵ More than any other number, twenty-seven million has become a rallying-cry inspiring abolition movements. Within these millions of slaves worldwide, the estimates of those trafficked specifically for commercial sexual exploitation range anywhere from 11%¹⁶ to 43%¹⁷ of all human trafficking. Within that group, there is agreement that approximately half of all sex trafficking and exploitation is of children, the focus of this paper.

There are several unique factors that combine to make it very difficult to help

⁹Hans van de Glind and Joost Kooijmans, "Modern-Day Child Slavery," *Children & Society* 22, 3 (2008): 150.

¹⁰*Ibid.*, 569.

¹¹Michael Tadman, "The Demographic Cost of Sugar: Debates on Slave Societies and Natural Increase in the Americas," *The American Historical Review* 105 (2000): 5.

¹²TIP 2013, 7.

¹³Kevin Bales, Zoe Trodd, and Alex Kent Williamson, *Modern Slavery: The Secret Lives of 27 Million People* (Oxford: One World, 2009), 19.

¹⁴*Ibid.*, 36-37.

¹⁵Zimmerman, Yvonne, 567.

¹⁶*Ibid.*, 567.

¹⁷Deb, Sibnath, Aparna Mukherjee, and Ben Mathews. "Aggression in Sexually Abused Trafficked Girls and Efficacy of Intervention." *Journal Of Interpersonal Violence* 26 (2011): 746.

child sex trafficking survivors? First, sex trafficked people are at the highest risk of not even surviving being trafficked almost all die or all killed during trafficking due to murder, suicide, accidents, or disease. Second, those that do survive and escape their traffickers do not tend to seek out psychological and medical services and do not utilize them very well even when they are offered at no cost.¹⁸ Third, if a person does survive trafficking, returns to their home country or somewhere that they feel “safe” and enters treatment, the horrific and shameful nature of long-term sexual trauma makes it extremely difficult for the survivor to be willing and able to address the events and damage in any type of treatment.

Fourth, and finally, even if the first three are overcome, there are very few people trained and serving in Christian trafficking-recovery ministry, especially when compared to disaster ministry, adoption ministry, food ministry, building ministry, and sports ministry, to name a few. Given the “child”, “kidnapping”, and “sexual” nature of child sex trafficking, in clear contrast to those other ministries listed above, Christians apparently suffer from the same denial of the horrors of child sex trafficking¹⁹ and therefore distance themselves in manners similar to non-believers. In contrast to other forms of slavery in world history and at the present, the very nature of trafficking for the purpose of sexual exploitation is so horrible in its nature and practice that people are repelled from even becoming aware of it, thus preventing the very outrage that would motivate an outcry which can motivate effective and relentless advocacy. However, for this modern form of sex slavery to stop, individuals must understand and act. So just as one person harming one person at a time perpetrates the horrors of trafficking, the cessation of and healing from sex trafficking²⁰ must be done one person helping one person at a time.

For the Church to learn how to respond to this uniquely abominable sin against girls and boys from all countries, there must be an understanding of the spiritual needs of survivors of child sex trafficking in addition to the medical, psychological, social, and economic needs of these forgotten children. This paper will begin to participate in this conversation through examining findings from literature from four of the small but growing domains of research and practice. The low volume of Christian research, doctrine, and practice of ministry to child sex trafficking survivors in itself powerfully illustrates the need to for this type of research that can lead to the development of effective spiritual interventions for these children.

Given this lack of Christian study, research, and literature concerning child sex trafficking, it is imperative to mine the secular studies within these fields for any insights that would help inform and support a biblical model of effective ministry to child

¹⁸Zimmerman, Cathy, et al, 56.

¹⁹Jacqui Montgomery-Devlin, “The Sexual Exploitation of Children and Young People in Northern Ireland: Overview from the Barnardo’s Beyond the Shadows Service,” *Child Care in Practice* 14, 4 (2008): 384.

²⁰The UN decided in 2000 to adopt the phrase “sex trafficking” instead of the historical and common “sex slavery” in a political correctness move to not offend the descendants of slaves; and so the term sex trafficking is used.

survivors with the unconditional love of Jesus Christ. Also, without Christian literature on this field, and given that the secular literature has no reference to spiritual needs, spiritual damage, or spiritual treatment for these forgotten children, insights and recommendations from the literature will have to be seen from the viewpoint of Scripture. These steps will start the process of determining Scriptural answers and spiritual ministry that will be miraculously effective in rescuing these lost lambs (Matthew 18:12-14) because, "...it is not *the* will of your Father who is in heaven that one of these little ones perish." (Matthew 18:14). Even though some may not see the relevance, necessity, or validity of including secular research and practice fields in the pursuit of a Jesus ministry to child sex trafficking survivors, since there is not a Christian field of research or practice, and since Jesus' commands to "go and search" or these lost sheep, it seems wise to consider what those that are actually working with these children have learned, without uncritically accepting any findings or recommendations as truth.

To begin the first section, sex trafficking survivor trauma literature will be examined from several related fields: psychology, social work, medicine, and public health.²¹ Given the paucity of research concerning child sex trafficking survivors, relevant research on the damage of sex trafficking upon female adolescent and adult sex trafficking survivors will be presented. More than any other "disorder", sex trafficking survivors are most often diagnosed with Posttraumatic Stress Disorder (PTSD)²² followed by differing frequencies of a cluster of other severe disorders^{23 24 25 26} as a result of the long-term trauma experienced in being a sex slave.

Second, in this context and from the same body of literature, the smaller subsection of research will be examined concerning the impact of sex trafficking upon

²¹Due to the topic and length of this paper, the field of post-traumatic growth cannot be addressed, but a summary of this very relevant clinical and research subfield of trauma and PTSD studies can be found in Appendix 3.

²²American Psychiatric Association, DSM-5 Task Force. *Diagnostic and Statistical Manual of Mental Disorders: DSM-5*, 5th ed. (Arlington, Va.: American Psychiatric Association, 2013), 271-280 with criteria for children 6 and below on 273-274.

²³While not detailed in this paper beyond mention from empirical research (circa July 2013) of sex trafficking survivors shows that, in addition to Posttraumatic Stress Disorder, the following are the most commonly diagnosed psychological disorders: Major Depressive Disorder, Panic Disorder, Agoraphobia, Generalized Anxiety Disorder, Obsessive-Compulsive Disorder, and Substance Use Disorder.

²⁴M. P. Alexander, N.D. Kellogg, and P. Thompson, "Community and Mental Health Support of Juvenile Victims of Prostitution," *Medical, Legal, and Social Science Aspects of Child Sexual Exploitation* 1 (St. Louis: G.W. Medical Publishing, 2005), 408.

²⁵Cathy Zimmerman, et al., "Stolen Smiles: A Summary Report on the Physical and Psychological Health Consequences of Women and Adolescents Trafficked in Europe," *London School of Hygiene & Tropical Medicine* (2006): 21.

²⁶Cathy Zimmerman, et al., "The Health of Trafficked Women: A Survey of Women Entering Posttrafficking Services in Europe," *American Journal of Public Health* 98, no. 1 (2008): 55.

child survivors. (Among many other research and practice challenges in this field, even the definitions of “child” are not consistent across the world and across fields.²⁷)

Third, a review of the still more sparse literature for treatment of child survivors of sex trafficking will be presented, as well as relevant female adolescent and adult sex trafficking survivor treatment studies.

Following the review of the heart-breaking findings of the impact of sex trafficking upon children in the first half of this paper, the second half of this paper will discover the beginning of an exegetically-sound approach to reaching these forgotten children with the love and gospel of Jesus Christ. This biblical approach offers a start in determining how to discern the spiritual needs of child survivors of sex trafficking, and more specifically for this paper, to help children begin to learn how to process internally and externally the obvious conflict between what they might think of God given the abominable, hateful, and rejecting experiences of sex trafficking in contrast to the truth of a holy, loving, and aware God.

First, from Revelation 21 and Colossians chapter 1 and 2 the Person of Jesus Christ will be seen as a both the way to understand God’s view of children and the primary example of God’s dealings with children in a sinful world. Workers hoping to reach these child survivors must be personally changed by Jesus’ grace and truth (John

1:14-18) identity, life, child ministry model, death, and resurrection of Jesus Christ to reach a forgotten child survivor of sex trafficking.

Second, to further this Jesus-based ministry development, a study of Matthew 18:1-14 and Matthew 19:13-15 will be examined to reveal Jesus’ unique teaching about a child’s value to God and the value of adults becoming like children. Truths both about how much God values children (“the least of these” – Matthew 25:40) and how He values child-like humility are interwoven in the text and will be explicated with application to child survivors of sex trafficking and the workers that serve them. In conclusion, and most powerfully for the purposes of this paper, a proactive Jesus model for rescuing and reaching children that have survived sex trafficking will be proposed for trafficking workers sharing the love of Jesus Christ through meeting the practical needs of children, based on the list in Matthew 25 (hungry, thirsty, stranger, naked, sick, and in prisoned).²⁸

²⁷Among many other confounding barriers in this field, there exists no international and interdisciplinary agreement on the definitions of terms in sex trafficking. For some nations and disciplines, “child” means any minor from birth to approximately ages 18-19, while in others, “child” means birth to 12, “adolescent” means 12 to 18, and “adult” is 18 and above. Further complicating across the world is the very wide range of expectations by adults and experiences of children in “childhood” with the greatest difference being between some of the source countries and the United States (even more than Western Europe). While these important issues are beyond the scope of this child ministry paper, for the purposes of this paper, the later definition will be used, so that “child” sex trafficking and research will concern children up to twelve years of age, and when needed distinction will be made between adolescent sex trafficking and adult sex trafficking.

²⁸Two aspects of the author’s experience are important to explicate in conclusion of this Introduction. First, since 2010 the author has provided annual trauma training and counseling for the staff and counseling for the residents of Freedom Home, a Christ-centered, long-term restoration home for adolescent girls, young women, and their children that have escaped sex trafficking and returned to Chisinau, Moldova.²⁸ In addition to these four annual trips, the author provides monthly staff development via Skype and counseling for selected staff and residents via Skype. Second, since 1985 the author has

The Trauma, Impact, and Disorders of Female Adolescent and Adult Survivors of Sex Trafficking

A frequent opening statement in the limited number of empirical research articles concerning the trauma and treatment of sex trafficking indicates that there are a relatively low number of empirical studies concerning the impact of sex trafficking and treatment for survivors.^{29 30 31 32} While researchers acknowledge that public awareness has increased, growth in the medical and academic research fields has only occurred in the past decade. Thus, the worldwide denial about sex trafficking can be seen even in the paucity of literature to be reviewed.³³ Still, a common theme in the new abolitionist movement is that if individuals, groups, and nations can continue to converge goals and resources to end all types of slavery, then it is believed that trafficking could be mostly eliminated within several decades.³⁴ On the national, economic, and policy level, research is being conducted about the social and economic predisposing factors of nations and families that affect trafficking risks.³⁵

Given the broad spectrum of responses that an individual can have after a trauma, considering primary predisposing factors in the lives of children before their trafficking trauma is a helpful place to start. One study of the families of origin of sex-trafficked females speaks to predisposing factors—not only for the risk of being trafficked, but also for the risk of greater trauma from being trafficked due to family of origin factors. Maki identified several significant factors in researching the families of origin of sex-trafficked females in Europe. The families were: fractured, with one or two absent parents; neglectful, with inattentive and uninvolved parents when they are in the

used and developed the Beatitude Counseling Model and Beatitude Trauma Model for counseling and training²⁸ and it is in this context that this further development of Christ-centered ministry to child sex trafficking survivors occurs.

²⁹Elzbieta M. Goździak, “Social Thought and Commentary: On Challenges, Dilemmas, and Opportunities in Studying Trafficked Children,” *Anthropological Quarterly* 81, no. 4 (2008): 908.

³⁰Erin Williamson, Nicole Dutch, and Heather Clawson, “Evidence-Based Mental Health Treatment for Victims of Human Trafficking,” *U.S. Department of Health and Human Services Brief* (2008): 1.

³¹Heather Clawson, and Nichol Dutch, “Addressing the Needs of Victims of Human Trafficking: Challenges, Barriers, and Promising Practices,” *U.S. Department of Health and Human Services Brief* (2007): 5.

³²Zimmerman, Cathy, et al. “The Health of Trafficked Women,” 55.

³³Bales et al. *Modern Slavery*, 18-25.

³⁴*Ibid.*, 147-149.

³⁵Steve Chalke, *STOP THE TRAFFICK*, (Oxford: Lion Hudson, 2009), 27.

home; criminal, with one or more nuclear or extended family members involved in some form of ongoing criminal activity; and the primary predisposing factor, abusive, with 60% of the females reporting being physically and/or sexually abused before being trafficked, being abused by a family member or at least not protected as a minor from abuse by the family.³⁶

Even though there is relatively little literature on the psychological impact of the trauma of sex trafficking, the growing body of research is consistent across studies as the symptoms and disorders are identified. In general, trafficking survivors have been found to have high incidents of: Posttraumatic Stress Disorder; Panic Attack; Obsessive Compulsive Disorder; Generalized Anxiety Disorder; Major Depressive Disorder; and Dissociative Identity Disorders.^{37 38} All of this together paints a very grim picture—the symptoms and disorders listed above are among the most severe, difficult to treat, and resistant to treatment.

Among the disorders resulting from sex trafficking trauma, three major clusters of symptoms and implications for treatment will be examined for the purposes of this paper: anxiety and depression; Posttraumatic Stress Disorder (DSM-V); and cognitive impairment. For anxiety and depression findings, research coming from one 2006 study is consistently the most cited. Cathy Zimmerman and thirteen colleagues interviewed 192 female adolescents women just out of sex trafficking within 14 days of their entry into posttrafficking services.³⁹ Zimmerman et al. found that common anxiety and depression symptoms of female adolescents and young women surviving sex trafficking (1-24 months) were: feeling depressed or very sad (95%); nervousness or shakiness inside (91%); fearfulness (85%); hopelessness about the future (76%); terror/panic spells (61%). In posttrafficking, this anxiety may translate into the survivor not only resistant within treatment or resistant to treatment at all, but the survivor may adamantly resist the new relationships that are offered and needful to even begin treatment.⁴⁰ The daily terror of being sex-trafficked combines with the impermanence of constantly being relocated, in order to isolate the survivors from the very relationships and opportunities that might to help them escape and recover from the trauma of trafficking.

Posttraumatic Stress Disorder is the most frequent disorder found in survivors of sex trafficking.⁴¹ There are several ways that PTSD may effect a sex trafficking

³⁶Sara Maki, “Addressing the Physical and Mental Health of Women and Adolescents Trafficked in Europe,” *Population Reference Bureau*, (2007): 2.

³⁷M. P. Alexander, N.D. Kellogg, and P. Thompson. “Community and Mental Health Support of Juvenile Victims of Prostitution,” *Medical, Legal, and Social Science Aspects of Child Sexual Exploitation* 1 (2005), 408.

³⁸Zimmerman, et al., “Stolen Smiles,” 21.

³⁹Zimmerman, et al., “The Health of Trafficked Women,” 55.

⁴⁰Ibid., 56-58.

⁴¹American Psychiatric Association, *Diagnostic and Statistical Manual of Mental Disorders*, 5th ed. (Arlington, VA: American Psychiatric Association, 2013), 197.

survivor. First, the “desire to avoid memories, feelings, and details”⁴² of trafficking keeps the memories of what occurred suppressed as much as possible. Second, the “detachment and estrangement from others”⁴³ of PTSD would make developing appropriate relationships in a posttrafficking treatment setting very difficult. Third, the “sense of a foreshortened future”⁴⁴ would work against the appeal to address the damage of trafficking.⁴⁵ Many obstacles such as these make building helping relationships with survivors very challenging in posttrafficking treatment settings.

Additionally, the effects of long-term PTSD can go beyond the commonly understand definitions of psychological damage and actually damage the survivor’s physical health. Bales et al found that many people imprisoned in slavery for long periods not only have PTSD, but also often have a cluster of related disorders such as: suicidal thoughts and attempts, sleep disorders, anorexia, and drug/alcohol addiction after escaping—any or all of which could be lethal in a number of ways.⁴⁶ In light of so many significant presenting symptoms, a new disorder has been identified: “Some slaves are diagnosed with a PTSD-variant termed Complex PTSD which acknowledges that there has been a prolonged period of total control exerted over the victim by another person.”⁴⁷ This Complex Trauma is a subset of all traumatic experiences and this most extreme type of trauma occurs when four factors are true: (1) repeated traumas, (2) severe settings, (3) isolated settings, (4) over long periods of time.⁴⁸ Courtois found that victims of complex trauma often experience: depression; anxiety; self-hatred; dissociation; substance abuse; despair; somatic ailments; self-destructive and risk-taking behavior; re-victimization; and difficulty with interpersonal and intimate relationships.⁴⁹ The essential severe and sustained nature of this complex trauma can cause physical damage to the body in addition to psychological damage. In light of Complex Trauma damage, survivors find it all the more difficult to pursue and benefit from mental health treatment in posttrafficking settings.

Finally, trafficking survivors’ high degree of cognitive impairment makes all aspects of recovery very difficult. Cathy Zimmerman states:

The findings on women’s mental health illustrate the complex range of

⁴²Ibid., 197.

⁴³Ibid., 197.

⁴⁴Ibid., 198.

⁴⁵Ibid., 198.

⁴⁶Bales et al, *Modern Slavery*, 138-140.

⁴⁷Ibid., 139.

⁴⁸C.A. Courtois, “Complex Trauma, Complex Reactions: Assessment and Treatment,” *Psychological Trauma: Theory, Research, Practice, and Policy*, 1 (2008): 86.

⁴⁹Ibid., 95.

psychological problems experienced by trafficked women. At the high symptom levels found in this study, women not only suffer severe distress, but are also likely to experience significantly impaired cognitive functioning.⁵⁰

Impaired cognitive functioning is quite problematic for a survivor due to the need for so much cognitive restructuring and repair. Survivors have many cognitive beliefs that are well supported by hundreds of experiences—and unlike other’s who may just fear horrible experiences that might happen once in their future, trafficking survivors begin treatment having survived multiple daily horrors, for months or years.⁵¹ In this way the mind has been twice attacked: Lies about the person have been unarguably supported by events and the very ability to mentally test, tease apart, and determine truth from lie has been greatly damaged. Therefore, appropriate treatment for these trafficking survivors must take into account this significant weakness and resist the common treatment mistake of being overly complex conceptually and theoretically.

Although it is not the focus of this paper, it is important to note that, “there is little evidence-based research on the treatment of victims of human trafficking.”⁵² Therefore, trafficking treatment researchers have needed to find parallel populations with similar diagnoses and determine what treatments have empirical evidence of efficacy and then begin to determine if those treatment approaches might generalize to the sex trafficked population.⁵³ Given this reality of the cognitive impairment stated above, the limited empirical evidence demonstrates that the most effective overall treatment (for all symptoms and diagnoses; PTSD, anxiety and depression disorders, panic disorders, etc.) for sex trafficking survivors is cognitive-behavior therapy.⁵⁴

The Trauma, Impact, and Disorders of Child Survivors of Sex Trafficking

As horrendous as the female adult sex trafficking reality is, it is many times worse for children kidnapped into sex trafficking and because of developmental realities, even more difficult to diagnose and treat. Cohen et al state,

It is important to recognize that although most treatment studies for traumatized children focus on symptoms of posttraumatic stress (PTSD), child respond to trauma with a wide variety of symptoms and may develop depressive, behavioral, substance abuse, or other anxiety problems in addition to or instead of PTSD.⁵⁵

⁵⁰Zimmerman, “Stolen Smiles,” 25.

⁵¹Ibid., 27.

⁵²Williamson, et al., “Evidence-Based,” 4.

⁵³Ibid., 5.

⁵⁴Ibid., 3-8.

⁵⁵Ritchie, Elspeth Cameron, Patricia J. Watson, and Matthew J. Friedman. *Interventions Following Mass Violence and Disasters: Strategies for Mental Health Practice*. New York: Guilford Press, 2006, 228.

Beyond the internal damage, trafficking damages a child's ability to build future secure relationships, making treatment much more difficult once they are rescued,

Interpersonal trauma is especially destructive to children's attachment relationships... Relationship problems are also associated with dysregulations in children's hormonal systems. The sensory systems are overloaded with terrifyingly intense visual, auditory, kinetic, tactile, and olfactory stimuli that overwhelm their capacity to process and make sense of them.⁵⁶

Among the few researchers in this field (even fewer than those researching adult sex trafficking), Rafferty is one of the pioneers, comments:

Human trafficking and commercial sexual exploitation (CSE) are major social problems. Children are routinely sold like commodities in a multibillion-dollar industry that operates with near impunity. CSE is the most widely recognized form of child trafficking, and because heterosexual prostitution remains the largest and most profitable form of CSE, girls are primarily affected. Two million girls ages 5–15 are initiated into the commercial sex industry each year. An increasing number of boys are also trafficked for pedophile abuse, sexual tourism, child pornography, and prostitution. Because they are rarely identified as victims, the support services they desperately need are rarely provided.^{57 58}

Furthermore, as was seen for adults, the very methods used to control sex trafficking slaves are some of the very experiences that will haunt them without effective ministry. Goddziak et al explains the impact of trafficking upon children:

Traffickers use psychological manipulations and coercive methods to maintain control over their victims and to make their escape virtually impossible by destroying their physical and psychological defenses. Reported methods include physical, sexual, and psychological violence; isolation; deployment in areas unknown to them; dependence on alcohol or drugs; controlled access to food and water; and monitoring through the use of weapons, cameras, and dogs. Children who experience CSE confront all the dangers associated with sexual abuse; they are

⁵⁶Lieberman, Alicia F. and Patricia Van Horn. *Psychotherapy with Infants and Young Children: Repairing the Effects of Stress and Trauma on Early Attachment*. New York: Guilford Press, 2008, 48.

⁵⁷Yvonne Rafferty, "The Impact of Trafficking on Children: Psychological and Social Policy Perspectives," *Child Development Perspectives* 2, (2008), 13.

⁵⁸Goździak agrees, "Human trafficking for sexual exploitation and forced labour is believed to be one of the fastest growing areas of criminal activity. Child victims are particularly vulnerable but there is little systematic knowledge about their characteristics and experiences. They are often subsumed under the women and children heading without allowing for analysis of their special needs. Many writers use the word 'children' but focus on young women – and research on trafficked boys is non-existent. Limited knowledge impedes identification of child victims of trafficking, obstructs provision of appropriate, effective services and limits prevention of repeat victimisation." Goździak, Elzbieta M. "Social Thought and Commentary: On Challenges, Dilemmas, and Opportunities in Studying Trafficked Children." *Anthropological Quarterly* 81 (2008): 923.

also subjected to routine beatings and abuse by traffickers, employers, pimps, madams, and customers.⁵⁹

Rafferty continues:

Although empirical research (i.e., rigorous academic research) on the impact of trafficking on children is lacking, numerous accounts suggest that the emotional and physical trauma and unrelenting abuse and fear present a grave risk to physical, psychological, spiritual, and social–emotional development. Case studies of victims suggest that CSE is the most physically and emotionally damaging for the victim because of the persistent physical, sexual and psychological abuse that accompanies it on a daily basis. Some children die as a result of abuse and exploitation; others disappear... These children who have been exposed to complex trauma, such as prolonged physical abuse, sexual abuse, emotional abuse and neglect, violence, and torture, are at increased risk for a number of symptoms and behavioral characteristics, including attachment, biological integrity, emotional regulation, dissociative adaptations, behavior, cognitive functioning, and self-concept.⁶⁰

Rafferty summarizes that there are four major areas of impact of sex trafficking upon a child: Educational Deprivation, Physical Health Problems, Emotional Well-Being, and Behavioral Outcomes.⁶¹ For comprehensive and successful recovery and restoration to occur for children, all four of these dimensions need to be addressed for the long-term. Rafferty proposes:

Research could examine how developmental outcomes associated with child trafficking compare with those experienced by children who are otherwise traumatized (e.g., by war, natural disasters, genocide, and other forms of civil war conflict) and the specific mechanisms by which trafficking affects functioning. Research on these issues could draw on complex trauma theory, additive risk models, and ecological theory to make predictions about similarities and differences.^{62 63}

Thus, similar to the sparse findings of effective treatment for adult sex trafficking survivors, the researchers are concluding that it is necessary to find effective child trauma programs from other fields such as child soldiers, disasters, refugees, and terrorism. Within Christianity, the only comprehensive curriculum for training sex trafficking

⁵⁹Goddziak et al, 925.

⁶⁰Rafferty, 14.

⁶¹Ibid., 14-15.

⁶²Ibid., 16.

⁶³For a summary of one of the very rare studies of the effectiveness of counseling for girls that have been rescued from sex trafficking in India, see Appendix 3.

ministry workers is the FFAST, Hands That Heal series in 2007.⁶⁴

Biblical Foundations and Ministry Applications for Reaching Child Survivors of Sex Trafficking

To being to discern an approach from Scripture that could spiritually and practically help Christian workers in outreach, rescue, orphanage, medical, and counseling ministries to reach children in or coming out of sex trafficking, this paper will look to Matthew 18, 19, and Matthew 25 to see how Jesus lived and taught His approach to reaching children. Passages from these three chapters will provide powerful teachings on the high value Jesus places on children and in a fascinating connection, the value that Jesus places on His workers actually “becoming like children” to even enter the kingdom of heaven (Matthew 18:3). These teachings not only illustrate the necessary childlike posture of those who minister, but give the further example of serving Jesus without even knowing it, as “Then the righteous will answer Him, saying, ‘Lord, when did we see You hungry, and feed You, or thirsty, and give You drink?’” (Matthew 25:37).

Matthew 18

At that time the disciples came to Jesus and said, “Who then is greatest in the kingdom of heaven?” And He called a child to Himself and set him before them, and said, “Truly I say to you, unless you are converted and become like children, you will not enter the kingdom of heaven. Whoever then humbles himself as this child, he is the greatest in the kingdom of heaven. Matthew 18:1-4

In this context of ongoing self-promotion and grumbling amongst the disciples concerning who will be the greatest in their concept of God’s imminent reign⁶⁵ (Mark 9:33-38; Luke 9:46-48), Jesus calls the disciples out for their foolishness by asking them the question they had been asking each other, and then calling a child to Him. Contrary to a common argument stemming from wrong theology, Jesus is not attempting to illustrate the sinlessness of children nor is He unkindly using a child as an impersonal object in an object lesson⁶⁶ for stubborn adults. Rather Jesus rebukes his disciples, calling them to repent from their self-promotion and to “become like children” – the exact opposite of what they saw their religious leaders model (Matthew 23:1-7).

Not only is Jesus telling His disciples to not “outwardly appear righteous” like the Pharisees (Matthew 23:28), but calls them instead to “become like children.” This call to a humble posture picks up on one of His foundational principles for kingdom

⁶⁴Grant, Beth and Cindy Lopez-Hudlin, eds. Project Rescue International and Faith Alliance Against Slavery and Trafficking. *Hands That Heal: International Curriculum to Train Caregivers of Trafficking Survivors* - Academic Edition. Springfield MO: Project Rescue International/FAAST, 2007.

⁶⁵Frank E. Gaebelain, J. D. Douglas and Dick Polcyn, *The Expositor's Bible Commentary: With the New International Version of the Holy Bible*, (Grand Rapids: Zondervan, 1976), vol. 8:396.

⁶⁶*Ibid.*, 397.

involvement, a principle articulated from the beginning of His ministry in Matthew 5:3. The first beatitude blesses the poor in spirit with the kingdom of heaven. Then in Matthew 18:3, 4, Jesus further clarifies and illustrates this poor in spirit attitude as the child-like standard for even entering the kingdom of heaven, and at the same moment and manner explains how this also translates into truly being “greatest in the kingdom of heaven.”⁶⁷

Two primary applications to sharing the love of Jesus Christ with children that have survived the horrors of sex trafficking emerge from this passage. First, and essentially, the genuine humility of the Christian worker must be like Christ, like a child, without pretense or self-importance. Self-important adults can fool other adults but they cannot fool children, particularly not sex-trafficking survivor children who have navigated the jungle of trafficking by accurately reading adults. Second, as a humble vessel, the worker will then be able to intuitively follow the Holy Spirit in leading the child through the long and difficult path to healing and recovery. As a past, present, and future recipient of this love and comfort, the worker will then be able to intuitively follow the Holy Spirit in leading the child through the long and difficult path to healing and recovery.

And whoever receives one such child in My name receives Me; but whoever causes one of these little ones who believe in Me to stumble, it would be better for him to have a heavy millstone hung around his neck, and to be drowned in the depth of the sea. Matthew 18:5, 6

In this same ministry vein, Jesus continues in Matthew 18:5, 6 to give a promise for the one that “receives one such child in My name,” but balances that with a warning of a curse for one that “causes one of these little ones that believe in Me to stumble.” This unique “promise-warning couplet”⁶⁸ can be easily applied to all child ministry, both illustrating the highest priority of reaching children with the love of Jesus Christ, while at the same time warning of what may occur for those that, rather than joyfully receiving them with full acceptance as they are, cause a child to stumble as they are coming to Jesus.

See that you do not despise one of these little ones, for I say to you that their angels in heaven continually see the face of My Father who is in heaven. For the Son of Man has come to save that which was lost. What do you think? If any man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go and search for the one that is straying? If it turns out that he finds it, truly I say to you, he rejoices over it more than over the ninety-nine which have not gone astray. So it is not *the* will of your Father who is in heaven that one of these little ones perish. Matthew 18:10-14

⁶⁷John Wesley, *Explanatory Notes upon the New Testament* (New York: Carlton & Philips, 1855), 253.

⁶⁸Gaebelein, Douglas, and Polcyn, *The Expositor's Bible Commentary*, 398.

Returning to this passage that powerfully describes God’s value and care of children,⁶⁹ Jesus provides two crucial truths in this passage: in ways that are difficult to understand from earth, “their angels in heaven continually see the face of My Father” and second, to find these forgotten children, workers must follow the example of the shepherd and leave the ninety-nine to go and find the lost one. In addition to His instruction from His Father, it is possible that Jesus’ divine nature would allow Him memory and insights from His own human childhood⁷⁰ providing the best of all empathy, real life experience: “For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin” (Hebrews 4:16).

In verse 10 Jesus gives a command to not do something that is natural to do, that is, to “not despise one of these little ones,” to not think less of children and to look down on them. Significant to this child ministry is His use of the word despise, the same word, *kataphroneō* (2706: to think down upon or against someone⁷¹) that is used in Hebrews 12:2 to describe how Jesus despised the shame of the cross. In a fascinating twist, this Greek word is used negatively by Jesus in a command to not despise children, and then used positively by the writer of Hebrews to describe the joy of Jesus for the elect that empowered Him to despise the shame of the cross. The concept of despising shame provides another strong connection to the restoration work of reaching children that have survived sex trafficking. “Receiving one such child” with Jesus’ love begins the process of helping the child learn to follow Christ themselves, including the very important and very difficult process of learning to “despise the shame” of sex trafficking.

Furthermore, contrasting the low value of children at the time, Jesus was explaining that their angels had continuing access to His Father,⁷² indicating extra awareness for “these little ones,” probably referring to the child that He had before them as well as others that were around them.⁷³ This is not a “guardian angel for every child” text, but rather an emphasis of the Father’s care for children that cannot care for themselves.⁷⁴ Child trafficking survivor ministry is an illustration of this reality, in that God does not promise that “guardian angels” will protect all children from harm, rather the Bible is filled with evidence of Satan targeting children because of their special place with God.⁷⁵ Because of that reality, Jesus’ declaration in verse 11 is not just a grammatical transition to the mini-parable of verses 12-14, but instead a profound

⁶⁹Lockyer, 52-53.

⁷⁰Grudem, *Systematic Theology*, 532.

⁷¹W. E. Vines, Merrill Unger, and William White, Jr., *Vines Complete Expository Dictionary of Old and New Testament Worlds* (Nashville: Thomas Nelson, 1985), 163.

⁷²Grudem, *Systematic Theology*, 400.

⁷³Gaebelein, Douglas, and Polcyn, *The Expositor’s Bible Commentary*, 400.

⁷⁴*Ibid.*, 401.

⁷⁵Lockyer, 24-25.

statement of the Son of Man's intent on coming to earth. Jesus Christ, the Son of man came "to save that which is lost", including the children He had before them at that time, and at the present time, like the children that have been lost in the hell on earth of sex trafficking.

Shifting the emphasis in another direction to make the same point, Jesus begins verses 12 with a rhetorical question, "What do you think?" insuring that what He is saying will become obvious, even to those that are not shepherds.⁷⁶ In just two verses Jesus casts a parable (*parabolē* - 3846) alongside the situation with His disciples, continuing to communicate both God's value of children and their need to become humble and trusting like a child.⁷⁷ So important is even "one of them" that the man in the story leaves the ninety-nine sheep unattended and on the mountain, but together in a known location, to find just one lost sheep. Echoing the realities of children lost to sex trafficking, verse 13 begins with the phrase, "and if it turns out that he finds it," indicating only that it is possible, not definite, that the sheep may be found. Nevertheless, when one lost sheep is found then the rejoicing is great, just as a family rejoices when a lost child or kidnapped child is returned, or even more rare, when a child kidnapped into sex trafficking is returned to his family.

Matthew 19

Then *some* children were brought to Him so that He might lay His hands on them and pray; and the disciples rebuked them. But Jesus said, "Let the children alone, and do not hinder them from coming to Me; for the kingdom of heaven belongs to such as these." After laying His hands on them, He departed from there.
Matthew 19:13-14

While scholars debate how long of a period of time elapsed between Jesus' teaching in Matthew 18:1-14 and this passage in Matthew 19, they do agree that some time elapsed (days to weeks) and that Jesus and His disciples were in "Judea beyond the Jordan" (Matthew 19:1).⁷⁸ Breaking up an intense discussion between Jesus and His disciples that followed a foundational teaching on marriage and divorce, some parents brought their children to Jesus, according to the common tradition of priests laying hands on children and praying for them.⁷⁹ The disciples, forgetting Jesus' instructions on both levels from the recent lesson recorded in Matthew 18, rebuked the parents, failing to receive "one such child in My name" (Matthew 18:5) and instead despising them (Matthew 18:10). Restating His strong instruction from earlier, Jesus commands them to "Let the children alone" and also, "do not hinder them from coming to Me," not because

⁷⁶Gaebelein, Douglas, and Polcyn, *The Expositor's Bible Commentary*, 401.

⁷⁷Bromiley, Geoffrey William, *The International Standard Bible Encyclopedia*. (Grand Rapids: W.B. Eerdmans, 1979). 646.

⁷⁸Gaebelein, Douglas, and Polcyn, *The Expositor's Bible Commentary*, 408.

⁷⁹*Ibid.*, 420.

there are only children in the kingdom of heaven, but in addition to children, there are only humble adults.

The difference in setting between the two chapters is notable. In chapter 18, Jesus brought a child in front of His disciples and used a lost sheep parable to illustrate the value of children and the value of child-like humility in the kingdom of heaven. In contrast, chapter 19 sees the parents bringing their children to Jesus for blessing prayers, parents who were very likely some of those healed among the multitudes from 19:2. Yet even in these contrasting scenes, Jesus' values and words are the same, strongly commanding the disciple to leave the parents and children alone, not to prevent them from coming up to Jesus. He then seals His position by laying His hands on each one of them and praying for them.

Applied to children that have survived sex trafficking and the workers who serve them, this passage reiterates the initial stance of Jesus in Matthew 18 where children were marked as valuable, the disciples were given humility training as workers, and the disciples were instructed to go out and find lost sheep. In summary then, Christian workers that reach child sex trafficking survivors must be humble like Jesus and children, value children, find lost children, and then joyfully receive them when returned or brought to them. It is just this very poor in spirit attitude that is vital for workers to be led by the Spirit to find children lost in sex trafficking, to powerfully communicate Jesus' love immediately upon finding them, and to bring them to Jesus for salvation when they are called. The high level of severity of trauma damage upon children in sex trafficking, as outlined in the first half of this paper, calls workers to prepare by having an equally high level of humility and child-like dependence upon the Holy Spirit in order to reach these children with the love of Jesus Christ. If not, even with good intentions, it is sadly inevitable the unprepared workers will "despise" and "cause to stumble" the little ones they are wanting to reach.

Matthew 25

Turning ahead to Jesus' parable/prophecy⁸⁰ of Matthew 25:31-40, in contrast to the disciples' pride and blocking children from Jesus in Matthew 18 and 19, the sheep, the righteous, were not only comprehensively serving those in need, they were doing so without attempting to do a good deed. Apparently, serving people in need was just a part of who they were and what they did in their daily lives.⁸¹ To apply this Christ-like character and these six ways that Jesus blessed them for serving, some compelling guidelines for Christian workers reaching child trafficking survivors emerge.

The first fact that must be highlighted from this passage is what is not mentioned that the righteous were doing: Jesus no indication of a strategy or approach or plan that the righteous had established to serve these people, simply did these acts of kindness to people and in essence, Jesus is saying, "you did it to Me." Second, Jesus does not even mention anything that they said – not a word. So it appears that the love that was shown was demonstrated by the physical actions that were taken physically ameliorate the physical needs. This is not to say that strategies or words are wrong or not

⁸⁰Gaebelein, vol. 8, 518-519.

⁸¹Henry, Matthew, 906.

needed at times, but they are simply not what Jesus commends the righteous of doing. It might then be concluded that the power of what was done was a divine combination of the child-like humility, simple acts of kindness, all without words together shining the love of Jesus upon the people in times of great need of physical and circumstantial help.

Further, an examination of the six conditions of need (Matthew 25:35, 36) can give workers focus in reaching out to trafficked children. First, it is helpful to allow Scripture to interpret Scripture, so for each of the six needs (hungry, thirsty, stranger, naked, sick, in prison) some passages are referenced to reveal more of God's heart for these needs which will very strongly clarify how workers can reach children with the love of Jesus, without using a word at the beginning. Second, a brief application comment will be made following each section, with an emphasis on how reaching children in such a manner can begin to reverse the effects of how traffickers use these six conditions to enslave, punish, control, and manipulate children into compliance to perform sex acts with customers.

Hungry: "If your enemy is hungry, give him food to eat; and if he is thirsty, give him water to drink." Proverbs 25:21 "And if you give yourself to the hungry and satisfy the desire of the afflicted, then your light will rise in darkness and your gloom *will become* like midday." Isaiah 58:10 "...if a man does not oppress anyone, but restores to the debtor his pledge, does not commit robbery, *but* gives his bread to the hungry and covers the naked with clothing..." Ezekiel 18:7

To reach out with the love of Jesus to reverse the controlling technique of hunger, Christian workers can provide food for malnourished children that have escaped or been rescued out of sex trafficking, communicating the love of Jesus by providing this vital physical need. Traffickers use the withholding of food and water to punish and reward children that they have enslaved.

Thirsty: And whoever in the name of a disciple gives to one of these little ones even a cup of cold water to drink, truly I say to you, he shall not lose his reward." Matthew 10:42

Similarly to alleviating hunger, to reach out with the love of Jesus to reverse the control of thirst, Christian workers can provide safe water and milk for dehydrated children that have escaped or been rescued out of sex trafficking, communicating the love of Jesus by providing this vital physical need.

Stranger: The stranger who resides with you shall be to you as the native among you, and you shall love him as yourself, for you were aliens in the land of Egypt; I am the LORD your God. Leviticus 19:34 Pure and undefiled religion in the sight of *our* God and Father is this: to visit orphans and widows in their distress, *and* to keep oneself unstained by the world. James 1:27

To reach out with the love of Jesus to reverse the control of being trafficked away from their home country to isolate them, Christian workers can rescue and take in children and provide safe shelters for them, while attempting to reunite them with their families in their home country if that is possible and wise.

Naked: ...if a man does not oppress anyone, but restores to the debtor his pledge, does not commit robbery, *but* gives his bread to the hungry and covers the naked

with clothing... Ezekiel 18:7 What use is it, my brethren, if someone says he has faith but he has no works? Can that faith save him? If a brother or sister is without clothing and in need of daily food, and one of you says to them, "Go in peace, be warmed and be filled," and yet you do not give them what is necessary for *their* body, what use is that? Even so faith, if it has no works, is dead, *being* by itself. James 2:14-17

To reach out with the love of Jesus to reverse the control of nakedness, Christian workers can provide appropriate and clean clothes for the children, communicating the love of Jesus by covering their personal, well as physical, nakedness. Traffickers use nakedness to control children with shame and prevent them from escaping.

Sick: Heal *the* sick, raise *the* dead, cleanse *the* lepers, cast out demons. Freely you received, freely give. Matthew 10:8

To reach out with the love of Jesus to reverse the scourge of illness upon trafficked children, Christian workers can provide kind and collaborative medical care for them. The only way that traffickers release a child from a brothel is if she or he is near death, at which time the child is expelled and left in the street to die. Workers patrolling districts can find and rescue these children and hopefully nurse them back to health.

In prisoned: Remember⁸² the prisoners, as though in prison with them, *and* those who are ill treated⁸³, since you yourselves also are in the body. Hebrews 13:3

It is interesting for this topic that the last of the six conditions of need would be those that are in prison, and those that are ill-treated. The very nature of trafficking is to be kidnapped or sold, sometimes by their own families, and then held in locked brothels, the utmost unjust form of prison. Furthermore, in most countries, including the USA, even when minors escape or are rescued from traffickers, they are essentially treated as criminal and indefinitely held in detention. Christian workers can reach out to these children at every stage: by having a presence in brothel districts where children could learn who they are and why they are there and potentially come to them; by appropriately accompanying police in brothel raids; by visiting children in government shelters; and in the best scenario, providing safe and effective shelters and long-term homes where the children can live and begin recovery through learning about the love of Jesus Christ.

Conclusion

Much can be learned from the small but growing practice and research field of sex trafficking recovery. However only through the Person of Jesus Christ and by looking to the Scripture can Christian workers discern how to personally prepare and effectively reach children with the love of Jesus Christ. This paper has begun that process by providing an overview of the research findings of the trauma damage of sex trafficking upon children and suggested the basics of an approach to ministry based about Jesus teachings and model in Matthew 18, 19, and 25.

⁸²“To be recalled or to return to one's mind, to remind one's self of, to remember.” Vines, 521.

⁸³“To suffer ill, to be maltreated, afflicted, tormented.” Vines, 608.

Considerable more study could be done to develop this ministry, from studying fascinating growing field of post-traumatic growth⁸⁴, to studying the nature of Jesus as the source of “all the treasures of wisdom and knowledge” (Colossians 2:3) for trauma healing, to studying how exactly the transmission of God’s comfort to a worker to a traumatized child would actually operate, “with the comfort with which we ourselves are comforted by God” (2 Corinthians 1:4), to studying how this love of Jesus approach might specifically address the trauma symptoms detailed in the literature review, to developing a theology of children based upon Genesis 1-3, to examining Jesus’ incarnation, childhood, and adolescence, and young adulthood before His ministry, and in the light of all of this, to studying all of Jesus’ teachings about children and interactions with children.

Finally, because of magnitude of this horror of child sex trafficking and the scale of millions of forgotten children worldwide, it is appropriate Jesus’ words be the final words:

A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another. John 13:34, 35

⁸⁴See Appendix 2

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Appendix 1

Selections from the United States Department of State Office to Monitor and Combat Trafficking in Persons 2012 Annual Report⁸⁵

Sex Trafficking

When an adult is coerced, forced, or deceived into prostitution – or maintained in prostitution through coercion – that person is a victim of trafficking. All of those involved in recruiting, transporting, harboring, receiving, or obtaining the person for that purpose have committed a trafficking crime. Sex trafficking can also occur within debt bondage, as women and girls are forced to continue in prostitution through the use of unlawful “debt” purportedly incurred through their transportation, recruitment, or even their crude “sale,” which exploiters insist they must pay off before they can be free.

It is critical to understand that a person’s initial consent to participate in prostitution is not legally determinative; if an individual is thereafter held in service through psychological manipulation or physical force, that person is a trafficking victim and should receive the benefits outlined in the United Nations’ Palermo Protocol and applicable laws.

Child Sex Trafficking

According to UNICEF, as many as two million children are subjected to prostitution in the global commercial sex trade. International covenants and protocols obligate criminalization of the commercial sexual exploitation of children. The use of children in the commercial sex trade is prohibited under both U.S. law and the Palermo Protocol as well as by legislation in countries around the world. There can be no exceptions and no cultural or socioeconomic rationalizations preventing the rescue of children from sexual servitude. Sex trafficking has devastating consequences for minors, including long-lasting physical and psychological trauma, disease (including HIV/ AIDS), drug addiction, unintended pregnancy, malnutrition, social ostracism, and death.

Children Used for Commercial Sex

The United States’ policy on children (under the age of 18) used for commercial sex is unambiguous: they must be removed from exploitation as soon as they are found. The prohibition on use of children in the commercial sex trade is set out in both U.S. law and international treaty. There can be no exceptions, no claim of cultural traditions, and no socio- economic rationalizations to prevent the rescue of children from sexual servitude. Law enforcement must take particular care to identify minors in the process of smart raids and ensure their safety.

⁸⁵United States Department of State Office to Monitor and Combat Trafficking in Persons 2012 Annual Report, 6-10.

APPENDIX 2

Post-traumatic Growth

Tedeschi, Richard G., and Lawrence G. Calhoun. *Trauma & Transformation: Growing in the Aftermath of Suffering*. Thousand Oaks, CA: Sage Publications, 1995.

A new conversation began in 1995 in the field of trauma studies and has grown to include many other fields. University of North Carolina social psychology researchers Richard Tedeschi and Lawrence Calhoun coined the term “posttraumatic growth” (PTG) in their seminal work, *Trauma and Transformation: Growing in the Aftermath of Suffering*. Tedeschi and Calhoun began this study from the growing research on Post-traumatic Stress Disorder (PTSD) research and treatment by describing the age-old phenomenon of how and why a small percentage of trauma survivors not only do not experience the debilitating long-term symptoms of what is labeled anxiety, depression, PTSD, and overall maladjustment following one or more traumas, but instead have had positive, life-changing, other-centered, and life-purposing responses to the trauma that they experienced. Posttraumatic growth has from the beginning of the field been seen to occur in five distinct but interactive domains (39):

1. Relating to others—Having better relationships since the trauma
2. New possibilities—Seeing and responding to opportunities not seen
3. Personal strength—Discovering and acting on strength not known before the trauma
4. Spiritual change—Survivors having either a spiritual life where they had never had one or a much stronger spiritual life than before the trauma
5. Appreciation of life—Valuing people, moments, gifts, talents, and opportunities more than ever

Tedeschi and Calhoun explicated seven foundational principles that they discovered in their study of the actual process of how posttraumatic growth occurs for individuals over time following a trauma (78-87):

Principle 1	Growth occurs when schemas are changed by traumatic events
Principle 2	Certain assumptions are more resistant to disconfirmation by any events, and therefore reduce possibilities for schema change and growth
Principle 3	The reconstrual after trauma must include some positive evaluation for growth to occur
Principle 4	Different types of events are likely to produce different types of growth
Principle 5	Personality characteristics are related to possibility for growth
Principle 6	Growth occurs when the trauma assumes a central place in the life story
Principle 7	Wisdom is the product of growth

In addition, they determined that there existed a fifteen-step process within which these seven principles would be at work in and around the individual (89):

1. The traumatic event
2. Initial behavior and emotional responses to threat of death
3. Cognitive responses: Shattered assumptions about the self
4. Cognitive responses: Shattered assumptions about a just world
5. Cognitive responses: Disappointed hopes
6. Rumination and questioning of existing schemas
7. The provision of a new way of seeing things
8. Initial growth: The emotion of hope
9. Initial growth: A new schema
10. Initial growth: Emergence of effective behavior
11. Continuing tension with existing schemas
12. The emergence of wisdom: Integration of affect and cognitive
13. Recognition and management of uncertain knowledge: A paradoxical wisdom
14. Recognition and management of life's uncertainty
15. Recognition and acceptance of human limitations

Since 1995 the field has grown by the year, expanding to include the study of predisposing personal characteristics that predict for PTG, resilience and resiliency training, and measures of PTG through following a wide range of trauma survivors of war, combat, displacement, natural disasters, transportation disasters, crime, car accidents, cancer, terrorism, and religious persecution.

One of the best current PTG quotes come from Joseph in his 2012 book, *What Does Not Kill Us*, “The idea that posttraumatic stress is the engine of posttraumatic growth is all the more intriguing when we realize that treatments to alleviate posttraumatic stress might inadvertently be thwarting the development of posttraumatic growth.

APPENDIX 3

From Deb, Sibnath, Aparna Mukherjee, and Ben Mathews. "Aggression in Sexually Abused Trafficked Girls and Efficacy of Intervention." *Journal Of Interpersonal Violence* 26 (2011): 745-768, below, page 766.

To treat aggression, the rehabilitation homes delivered a number of intervention programs, including individual and group counseling, need- and aptitude-specific vocational training, outings, and recreational and creative activities like painting and indoor games. There is a lack of trained counselors in Kolkata, and only three of the four rehabilitation homes used in the study offered in-house counseling. One of the shelters referred girls to outside counseling. Thus most of the sexually abused trafficked girls who participated in the study received the opportunity to undergo counseling. The counseling produced positive results, with more than half of the girls (58.3%) reporting that they perceived it to be of value in overcoming their psychological damage. Findings also revealed that the girls who perceived counseling to be beneficial had less aggression compared to those who did not receive counseling or who perceived counseling to be nonbeneficial ($p < .05$).⁸⁶
