

Liberty University John W. Rawlings School of Divinity

**Fostering a Renewed Sense of Hope Among Human Trafficking Victims in the Philippines
Through a Group Bible Study Initiative**

A Thesis Project Submitted to
The Faculty of Liberty University School of Divinity
in Candidacy for the Degree of
Doctor of Ministry

By

Emily D. Garcia

Lynchburg, Virginia

April 2021

Copyright © 2021 by Emily D. Garcia

All Rights Reserved

Liberty University John W. Rawlings School of Divinity

Thesis Project Approval Sheet

Dr. Claudia E. Dempsey
Thesis Project Faculty Mentor
Asst. Prof. Christian Leadership/Church Ministry

Dr. Regina Helms
Faculty Reader
Asst. Prof. School of Divinity

Abstract

THE DOCTOR OF MINISTRY THESIS REPORT ABSTRACT

AUTHOR: Emily D. Garcia

Liberty University School of Divinity, 2021

MENTOR: Dr. Claudia Dempsey

Human trafficking impacts an estimated 25 million people per year. In the Philippines, human trafficking has reached an epidemic proportion as many migrant workers become victims of human trafficking each year. The Philippine government, aware of this growing dilemma, imposes legal sanctions and assists victims by providing medical aid, legal counsel, vocational training, and temporary safe housing. However, reintegration and trauma-focused support are rarely provided. The victims, as a result, often go back to their communities, where they remain in a state of isolation and despair.

The purpose of this qualitative research is to assess if the study of biblical principles in a group-based setting has a notable impact on the hope experienced by Filipina trafficking survivors. This study will introduce these trafficking victims to the redemption and reconciliation found in Christ. It is believed that understanding and embracing God's redemptive promise will result in freedom from shame, a greater capacity for forgiveness, and a renewed sense of optimism for the future. The implications of this study will not only be applicable to trafficked victims but also others who have suffered abuse and exploitation. Hannah's Home, a center for counseling abused women in Metro Manila, will be the venue for this project and qualitative assessment.

Key words: *sexual exploitation, trauma, human trafficking, hope, restoration*

Abstract length: 205 words.

Acknowledgment

First and foremost, praises and thanksgiving to God for blessing this research work every step of the way. I continue to implore His guidance as I implement and further improve this study to assist women seeking solace and hope.

I owe my deepest gratitude to my thesis adviser and mentor, Dr. Claudia E. Dempsey, for her guidance, wisdom, and encouragement. Likewise, I thank Dr. Regina Helms for her valuable insights and recommendations.

Thank you to dear friends at Entrust.org for the constant prayers, support, and for coming on board as we start to train women church leaders in the Philippines.

Sincerest gratitude to my brother, Jet, and his wife, Christina, for providing the research venue and other logistics. Thank you for supporting and assisting in the implementation of Hannah's Home projects.

For the unwavering support and love of my sons, Jerome, Jonathan, Joel, and their families, without which this journey would not have been possible.

Maraming salamat po!

Contents

Abstract	iv
Acknowledgment	v
Chapter 1: Introduction	9
Ministry Context	11
Hannah's Home	12
Purpose Statement	16
Basic Assumptions	17
Definitions	19
<i>Human Trafficking</i>	19
<i>Sexual Exploitation</i>	20
<i>Forced Labor</i>	20
<i>Debt Bondage</i>	21
<i>Trauma</i>	21
Limitations	22
Delimitations	24
Thesis Statement	25
Chapter 2: Conceptual Framework	26
Review of Literature	26
Human Trafficking.....	26
<i>Definition and Statistical Data</i>	26
<i>Prevalence of Human Trafficking in the Philippines</i>	29
Needs of Human Trafficked Victims	31
Trauma and Loss of Self-worth	34
<i>Posttraumatic Stress Disorder</i>	34
Restoration Through the Biblical Message of Hope	35
<i>Spirituality</i>	35
<i>A Multi-Dimensional Response</i>	36
<i>Spiritual Ministers as Mediators</i>	38
Conclusion	39
Theological Foundation	40
The Image of God	41
Concept of Sin.....	42
Nature of Forgiveness	44

Finding Hope in God	45
Jesus' Modeling Care and Spiritual Guidance	46
Theoretical Foundations	49
Effects of Trauma	50
Nature of Despair and Loss of Hope.....	50
Trauma and Spirituality	52
Transformations and Group Bible Study Setting	53
Chapter 3: Methodology	55
The Intervention Design	55
Group Bible Study Lesson Plans	56
<i>Session 1: What's in a Story?</i>	56
<i>Session 2: A Hole in the Soul</i>	57
<i>Session 3: Broken Mirror</i>	58
<i>Session 4: In the Beginning</i>	58
<i>Session 5: It was Wrong!</i>	59
<i>Session 6: Lifting the Veil</i>	60
<i>Session 7: It's Alright</i>	60
<i>Session 8: Just for Today</i>	61
<i>Session 9: Radical Acceptance</i>	61
<i>Session 10: Run the Race</i>	62
Participants, Consents, and Approvals.....	63
Fostering Hope and the Truth about Human Trafficking.....	64
Implementation of the Intervention Design	65
The Pandemic.....	66
Virtual Bible Study Group Sessions	67
Chapter 4: Results	70
The Participants	71
Lesson Responses and Reactions	74
Pre-test and Posttest Hope Questionnaire Results	81
<i>Hope Questionnaires</i>	83
<i>The t-Test</i>	86
Life Goals and Corrections of Distorted Beliefs.....	87
The Emerging Hope	89
Hope Made a Difference	90
Chapter 5: Conclusion	92

Appendices	96
Appendix A: Letter of Intent.....	97
Appendix B: Approval Letter from Hannah’s Home.....	97
Appendix C: IRB Approval	99
Appendix D: Recruitment Letter.....	100
Appendix E: Consent	101
Appendix F: Hope Questionnaires.....	105
Appendix G: Hope Questionnaire Responses	107
Appendix H: Dimensions of Hope.....	108
Appendix I: Comparative Table of Pretest and Posttest Results.....	109
Appendix J: Focus Group Questions	110
Appendix K: Journal Prompts.....	111
Appendix L: T test Paired Results	112
Bibliography	113

Chapter 1: Introduction

In today's global society, there is a growing demand for faster technology and easy access to information, services, and commodities in the world market. This development has resulted in the need for cheap labor, which has in turn caused people in underdeveloped countries to migrate to broader markets and seek better economic opportunities.¹ As Garcia-Zamora notes, the "globalization" of the world economy "does not only refer to the free flow of goods and capital, but also to the flow of labor, and therefore to migration."²

The increased need for cheap labor, along with expanded migratory patterns have not come without a cost. For many regions and people groups, particularly in third world countries, this has resulted in a notable increase in financial disparity, criminal exploitation, and detrimental human consequences.³ One devastating result of the expansion of the global market has been the greater propensity toward and evidence of human trafficking.⁴ The UN estimates that 161 countries are affected by this worldwide destruction of human rights and dignity. The International Labor Office

¹ Kristiina Kangaspunta, "An Introduction to Human Trafficking, Impact and Action," *UN.GIFT UNODC*, 2008, https://www.unodc.org/documents/human-trafficking/An_Introduction_to_Human_Trafficking_-_Background_Paper.pdf³

² J.C. Garcia-Zamora, *Ethical Dilemmas of Migration* (New York, NY: Springer International Publishing, 2018), 13.

³ Ibid.

⁴ Mary Burke, *Working with Human Trafficking Survivors* (New York, NY: Routledge, 2019), 222.

in 2017 reported that approximately 62% of the victims of human trafficking are from Asia and the Pacific.⁵ In the Philippines, 300,000 to 400,000 people are trafficked annually.⁶

Forced labor and sexual exploitation are the most common forms of human trafficking. Other types of human trafficking include the exploitation of the elderly for benefit fraud, forced marriages, and illegal organ harvesting, to name a few.⁷ These instances of exploiting the vulnerability of others for commercial or financial gain can have damaging effects on the victims.⁸ The physical pain is often coupled by emotional distress, in the form of shame, loss of self-worth, and identity, leading to a life of hopelessness, disharmony, and chaos.⁹

Many governments and other governmental agencies are providing for the immediate needs of victims, through safe housing, medical care, basic daily essential, and protection from traffickers.¹⁰ However, counseling to address the psychological and emotional impact of the traumatic experience remain one of the greatest needs of this population.¹¹ For this reason, counselors and support ministries are often needed to assist the victims in addressing their

⁵ Meghan Campbell, John Barner & David Okesh, "Implications of human trafficking in Asia: A scoping review of aftercare initiatives centered on economic development," *Journal of Evidence-Informed Social Work*, Vol. 15, Issue 2, 2018, 204.

⁶ Christina Forsyth, "*The Impact of Vicarious Traumatization on Lay Counselors Working on Survivors of Human Trafficking in the Philippines*," PhD diss., Azusa University:2016, ProQuest Dissertations & Theses, 10113165, 5.

⁷ Sorensen, Lita. 2019. *Human Trafficking*. New York, NY: Greenhaven Publishing LLC. Accessed February 3, 2021. ProQuest Ebook Central.

⁸ William Clements and Norma Sinclair, *Horrific Trauma: A Pastoral Response to the Post Traumatic Stress Disorder* (New York, NY: Routledge, 2014), 109.

⁹ Burke, 222.

¹⁰ 2019 *Trafficking in Person Report: Philippines*, <https://www.state.gov/reports/2019trafficking-in-person-Report-2/Philippines>.

¹¹ Stacey Diane Litam, "Human Trafficking in America: What Counselors Need to Know," *The Professional Counselor*, 2017, (accessed February 6, 2020). https://link-gale-com.ezproxy.liberty.edu/apps/doc/A517948469/HRCA?u=vic_liberty&sid=HRCA&xid=e4ae45fe, 52.

questions of self-worth, shame, despair, guilt, anger, and regret, so as to foster and enable a greater sense of hope and peace in their lives.

This qualitative research initiative aims to address the despair and brokenness of human trafficked survivors through a series of group Bible studies focusing on the necessity and reality of hope. The aim is to explore the impact that a biblically based intervention has on a human trafficking victim's ability to recognize and embrace the hope that God makes available to those who pursue Him and His truth.

Ministry Context

I am targeting a Filipino population in this study because, I, myself, am a Filipino immigrant and have always had a great passion for impacting Filipino women. I was born and raised in Quezon City, Philippines, but migrated to the United States in 2004, to secure a better life for myself and my three young sons. Upon arriving, I settled in Mclean, a suburb of the DC Metro area, that had a sizeable Filipino population.

While there, I began working as a nanny. During this time, I observed the challenges and hardships that many Filipino women in my position experienced and I longed to find avenues to better serve and support them. Within a few years, I started *Nannies for Christ*, a group Bible study aimed at providing biblical training, emotional support, and social unity for women who were battling discouragement, hopelessness, and an overall sense of uncertainty about life. Nannies for Christ eventually became the nucleus for the creation of a local Christian church, the Living Spring Community Church, where I served as the head of the women's ministry from 2006 to 2013.

During my time in the States, my home routinely served as a gathering place for Bible studies, peer-counseling, and holiday celebrations of Filipinas in Metro DC. I have, on many

occasions, assumed the role of a spiritual mentor, coach and lay counselor as I have walked these women through different seasons of their spiritual journey. My goal was to introduce these women to the deeper truths of God's Word and to help them experience greater levels of personal growth, freedom, and purpose.

As I engaged the lives of these troubled women, I soon realized that I needed further training if I were to provide the wisdom and support they needed. For that reason, I decided to pursue a master's degree in divinity, with a concentration in pastoral counseling at Liberty University in 2015. During one of my courses, I was confronted with the question: "If you knew you would not fail, what would you do for God?" Inspired by Habakkuk 2:2-3, I visualized a center for abused women and children in the Philippines, to be established once my seminary days were over. This center, which would eventually become known as Hannah's Home, became my driving vision and ministry focus.

I also participated in training modules offered by Entrust, a non-profit whose mission and vision are to train church leaders for multiplying churches. Both my studies at Liberty University and training at Entrust were completed in May of 2018. At that time, I felt called to return to the Philippines and serve the women in my home church, Greenhills Christian Fellowship (GCF) and the Quezon City community.

Hannah's Home

In July 2018, while back in the Philippines, I had the opportunity to participate in a life-changing retreat through GCF called "Becoming a Blessing." Although this event was focused on teaching Christian women general principles of loving and serving one another, it soon became apparent that these women were overwhelmed by issues stemming from abuse,

infidelity, alcoholism, and poverty. As I spent time with these women, many of them began to privately disclose that they were victims of rape, incest, child abuse, and debt bondage.

It became evident that there was an urgent need to raise up women who could help minister to the lost, hurting, and confused in the Quezon City community. A desperate call for reliable people who would be qualified to teach others (2 Tim.2:2) was in order. So, what originally began as a spiritual retreat for 28 women became a training ground for me as well as a confirmation of the mission I felt to serve and support the women of this region.

As a result of the retreat, the pastor of GCF also realized the need to develop women leaders to lead small group Bible studies for the women of this community. I was tasked with this responsibility. Utilizing many of the lessons I learned from Liberty University and Entrust, I began to train other women in the church to serve and support these hurting women.

During one particular training session, I shared my vision to create Hannah's Home, a center to counsel, support, and equip Filipina victims of abuse and exploitation. To my surprise, everyone at the training wanted to play a part in making this dream a reality. So, in October of 2019, with the help of five ladies from GCF, I officially launched Hannah's Home. We developed the articles of incorporation for submission to the Securities and Exchange Commission and watched as this dream became a reality.

Hannah's Home now exists to assist in the spiritual development of women through Bible studies, retreats, and seminars. Hannah's Home is a non-profit organization funded by donations from charitable contributions. All services are free to the public.

Problem Presented

To date, Hannah's Home has served 58 women through weekly Bible study group meetings. Most groups have been made up of 10-14 women and have met twice weekly with varying regularity. Of the 58 women who attended Bible studies regularly, 22 were victims of human trafficking. It was also noted that a significant percentage were generally apathetic about their current situation and future.

These women usually came to Bible study after their skill training at the nearby Department of Social Welfare and Development (DSWD).¹² These skills training sessions were required as part of the government program to help human trafficked victims find employment. Other assistance from the government and other non-government agencies includes medical aid to promote healing from HIV, AIDS, and other sexually transmitted diseases, legal aid, and initial monetary assistance for housing. While these offerings can provide temporary support and solutions, Hannah's Home seeks to give these women something far more lasting.

The trauma of human trafficking can impair one's functionality and generate a great deal of inner turmoil. Hannah's Home seeks to offer these victims a biblical pathway towards hope and restoration. Hannah's Home aims to foster a process of biblical restoration by introducing the victims of abuse to God's truth and promises for reconciliation, and redemption.

The absence of counseling and support services to address the emotional needs of human trafficked victims is a growing concern in the Philippine culture. Moreover, the victims in this

¹² Twenty-two women come to the studies after their skills training at a nearby DSWD location. These women receive skills training for possible employment in the local manufacturing industry as part of the government's effort to assist them following their traumatic trafficking experience.

culture often keep to themselves rather than trusting a stranger to solve their problems.¹³ For this reason, they usually go to a religious leader or leader of the village if they need assistance or intervention.¹⁴

One goal of Hannah's Home is to provide victims of human trafficking, a safe and non-judgmental environment in which to heal and grow. At this juncture, Hannah's Home is utilizing Bible study groups to help the victims of trafficking process their traumatic experiences and better understand the freedom, peace and hope that can be found through Christ. A group approach is typically utilized because sharing hurtful experiences enables victims to build trust and realize their pain is not unique.¹⁵ Group counseling enables a deeper discussion of issues, sharing of experiences, and mutual encouragement of each other to reach goals.¹⁶

The group Bible study method also allows the participants to learn and discover their true selves without condemnation. Peer support is a crucial component for intervention and treatment because bearing witness to similar experiences of other victims provides a sense of universality and helps remove the sting of condemnation.¹⁷ Recognizing the common pain and similarity of experiences can similarly build rapport and facilitate trust in a group setting. In addition, group work offers an efficient modality because more participants can benefit from the available services and coaching when counselors and spiritual leaders are limited.¹⁸

¹³ Ma. Theresa Tuason, Ma. Aurora Catipon, and Louise Rivinio-Ray, "Counseling in the Philippines: Past, Present, and Future," *Journal of Counseling and Development*, July 2012, Vol.90, 374.

¹⁴ Ibid., 375.

¹⁵ Litam, 55.

¹⁶ Ibid.

¹⁷ Ibid., 56.

¹⁸ Tim Clinton and Ron Hawkins, *The Popular Encyclopedia of Christian Counseling: An Indispensable Tool for Helping People with Their Problems* (Eugene, OR: Harvest House Publishing, 2011), 248.

Purpose Statement

The victims of human trafficking present a wide array of needs. Some organizations and ministries focus on providing in-depth therapeutic intervention to these victims. However, Hannah's Home provides biblically based support as a supplemental resource to aid and assist these women in their recovery process. The trauma that results from abuse and exploitation can have a severe and damaging effect on the hearts and minds of the victims. Hannah's Home, therefore, aims to address the absence of hope brought about by the trauma and despair associated with trafficking. Consequently, the purpose of this Doctor of Ministry study is to implement a qualitative study to assess if the study of key biblical principles in a group-based setting has a notable impact on the levels of hope experienced by group participants.

Each Bible session offered by Hannah's Home combines scriptural truth and guided discussions aimed at issues related to and necessary for fostering increased levels of hope. "Hope is a dynamic life force characterized by a confident yet certain expectation of achieving good, which to the hoping person is realistically possible and personally significant."¹⁹ Hope is a dynamic life force because it is a living hope bestowed to all believers through the resurrection of our Lord Jesus Christ (1Peter 1:3). This hope is characterized by a confident yet certain expectation because such hope is founded on faith and that God, being true to His promises, will continually work out or bring good to our lives despite setbacks and trials in this earthly journey.

Hope is critical because it enables the trafficked victim to redefine life in terms of the future and not of the past. It is believed that evaluating the truth about the traumatic experience

¹⁹ David B. Feldman, C. R. Synder, "Hope and the Meaning of Life: Theoretical and Empirical Associations Between Goal, Direct Thinking, and Life Meaning," *Journal of Social and Clinical Psychology*, 2205 Vol.24, 403.

through the lens of biblical truth will help the victims address the fear, despair, confusion, and condemnation which keep them in a wounded state and unable to find freedom from the pain of the trauma.²⁰ This study is rooted in the truth of God's Word, which restores hope, and can help foster a sense of wellness in individuals who have been broken in body, mind, and soul.

Basic Assumptions

The results of this research will be the basis for enhanced and more integrated support measures for the female trafficked victims in this region of the Philippines. With this in view, this project will utilize interviews and questionnaires to gauge and measure participants' experiences and responses. Therefore, an initial assumption is that the data collected during this study will reflect the accurate feelings, experiences, and attitudes of the participants.

It is also presumed that after a series of consistent weekly Bible studies, the participants will develop enough trust to begin disclosing their experiences as a human trafficking victim with the researcher and the group. All participants will have an opportunity to hear the gospel, as it is a foundational component of this outreach initiative.

Although poverty, economic, and political instabilities remain the leading cause of human trafficking, it is presumed that interviews with participants will reveal personal vulnerabilities which would necessitate separate discussions and counseling sessions. If such is the case, Hannah's Home will schedule personalized coaching sessions after the research project is concluded. The female church leaders who have previously been trained as spiritual leaders in this community will be observers during the group Bible study sessions. It is expected that eventually, they, too, will learn how to counsel women through the restoration process. Future volunteers/workers at Hannah's Home are expected to go through a training process and will be

²⁰ Clinton and Hawkins, 430.

briefed on the importance of confidentiality before the start of the program and reminded again at the beginning of each session. The need for honesty, truthfulness, authenticity, and confidentiality will be part of the group daily prayer petitions.

It is important to recognize that there are some factors can stall or hinder the healing process. An example would be the external influences of family members or friends who are unbelievers. They can raise questions about the Christian faith to which the participant, being a new believer, cannot respond. This situation can cause the participant to be discouraged and to abandon her goals. Another possibility is the transfer of residence due to new employment. The Christian community in the Philippines is less than 2% of the total faith population in the country²¹ thus, it would be difficult for the new believer to grow in faith without a Christian church or Christian groups to guide her.

Other general assumptions are: (1) shame and condemnation will be avoided to foster a safe environment and genuine disclosure, (2) the participants will attend groups regularly and be expected to advise the facilitator if they will miss a session, (3) some participants may be slower than others to let their guards down, but all members will eventually embrace some level of vulnerability with the group, (4) this process may reveal that some participants need formal therapeutic intervention, so Hannah's Home will be ready to refer these individuals to outside agencies as required, (5) although the group members are migrants from different parts of the country and speak different dialects, the communication gap can be facilitated by a blend of English and Tagalog in group communication, (6) following the COVID epidemic, the Bible study leaders may need to demonstrate flexibility in working with schedules and COVID-related delays, (7) participants will have access to needed resources such as food, water, shelter, and

²¹ Philippine Statistics Authority, *Religious Affiliation*, [psa.gov.ph>content>religious affiliation](https://psa.gov.ph/content/religious-affiliation).

medicine, (8) legal issues concerning their human trafficking experiences will have been resolved or will be under investigation by appropriate agencies, (9) all participants must be free from any substance/chemical abuse. Should any issues of concern come up in this research process, participants will be referred to the appropriate government agencies for immediate assistance without disruption of participation in the study. The exception will be when any participant continues to use illicit drugs. In this case, she will be removed from the research and referred to rehabilitation centers for immediate and proper intervention.

Definitions

Human Trafficking

Human trafficking, as outlined in Article 3 of the UN Palermo Protocol of 2000, is a crime of special intent which considers the act, means, and purpose of the perpetrator. “Act is the recruitment, transfer, harboring, or receipt of persons.”²² “Means is the method, and this would be by force, coercion, deception or fraud, abuse of power or vulnerability, giving payments or benefit to a person in control of the victim.”²³ Coercion is the use of threat or physical restraint against a person while fraud is the use of false promises to lure a person to human trafficking.²⁴ The purpose of human trafficking is exploitation of others for personal gain. This includes sexual exploitation, forced labor, slavery, servitude, or the removal and sale of organs.²⁵ Exploitation is

²² Burke, 261.

²³ Ibid.

²⁴ Litam, 47.

²⁵ Burke, 261.

“the use of a weakness in order to control or gain substantial control over the person’s life or labor.”²⁶

Sexual Exploitation

Sexual exploitation refers to the intention to obtain “financial or other benefits through the involvement of another person in prostitution, sexual servitude or other kinds of sexual services, including pornographic acts or the production of pornographic materials.”²⁷

“Prostitution generally means the commission by a person of any natural or unnatural sexual act, deviate sexual intercourse, or sexual contact for monetary consideration or other things of value.”²⁸ In countries where prostitution is considered a crime, prostitution is equated with sexual exploitation. However, prostitution or pimping will not generally be investigated without clear indication of means, that is, the presence of coercion or deception.²⁹ In this paper, sexual exploitation and prostitution are used interchangeably.

Forced Labor

“Forced or compulsory labor refers to all work which is exacted from a person under the threat of a penalty for which the person has not offered himself or herself voluntarily.”³⁰ Voluntarily refers to free and informed consent to take the job and the freedom to leave at any

²⁶ *UNODC 2015 Human Trafficking*, 25. <https://www.unodc.org/documents/congress/background-information/>, accessed March 22, 2020.

²⁷ *Ibid.*, 29.

²⁸ *US Legal Support*, <https://definitions.uslegal.com/p/prostitution>, accessed March 22, 2020.

²⁹ *UNODC 2015 Human Trafficking*, 107.

³⁰ *ILO Forced Labor Convention*, 29, <https://www.ilo.org/global/topics/forced-labour/definition/lang-en/index.htm>, accessed March 22, 2020.

time. Withholding of travel documents, physical or sexual violence, withholding of wages, or fraudulent debts to employers are various situations that indicate forced labor.³¹

Debt Bondage

Debt bondage is defined in the Supplementary Slavery Convention as “the status or condition arising from a pledge by a debtor of his personal services or those of a person under his control as security for a debt, if the value of those services as reasonably assessed is not applied towards the liquidation of the debt or the length and nature of those services are not respectively limited and defined.”³² Exorbitant interest loans taken by victims to finance their application and travel for domestic employment abroad leads to the situation of debt bondage.

Survivors/Victims

Both the words “victims” and “survivors” refer to persons who have experienced human trafficking. The difference is that those with a victim mindset often live in denial, while survivors strive to confront the past in order to heal.³³ This paper will address both survivors and victims of the human trafficking experience.

Trauma

Trauma is the Greek word for “wound” and can indicate a physical injury caused by an act of violence.³⁴ “Trauma is an emotional response to a terrible event like an accident, rape or natural disaster. Immediately after the event, shock and denial are typical. Longer-term reactions

³¹ Ibid.

³² UNODC 2015 *Human Trafficking*, 34.

³³ Clinton and Hawkins, 177.

³⁴ Alphonso Groenewald, “Trauma is suffering that remains: the contribution of traumatic studies to prophetic studies,” *Acta Theologica*, 2018 DOI: <https://dx.doi.org/10.18820/23099089?actat.Sup26.5>, 89.

include unpredictable emotions, flashbacks, strained relationships, and even physical symptoms like headaches or nausea.”³⁵ As a result of trauma, some people have difficulties resuming the normal routines of life.

Limitations

In 2000, 187 countries worldwide came together and agreed on the Trafficking Victims Protection Act (TIP).³⁶ This act evaluates the prevention, investigation, and prosecution of trafficking offenses as well as the protection of the trafficked person. The provisions require that countries provide social support benefits such as counseling, housing, education, medical and psychological assistance, and an opportunity for the victim to obtain legal status allowing them to stay temporarily or permanently in the receiving country.³⁷

Each country is evaluated based on government efforts to address and ultimately eliminate human trafficking, and such evaluation is expressed through three tiers. Countries in Tier 1 have full compliance with the minimum standards for reducing severe forms of trafficking in person. Tier 2 indicates that the country is not taking proportional concrete action compared to the absolute number of victims. Tier 3 consists of countries that are on the watch list and have not complied with minimum measures and therefore failed to combat trafficking.³⁸ “The standard measurements include the enforcement actions taken, investigations underway, prosecution conducted, convictions attained, training provided, programs and partnerships underway, efforts

³⁵ *American Psychological Association*, <https://www.apa.org/topics/trauma/>, accessed March 24, 2020.

³⁶ Michael Weber, Katarina O’Regan and Liana Rosea, “The State Department’s Report: Scope, Aid Restrictions, and Methodology”, *Congressional Research Services*, October 20, 2019, fas.org/sgp/crs/row/R44953, 15.

³⁷ [Unodc.org/documents/treaties/special/2000Protocols](https://www.unodc.org/documents/treaties/special/2000Protocols).

³⁸ Weber, et al., 15.

to prevent severe forms of trafficking, victim services offered, and the amount of money committed by the government to all of these aforementioned actions.”³⁹

The Philippines is classified as Tier 1 among the countries combating human trafficking, which means that the Philippine government met the minimum standards to eliminate human trafficking as per the United Nation Office of Drug and Crime (UNODC) report dated June 2018.⁴⁰ However, the High Commission for Refugees recommended further improvements in assistance services for trafficking victims, particularly shelter care, mental health services, access to employment training, and job placement.⁴¹ These services are mandatory as defined by Republic Act No. 9208, the Anti-trafficking in Person Act. This bill in the Philippines commissioned the Department of Social Welfare and Development (DSWD) to implement rehabilitative and protective programs for trafficked persons.⁴² Most trafficked victims are from rural areas and are not able to avail themselves of such services because DSWD branches are usually in the city. The victims typically do not have the means nor the funds to travel. Moreover, they are often unaware of such programs.

The participants of this study are also attending the government-run skills development training in a facility near Hannah’s Home. Although they came to Hannah’s House initially for Bible study, the guardedness and apathy of some of the original participants provided the motivation and idea for this research. Recognizing the need for trafficked victims to have integrated support, Hannah’s Home decided to work in conjunction with the DSWD so that

³⁹ Ibid.,11.

⁴⁰ United States Department of State, *2018 Trafficking in Persons Report - Philippines*, 28 June 2018, <https://www.refworld.org/docid/5b3e0aa4a.html>, accessed 28 March 2020.

⁴¹ Ibid.

⁴² <https://www.wcwonline.org/pdf/lawcompilation/PhilippinesRepublicActNo9208AntiTrafficking>, accessed March 26, 2020.

women who are receiving employment readiness training can also receive biblically-based support that can address some of the impacts trafficking has on the spiritual dimension of one's life. Perhaps in the future, a more creative and efficient implementation of assisted programs for trafficked victims will bring more participants for DSWD skill trainings, which will, in turn, provide more opportunities for Hannah's Home to serve these abused women. In the meantime, this research must start with a limited sampling pool. The age group is limited to ages 24-40, since women within these age parameters make up most of the victim's pool. Trafficked men and children will not be included in this initial study.

Delimitations

Of the 58 women who attended Bible studies at Hannah's Home, 22 of them are trafficked victims working with the DSWD. Should any women drop out of the DSWD program for any reason or cause, Hannah's Home will extend the necessary efforts to ensure her participation until the completion of the research, provided the participant is willing to continue. Should there be new human trafficked victims who would come to Hannah's Home directly, the immediate action will be to refer them to DSWD, which will provide for their immediate needs of safe shelter, food, medicine, and legal assistance. Volunteers from Hannah's Home will continue to follow up on these new cases and will encourage them to come for a gospel presentation and regular Bible studies until a new recovery group can be formed. Note that revisions, adjustments, and evaluations are dependent on the results of this research and will be used to assist Hannah's Home in collaborating with the government and other non-government agencies to help address the despair and hopelessness of human trafficked victims.

Thesis Statement

The emotional scars brought about by human trafficking have a traumatic and devastating impact on the lives of trafficked victims. This qualitative research will demonstrate that exposure to biblical truth and God's redemptive plan of reconciliation will foster a sense of hope among trafficked women in various stages of the recovery process. It is believed that a strategic group Bible study initiative for trafficked Filipina victims will address the despair and pain these women carry and ultimately enable them to embrace a greater understanding of God's truth, a repaired sense of identity, and a renewed perspective for the future, the sense of hope.

Chapter 2: Conceptual Framework

Pain has the capacity to destroy the body, mind, and spirit. Then coupled with absence of hope, severe or long-term pain can become a breeding ground for emotional and spiritual turmoil, at times even leading to total despair. This dilemma is the typical picture of those who have experienced human trafficking. Many exploited victims want to reach out and seek help yet do not because of the shame and pain from the traumatic experience.⁴³ Having survived a world of deception and false promises, they long to find new relationships and regain their lost identity. But many do not know how to recover and move past the pain. The following information will provide the conceptual framework for an approach to bringing hope and new beginnings to human trafficking survivors.

Review of Literature

Human Trafficking

Definition and Statistical Data

The United Nations General Assembly in December 2000 convened in Palermo, Italy and adopted Resolution 55/25 to promote international cooperation in investigating and prosecuting trafficking cases, as well as protecting and assisting the victims. To provide global consistency and consensus, Article 3, paragraph (a) of the Protocol to Prevent, Suppress, and Punish Trafficking in Persons provides the following definition of human trafficking:

“Trafficking in persons is the recruitment, transportation, transfer, harboring or receipt of persons, through the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, the abuse of power or of a position of vulnerability or the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced

⁴³ Louise Shelley, *Human Trafficking: A Global Perspective* (New York, NY: Cambridge University Press, 2010), 79.

labor or services, slavery or practices anent to slavery, servitude or the removal of organs.”⁴⁴

This definition of human trafficking is standard across the literature, with different authors highlighting certain areas in the definition. Burke expounded on the three essential parts of the definition: recruitment, movement, and exploitation.⁴⁵ Bush-Armendariz stressed that human trafficking is compelled service, and at the center of this compelled service is the violation of human rights.⁴⁶ Sadler summarized the standard definition of human trafficking as “the exploitation of vulnerability for commercial gain.”⁴⁷ Farley saw sex trafficking as globalized prostitution, which provided the grounds for her claim that most trafficked women are sold for prostitution.⁴⁸ Litam elaborated on the conventional methods used in human trafficking such as the use of force or physical restraint, fraud or false promises to the victims, coercion or the use of threat.⁴⁹ Shelley summarized, saying that the purpose of human trafficking is basically for monetary gains derived through the selling of the victims for forced labor, as child soldiers, prostitution, sham marriages, models for pornographic materials, and removal of organs.⁵⁰

Busch-Armendariz, using the 2016 Global Slavery Index, pointed out that there are 45.8 million men, women, and children who are slaves in 167 countries, and 79% of those slaves are

⁴⁴ UNDOC, <https://www.unodc.org/unodc/en/human-trafficking/>

⁴⁵ Burke, 5.

⁴⁶ Noelle Bridget Busch-Armendariz, Maura Nsonwu, and Laurie Cook Heffron, *Human Trafficking Applying Research, Theory, and Case Studies* (Thousand Oaks, CA: Sage Publishing, 2018), 4.

⁴⁷ Raleigh Sadler, *Vulnerable: Rethinking Human Trafficking* (Nashville, TN: B&H Publishing, 2019), Kindle loc. 440.

⁴⁸ Melissa Farley, *Prostitution, Trafficking, and Traumatic Stress* (Binghamton, NY, Haworth Maltreatment and Trauma Press, 2003), 177.

⁴⁹ Litam, 47.

⁵⁰ Shelley, 276.

women and children.⁵¹ Profits from this forced labor amount to \$150 billion.⁵² Sadler, looking at the 2012 index, reported 40.3 million.⁵³ These statistical data demonstrated the trend of human trafficking worldwide, a growth of almost 6 million in four years. The United Nations Office on Drugs and Crime (UNODC) in 2016 further reported that predominantly, those trafficked are from the Asia Pacific, and the statistical distribution as to purpose are 61% for sexual exploitation, 20% for forced labor, 8% for other forms, and 0.1% for organ removal.⁵⁴ According to the US Department of State, the most significant number of victims are trafficked from Southeast Asia, 62% of the total.⁵⁵ Based on the Transparency International Corruption Index, Bush-Armendariz reported that globalization, which accelerated rural migration, coupled with natural money movement and government corruption, made human trafficking profitable in these countries which are rated among the most corrupt: Indonesia, Russia, Ukraine, Nigeria, Bangladesh, Pakistan, and the Philippines.⁵⁶

Both Burke⁵⁷ and Busch-Armendariz⁵⁸ confirmed that despite the magnitude of human trafficking, there are reasons why this crime is difficult to quantify. Sadler noted that common

⁵¹ Bush-Armendariz et al, 16.

⁵² Ibid.

⁵³ Sadler, Kindle loc.2530

⁵⁴ Jean-Luc Lemahieu, *UNDOC Global Report on Trafficking in Persons* 2016, https://www.unodc.org/documents/data-and-analysis/glotip/2016_Global_Report_on_Trafficking_in_Persons,104.

⁵⁵ Ibid., 103.

⁵⁶ Bush-Armendariz et al., 48.

⁵⁷ Burke, 13.

⁵⁸ Busch-Armendariz et al.,159.

reasons are the lack of information about the crime in the community and the failure of the victims to identify themselves and to seek help.⁵⁹ Traffickers exert psychological control and emotional manipulation over their victims, creating a traumatic bond. Rogers identified this traumatic bond as Stockholm Syndrome, where victims and perpetrators are joined in a collective feeling under a difficult situation. This syndrome is a survival mechanism when people are fighting for their lives to survive.⁶⁰

Prevalence of Human Trafficking in the Philippines

Understanding how to serve and support Filipino women who have suffered from human trafficking requires background knowledge of the country, the Filipino people, and other factors contributing to this injustice. The Philippines is the 12th most populous country in the world, with a population of 101 million (CIA, 2011), of which 61% live in poverty. The World Bank standard defines poverty as living on less than \$2 per day (National Statistic Office, NSO 2010). The rate of unemployment and under-employment are 7.1% and 19.4%, respectively. Some 10 million Filipinos or 11% of the population left and are working in 194 countries (NSO 2013). Frequent natural disasters such as typhoons, earthquakes, and floods add to the difficulties, compounding the miserable conditions in the country.⁶¹ The overall scenario of poverty and economic instability which are the two leading causes of human trafficking,⁶²

⁵⁹ Sadler, Kindle loc.1043.

⁶⁰ Darlene Fuller Rogers, *Pastoral Care for Post-Traumatic Stress Disorder: Healing the Shattered Soul* (New York, NY: Routledge Taylor & Francis Group, 2002), 7.

⁶¹ Tuason, 374-375.

⁶² Burke, 59.

explain the vulnerability of the Filipino people, which leads to human trafficking. Tuason stated that the Philippines supplies 300,000 to 400,000 of those trafficked annually.⁶³

Burke pointed out that there is a steady increase in women who leave their home countries for jobs that demand the traditional feminine tasks of serving and nurturing.⁶⁴ Such conditions are conducive to exploitation of these female workers by their employers and family.⁶⁵ Busch-Armendariz added that methods of control and coercion used on poor migrants include confiscation of travel documents, the threat of deportation, isolation, the threat of harm to other family members in the victim's homeland, humiliation, physical, sexual, and psychological abuse.⁶⁶ Warren affirms these situations through reported instances of sexual abuse and rape of Filipina domestic helpers in Singapore, Hong Kong, and Taiwan.⁶⁷ Despite these possible consequences, Filipina domestic helpers choose to migrate to support their family. According to Burke, the strong kinship obligation pushes women into contract labor abroad despite the danger of sex exploitation.⁶⁸ Camp cited that studies of trafficking survivors from the Philippines and Moldova revealed that the most urgent concern of survivors after exiting human trafficking was family financial obligations.⁶⁹

⁶³ Tuason, 374.

⁶⁴ Burke, 79.

⁶⁵ Ibid.

⁶⁶ Bush-Armendariz et al., 178.

⁶⁷ Alan Warren and RJ Parker, *The Dangerous World of Human Trafficking* (Toronto, Ontario: RJ Parker Publishing, 2015), 140.

⁶⁸ Burke, 59.

⁶⁹ Camp et.al, 210.

Tsai enumerated other causes of human trafficking, such as having experienced physical and sexual abuse, unhealthy family environments, and lack of a support system.⁷⁰ These causes played a role in the Philippines prior to 1991, when American military bases were located in the country. Young Filipinas were often sold by impoverished families to pimps to work in nightclubs surrounding these bases. Burke remarked that after the closure of these bases, sex traffickers found new markets in Japan through the Yakuza, who imported the Filipinas to work in the sex industry.⁷¹ Yakuza are members of transnational organized crime groups, the Japanese mafia.⁷²

Needs of Human Trafficked Victims

Across the literature, there is collective agreement on the immediate need of victims such as safe housing, food, clothing, medical care, and employment; however, there are varying opinions on the long-term needs such as restoration of self-worth and identity, integration with family and community, and the need for healing from trauma. Figley stated that most victims of sexual exploitation are not only susceptible to HIV, AIDS, and sexually transmitted diseases (STD) but, more importantly, to psychological trauma.⁷³ Williamson asserted that psychological care is most urgent because significant levels of posttraumatic stress disorder (PTSD) present within three months of the traumatic experience (DSM-5).⁷⁴ While this study is not seeking to

⁷⁰ Laura Cordisco Tsai and Melinda Gill, “Building Core Skills Among Adult Survivors of Human Trafficking in a Workplace Setting in the Philippines,” *International Social Work*, 2018, DOI:10.1177/00208728818819043, 2.

⁷¹ Burke, 56.

⁷² Ibid.

⁷³ Charles Figley ed., *Encyclopedia of Trauma* (Thousand Oaks, CA: Sage Publishing, 2012), 310.

⁷⁴ Erin Williamson, Nicole M. Dutch, and Heather J. Clawson, “Evidence-Based Mental Health Treatment in Victims of Human Trafficking,” *US Dept. of Health and Human Services*, 2007, 2.

address the complexities of severe emotional trauma, it helps to understand these realities so as to support these women as they engage and understand the truth about God's love and redemptive plan for their lives.

Traumatic experiences lead to stress-related illnesses causing the former mind and body to split, resulting in shame, loss of dignity, and self-worth.⁷⁵ Burke opined that many cultures do not distinguish psychological needs from other basic needs; and that while therapy is standard in Western cultures, other cultures resort to alternative forms of healing for psychological wellness.⁷⁶ Examples of these healing practices include acupuncture, yoga, herbal treatment, mindfulness, special diets, and participation in spiritual and religious traditions intended for the interconnection of the mind, body, spirit and the universe.⁷⁷

De Piano posed a different approach and claimed that the ultimate need is not self-actualization, as advocated by secular humanistic psychology, but a reconciled life with God to achieve wholeness and healing.⁷⁸ Along this line, Baker added that it is the role of social workers and Christians to address the issue of faith, which can lead to a new path of life.⁷⁹ Although the cardinal Christian virtues of faith, love, and hope all involve a remembered past, an experienced present, and an anticipated future, it is the concept of hope that focuses on the future of human

⁷⁵ Clements and Sinclair, 66.

⁷⁶ Burke, 312.

⁷⁷ Naseem Akhtar Qureshi and Abdullah M. Al Bedah, "Mood Disorders and Complementary and Alternative Medicine". *Neuropsychiatry Dis Treat*, 2013;9: DOI: 10.2147/NDT.S43419, 639.

⁷⁸ Frank De Piano, Ashe Mukherjee, Scot Mitchell Kamilar, Lynn Hagen, Elaine Hartsman, and R. Paul Olson, *Religious, Theories of Personality and Psychotherapy: East Meets West* (New York, NY: Routledge, 2002), 249.

⁷⁹ Debra A. Baker & Elizabeth Grover, "Responding to the Victims of Human Trafficking: Inter-agency Awareness, Housing Services, and Spiritual Care," *Social Work & Christianity* Vol. 40. NO. 3, 2013, 312.

striving.⁸⁰ Without hope in living, there is no hope in being.⁸¹ This statement aptly describes the trafficked victim whose past is not the past, whose wounds do not simply go away.⁸² She is stuck up in the past that the present has no meaning and is not experienced. There are no goals for the anticipated future. Hope gives the capacity to cope with the present life difficulties and provides a vision of positive expectations of tomorrow. Hope is needed to move on with life.

Flashbacks bring the past into the present with the expectation that the ending will be different this time.⁸³ This longing gives hope and anticipation for new beginnings; the hope rests on the belief that evil can and will be defeated. It is the death and resurrection of Christ that gives meaning to every life in the face of horrendous evil.

Christian ministers recognize that forgiveness of the perpetrator is necessary for total healing to take place.⁸⁴ De Piano added that forgiveness must be seen in the light of the gospel and suffering at the cross. One cannot comprehend the suffering apart from the concept of sin.⁸⁵ This experience of repentance, forgiveness, rediscovery of the self as a child of God, “letting go and letting God” marks the beginning of a new journey of hope towards flourishing and a sense of peace.⁸⁶

In recognition of the brokenness and vulnerabilities experienced by human trafficking victims, the United Nations Office on Drugs and Crimes (UNODC), has declared July 30 as the

⁸⁰ De Piano, 254.

⁸¹ Clements and Sinclair, 67.

⁸² Shelly Rambo, “Theology After Trauma”, *Christianity Century*, November 2019, 24.

⁸³ Farley, 232.

⁸⁴ Ibid.

⁸⁵ De Piano, 260.

⁸⁶ Rogers, 38.

World Day Against Trafficking in Persons.⁸⁷ This event is observed by wearing a blue heart symbol, a reminder of the cold-heartedness of those who buy and sell their fellow human beings. The blue heart also represents the sadness of the victims. This yearly commemoration aims to increase awareness of human trafficking, increase the invisibility of the victims, and to issue a call to fight against this heinous crime.

Trauma and Loss of Self-worth

Posttraumatic Stress Disorder

While this study is not seeking to engage the deep psychological complexities related to trauma, it is helpful to address PTSD for the sake of understanding the trafficked victim. The DSM-5 definition of trauma requires “actual or threatened death, serious injury, or sexual violence.”⁸⁸ Trauma can be a single event or series of events that are beyond the coping mechanism of the individual and interfere with the ability to make sense of the emotions and experience associated with the overwhelming experience. Exposure to trauma is the foundation for the diagnosis of PTSD.⁸⁹

Burke claimed that traumatization occurs due to repeated and relentless boundary violations, loss of self-worth, identity, dignity, and shame. Burke added that sex trafficking victims are survivors of complex trauma and are at high risk for self-destructive and risk-taking behaviors, which can lead to revictimization. However, Burke cautioned that the current diagnostic criteria reflect Western culture and worldview, which can limit further understanding

⁸⁷ Unodc.org/blueheart/en/html/accessed March 22, 2020.

⁸⁸ Anushka Pai, Alena M. Suri, & Carol S. North, “Posttraumatic Stress Disorder in the DSM-5: Controversy, Change, and Conceptual Considerations,” *Behavioral Science* Mar.2017, 7 (1), 7.

⁸⁹ Ibid.

of the impact of cultural influences on the experience of trauma concerning human trafficking victims from non-Western societies such as India, Pakistan, Bangladesh, and Nepal with approximately 15-20 million in population group and the estimated 27 million in South East Asia, West Africa, and Latin America.⁹⁰

Restoration Through the Biblical Message of Hope

The spiritual crisis created by severe trauma often stems from a loss of hope and a prevailing sense of doom and despair.⁹¹ Some victims of trauma believe their experience is God's will or is a form of judgment for past sins.⁹² So it is not uncommon for trauma victims to question issues of theodicy as they try to make sense of the evil they have observed and experienced.

Spirituality

“Spirituality denotes religious and non-religious ways that people search for a sense of meaning, purpose, moral framework and connections with what they believe is most profound and sacred.”⁹³ Spirituality provides victims with alternatives for positive reconstruction of the world and ways of coping.⁹⁴ However, in the beginning the victim of trafficking is in spiritual isolation and seems to abandon faith, until she finds connection between belief in a higher being and her embodied experience of violence and exploitation.⁹⁵ Usually, it is religion which is

⁹⁰ Ibid., 312.

⁹¹ Gingrich & Gingrich, 71.

⁹² Rogers, 95.

⁹³ Ajwang Warria & Victor Chikadzi, “Guidelines for Social Work Spiritual Counseling in Human Trafficked Cases”, *Journal of Social Development in Africa*, Vol.38, No. 2, July 2019. 42.

⁹⁴ Ibid., 48.

⁹⁵ Ibid., 47.

initially resorted to as a means of coping. “Religion refers to organized spirituality, group oriented-beliefs, rituals and practices shared by a community. Religion and spirituality can exist without the other.”⁹⁶

From the Christian perspective, one way to experience victory over evil is by recognizing suffering as part of a larger narrative of man’s free will. Suffering, according to Scripture, is a byproduct of sin, however, God will work through suffering to invite humanity to consider God and embrace a posture of faith.⁹⁷ Despite the horrific trauma and pain that are evident in the world, those who put their faith in God trust that He is at work to defeat evil, and therefore they can embrace hope in the face of horrendous evil.⁹⁸ Paul emphasized that suffering produces perseverance; perseverance, character; and character, hope. Hope does not disappoint us because God has poured out His love into our hearts by the Holy Spirit whom He has given us (Rom. 5:3-5) The Lord promised that those who hope in Him will renew their strength (Isaiah 40:31) as he Himself is our refuge and strength, an ever present help in trouble (Ps.46:1-3).

A Multi-Dimensional Response

Burke aptly describes the sexually exploited woman as empty, a destroyed person, devoid of dignity, and one who has lost her compass.⁹⁹ Such a victim often suffers from the loss of hope as the past continually present itself in the present. There is also the loss of the future as the pain and uncertainty of life leaves her feeling stuck and unable to move forward. Having lost trust,

⁹⁶ Ibid., 42.

⁹⁷ Glenn M. Harden & Dawn Herzog Jewell, *Sex Trade, Evil, and Christian Theology* (Eugene, OR: Wipf & Stock Publisher, 2016), 25.

⁹⁸ Ibid., 33.

⁹⁹ Burke, 210.

she has also lost the ability to believe that there is anything greater than the pain.¹⁰⁰ As a result of the trauma, the pain and brokenness begin to seep into all aspects of the victim's personhood.

It is important to note here that humans are multi-dimensional, conditional beings made up of three natural or essential dimensions (physical, psychological, and social) and three existential dimensions (spiritual, moral, and historical).¹⁰¹ The physical or biological aspect requires physical safety, food, water, shelter, and clothing. The psychological needs are personal security, identity, and safety; the social requirements include a need to belong and form healthy relationships. The need for transcendence and meaning, authenticity, reconciliation, and faith, hope, and love is in the spiritual dimension. Needs in the moral dimension include integrity of character, the need to abide by one's conscience, and to act ethically. Remembering personal past and anticipating a meaningful future while living fully in the present comprise the historical dimensions.¹⁰² While it is ideal for all the essential and existential dimensions to function interdependently and without tension, a new process of adaptation occurs in cases of trauma, as a process of reconciling two irreconcilable beliefs. A new belief system is created for survival as a means of illusory control over reality.¹⁰³ The traumatized victim comes to terms with evil through an altered sense of morality, acceptance of self in a destructive environment, and an emotional bond with her captors or abusers, a complex condition known as Stockholm Syndrome.¹⁰⁴

¹⁰⁰ Clements and Sinclair, 67.

¹⁰¹ De Piano, 250.

¹⁰² Ibid., 255.

¹⁰³ Coline Covington, *Everyday Evils: A Psychoanalytic View of Evil and Morality* (New York, NY: Routledge, 2017), 58.

¹⁰⁴ Ibid., 59.

Despite the pervasive impact of trauma, the goal is to help victims move toward wholeness. So, despite the wounds, the victims need to reconcile the impact that the trauma has had on the various parts of their lives if they hope to embrace the process of restoration and recovery.¹⁰⁵ For example, Clements and Sinclair asserted that PTSD is a spiritual disorder because vital spiritual attributes that are essential to experience abundant life no longer exist in the life of the victim.¹⁰⁶ So in working with trafficked victims, it is necessary to understand that the impacts of the trauma will be manifested in many different aspects of the individual's being. However, despite the complexity of the restoration process, Scripture can provide insights into trauma, help victims redefine self-worth, heal brokenness, and transform a victim's perspective on life. This is the reason many believe that "the overarching need and the primary purpose by which all other motives are ordered by an individual to achieve integration and healing is the need for a reconciling life with God."¹⁰⁷

Spiritual Ministers as Mediators

Figley identified that an ideal mediator for those who suffer notable trauma are compassionate spiritual ministers, since they are first and foremost skilled in listening to the story of the victim's losses, regrets, anger, and self-blame, as well as her prayers.¹⁰⁸ Clements and Sinclair emphasized that the Christian minister's message is one of grace that meets, intervenes, and sustains God's children in both the ordinary and traumatic moments of life. God is a covenantal companion amidst life's miseries and joy because God created us, loved us, and

¹⁰⁵ Farley, 209.

¹⁰⁶ Clements and Sinclair, 66.

¹⁰⁷ De Piano, 255.

¹⁰⁸ Figley, 95.

gave Himself up for us. The perspective of grace is to recognize our position as human in relation to God, as our creator, Lord, and Savior.¹⁰⁹ The concept of Christian identity as a child of God is an essential Christian belief that the trafficked victims must acknowledge, removing shame and self-blame. De Piano confirmed that a compassionate confrontation in the healing relationship could be the primary mechanism of such change.¹¹⁰

Conclusion

This research confirmed the growing rate of human trafficking across the globe and the Philippines in particular. Although the immediate and long-term needs are adequately identified in the literature, the urgency of the perceived needs over those which are perceived to be less essential varies according to the economic, political, social, and cultural conditions of the trafficked victims.

I will address the victims' need for hope, taking into consideration the existing religious beliefs and traditions of my target audience. The design for the integrated approach to foster greater hope in the lives of these human trafficking victims will be a group Bible study. The Bible study lesson plans will include a focus on forgiveness, suffering, the reality and implications of sin, salvation, and being created in the image of God. It is expected that this study will create an increased sense of hope as the victims learn about God's redemptive purpose and promise for their lives.

¹⁰⁹ Clements and Sinclair, 85.

¹¹⁰ De Piano, 249.

Theological Foundation

When speaking of sexually exploited women, Burke commented: "It's easy to take a woman off the street, but it's difficult to rehabilitate her . . . she is an empty woman, deprived of her femininity, so she has to regain the ability to take care of her body, her hygiene, her sexuality. They are people who've lost any guideline."¹¹¹ Failure to find essential pathways leads to despair as the victim tends to give up hope either in her effort to effect change or to seek support from outside herself.¹¹² The feeling of hopelessness is aggravated by guilt and a failure to live up to one's own values and expectations.¹¹³ But guilt must be understood as part of the past and not of the future. The goal of the Christian minister in helping the traumatized individual is not to go back to normal or to the life she had before. The goal is to give hope; hope that not only believes in a brighter tomorrow but hope in the constant presence of a benevolent God who provides and protects and who is sovereign in all aspects of life.

When people are abused and exploited to the point where they lose all sense of personal dignity, it is not uncommon for them to lose a point of reference for their future.¹¹⁴ For this reason, it is believed that reorienting victims with a sense of divine purpose and value is

¹¹¹ Burke, 210.

¹¹² Denis O'Hara, *Hope in Counseling and Psychotherapy* (New York, NY: Sage Publication, 2013), ProQuest eBook Central, 81.

¹¹³ Ibid.

¹¹⁴ Burke, 227.

instrumental in fostering the healing process.¹¹⁵ Indeed, healing human emotions is possible only through the connecting relationship with God.¹¹⁶

At the beginning of this research, the physical needs of the participants were already being provided. The approach of this research will then be to address, through spiritual regeneration, the emotional scar caused by the traumatic experience. The theological framework consists of (1) an understanding of what it means to be made in the image of God, (2) the concept of sin, (3) forgiveness and restoration through the gospel, (4) finding hope in God, and (5) Jesus as the model for care and spiritual guidance.

The Image of God

The creation of man begins with God's declaration in Genesis 1:26, "Let Us make man in Our image." The integrated characteristics that define morality, creativity, reason, and self-worth reflect the image of God in man, but more importantly, the essential manifestation of God's image is man's ability to love God and his fellow human being. "To be human is to be created by God, to be addressed by God, to be elected by God as God's covenant partner, and so to live in relation with all others to whom God gives life."¹¹⁷ Being made in His image means that all of humanity belongs to God and that men should pattern themselves after Jesus, the complete revelation of the image of God. Every man must recognize that, due to His image in all people, God demands justice: an equivalent life from whosoever kills another (Gen. 9:6). To kill a person is to kill a representative of God's image. Moreover, though man has a broken image due to sin, God has restored that damaged image and built upon it (2 Cor. 3:18). The image is

¹¹⁵ Clements and Sinclair, 113.

¹¹⁶ Milliard Erickson, *Christian Theology* (Grand Rapids, MI: Bakers Academics, 2013), 493.

¹¹⁷ Rae Murray, *Christian Theology: The Basics*, (New York, NY: Taylor & Francis Group, 2015), 38.

universal, and all persons have the potential for spirituality and fellowship with God, which must be encouraged by other believers.¹¹⁸

The image of God principle demands that no one should encroach upon the freedom of another through slavery, illegal means, and deception. "No one should show disdain over another person with distortions because the potential of the likeness to the Creator is there."¹¹⁹ Both men and women bear the image of God. There is dignity in every human being, and all humans are equal. The distinctions of race, social status, or gender are insignificant to God, as Paul confirmed in Galatians 3:28: "There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus." Nevertheless, though man is made in the image of God, man can never fully comprehend the full nature of God. God is far beyond man's understanding and comprehension, yet He is always available through a simple cry of prayer. One of the victims, having realized these truths from Scripture, commented: "The experience of exploitation is something that happened to me. Being God's daughter is who I am."¹²⁰

Concept of Sin

God created Adam and Eve, the first man and woman in His image, and provided them everything they needed. Everything could have been perfect except for the disobedience of the first and only prohibition set by God, that is, to not eat from the tree of the knowledge of good and evil (Gen. 2:17). They disobeyed. Consequently, they were cast out of the garden of Eden, and sin, through Adam, entered the world, bringing brokenness, pain, suffering, and death.

¹¹⁸ Erickson, 473.

¹¹⁹ Ibid.

¹²⁰ Sadler, Kindle loc. 2454.

Sin is the failure to hit the mark God set as standard, of perfect love of God and perfect obedience to Him.¹²¹ "Sin is a lack of conformity, active or passive, to the moral law of God."¹²² The sinful nature of man has been in existence since the beginning of time, and there are forces in this world that induce everyone to sin, causing men to be separated from God. All are sinners and fall short of the glory of God (Rom. 3:23). The penalty of sin is death, an eternal death, but the gift of God is eternal life in Christ Jesus, our Lord (Rom. 6:23). God, in His infinite love and mercy for humanity, sent His Son, Jesus Christ, for the propitiation of sin. God is righteous; therefore, the penalty for sin must be imposed; yet, loving that He provided the sacrifice Himself.¹²³ The indwelling of the Holy Spirit at the point of conversion enables the new believer to pray and come before the throne of God (Rom. 8:26-27). Salvation by grace alone, through Christ alone, is a gift from God and not earned by works (Eph. 2:8-9). Faith in Christ must always be accompanied by obedience to Him as Lord. Believers are justified and declared right with God through the sacrifice of Christ on the cross. The eternal consequences of sin are canceled, including eternal death; note, however, that the temporal consequences of sin are not necessarily removed.¹²⁴ People live in a sinful world where suffering abounds. However, "suffering provides the opportunity for God to be glorified (John 9:1-3), for the sufferer to grow personally and spiritually (2 Cor. 12:9-10), a channel of perseverance and endurance (James 1:3),

¹²¹ Erickson, 520.

¹²² Ibid., 528.

¹²³ Ibid., 752.

¹²⁴ Ibid., 891.

an opportunity to trust God more deeply (1 Peter 4:19), and an opportunity to minister to others who are suffering from similar pain (2 Cor.1:3-5).”¹²⁵

Understanding sin and suffering is essential for trafficked victims to reconcile how a loving God allows suffering and evil in the world. Often, amid traumatic experiences, the question of theodicy arises. Trauma is an encounter with death that destroys the victim’s familiar world and her coping mechanism. “The term ‘survival’ describes the aftermath of a traumatic experience where life takes a fundamentally different characteristic when combined with the death experience.”¹²⁶ Such life is typified by deep personal turmoil and struggle. At times, survivors fantasize that to find peace would be to inflict upon the perpetrator the actual harm inflicted on the survivor. However, rather than freeing themselves from their post-traumatic symptoms, they suffer more severe and intractable disturbances.¹²⁷ The victim must realize that God is the universal arbiter of right and wrong and more powerful than the perpetrator (Psalm 75:7, 50:6, 76:8-9; 2 Tim. 4:8).

Nature of Forgiveness

In courts, the judgment of guilty or not guilty cannot be made in advance of the alleged act. However, believers can be assured that their sins, past, present, and future are forgiven because God is our judge and because God is our father. As such, God’s followers can have

¹²⁵ Clinton and Hawkins, 43.

¹²⁶ Groenewald, Alphonso, “Trauma Is Suffering that Remains: The Contribution of Trauma Studies to Prophetic Studies”, *Acta Theologica Supplementum* 26.5, DOI: <http://dx.doi.org/10.18820/23099089/up.ac.za.>, 93.

¹²⁷ Christopher G. Frechette, “Two Biblical Motifs of Divine Violence as Resources for Meaning-Making in Engaging Self-Blame and Rage after Traumatization, *Pastoral Psycho* (2017) 66:239-249, DOI 10.1007/s11089-016-0745, 246.

peace that God's grace will not cease if they slip and fail (Rom. 5:1). "Our adoption and God's forgiveness are eternal."¹²⁸

Man's adoption into the family of God comes simultaneously with conversion, regeneration, justification, and union with Christ.¹²⁹ John 11:2 and Romans 8:15 affirm this principle of adoption. Not only does adoption mean continued forgiveness from God, our Abba Father, but it also gives us the freedom to serve God and others out of love, not fear. Believers are confident that God will meet all their needs (Phil. 4:19). As true sons, discipline is expected from the father (Prov. 3:11-12). Though discipline can be unpleasant momentarily, it is, in the long run, beneficial. Discipline can come in the form of chastisement from sin, sickness, financial difficulties, and other forms of trials. James 1:4 admonishes all: "Let perseverance finish its work so that you may be mature and complete, not lacking anything." Because God has forgiven us, we must forgive others (Eph. 4:32). Understanding this nature of forgiveness allows the human trafficked victim to forgive herself and others who played a role in bringing about her traumatic experience.

New converts must further understand that as children of God, they are co-heirs with Christ both in His glory and suffering. The daily difficulties of living still exist, but there is an eternal hope, an assurance that God will never leave or abandon His children (Is. 49:15).

Finding Hope in God

Victor Frankl, amid unsurmountable pain and suffering as a prisoner in a Nazi concentration camp, kept his hope alive through meaningful connection with others, which he believed was more essential to his survival than his daily bread. His fundamental belief was

¹²⁸ Erickson, 893.

¹²⁹ Ibid., 892.

premised on the concept that “those who have a ‘why’ to live can bear with almost any ‘how’.”¹³⁰ Similarly, the victim’s path from her trauma recollections toward the future must be anchored in a belief in the benevolence of God, hoping for the “here but not yet.”¹³¹ Hope that is seen is not hope (Rom. 8:24). Hope looks to the future, and irrespective of the possibility of any threat or negative event, there is hope and complete trust in a positive outcome.

Hope is the anchor of the soul because this hope is secured and anchored in God, the God of hope (Rom.15:13) who, through the death and resurrection of Jesus Christ, gives everyone who believe, the gift of salvation, and the eternal hope that no power of hell or darkness can pluck believers from His hands. Through Christ, believers have been born to a “living hope” (1 Peter 1:3), thus no pain or suffering in this present life can separate all believers from their eternal destiny, the Kingdom of God. The Hope that rests on the salvation of the world in Jesus Christ is also the hope made available to both perpetrators of trauma and its victims.¹³² It is a persevering hope to overcome the darkness in this world brought about by the will of God the Father, through the sacrifice of God the Son and the power of the Holy Spirit.

Jesus’ Modeling Care and Spiritual Guidance

Jesus brought wholeness to the people He healed from physical sickness and deformities through forgiving their sin, setting them free, and admonishing them to sin no more. The lame man at the pool of Bethesda (John 5:14) and the woman caught in adultery (John 8:11) are examples of Jesus modeling care and spiritual guidance.

¹³⁰ Victor Frankl, *Man’s Search for Meaning* (New York, NY: Pocket Books, 1975) 47.

¹³¹ O’Hara, 81.

¹³² Deborah Van Deusen, *Bearing the Unbearable: Trauma, Gospel and Pastoral Care* (Grand Rapids, MI: Eerdmans Publishing, 2004), 21.

Jesus expressed compassion and empathy, accepting people for who they were and listening intently to them. Empathy requires the ability to go beyond factual knowledge and become involved in the counselee's world of feelings.¹³³ Jesus did not allow cultural restrictions to prevent Him from talking to the Samaritan woman. He let the woman ask questions and figure out the pieces herself. He spoke to her at her level of understanding and allowed her to question Him. "You are not greater than our father Jacob, are You, who gave us the well, and drank of it himself and his sons and his cattle?" (John 4:12). Though Jesus fully knew the discrepancy between His and the Samaritan woman's concepts of relationship, worship, and other realities of life, He did not confront but rather gently unmasked the distortion by acts of grace revealing the barriers set up by the woman. Jesus asked her to call her husband (John 4:16), to which she confessed that she had none. Wright wrote, "Our purpose in confronting people is to help them become more accepting of themselves, more productive and less destructive of their lives."¹³⁴ A changed life resulted from the interaction of the Samaritan woman with Jesus. She understood sin and forgiveness and discovered a new way of living. Jesus affirmed her acceptance and wholeness as she testified: "He told me all that I have done" (John 4:39).

The life of Mary Magdalene demonstrates this principle along with the transformative power of God to change lives. The cognomen Magdalene connotes the place Magdala from which she came. During the reign of the Roman emperor Tiberius, Antipas gave the land Magdala to Galilean Jews. This offer of free property attracted debtors, drifters, runaway slaves,

¹³³ Norman Wright, *Crisis and Trauma Counseling* (Minneapolis, MN: Bethany House, 2011), 43.

¹³⁴ Ibid., 51.

and other marginal types forming forces of despicable way of life.¹³⁵ This contagion that Mary carried, added by Luke's account that Mary was cured of seven demons, encouraged the western tradition that depicted her as a prostitute.¹³⁶ Although this labeling of Mary was never in the canonical Gospel record, Pope Gregory the Great, in a homily dated September 14, 591 AD, referred to Mary's seven devils as forbidden acts, thus establishing her damaged reputation.¹³⁷

Mary cried for help, as she was in a helpless state in the company of demons. Jesus responded and offered His gift of grace at the expense of His death on the cross. Mary received healing and wholeness and, from then on, followed Jesus and served Him, and others for His Kingdom. A transformed life: such is the power of the gospel.

This illustration of Mary Magdalene's predicament and transformation is significant because of the vulnerabilities Filipinas face when they confirm that they are from locations known to be red-light districts, places catering to the sexual pleasures of military personnel. Burke wrote, "During the Vietnam years, US military personnel inspected and certified local prostitutes for service in Thailand, Vietnam, and the Philippines, and organized 'Rest and Recreation' facilities for U.S. troops that included easy access to prostitution."¹³⁸ Unfortunately, even with the closing of the military bases a decade ago, this stigma of being a "bar girl for the GI" still haunts the Filipina. It was an accepted way of life then. Though circumstances have changed, with no alternatives or choices offered women now, most aim to find employment

¹³⁵ J. Julius Scott Jr., *Jewish Background of the New Testament* (Grand Rapids, MI: Baker Academic:2007), p. 42.

¹³⁶ Bruce Chilton, *Mary Magdalene: A Biography* (New York, NY: Doubleday, 2005), 23.

¹³⁷ Heide Schlumpf, "Who framed Mary Magdalene?" *US Catholic* Vol. 65, Issue 4 April 2000, <https://search-proquest-com.ezproxy.li/berty.edu/docview/225353806/>, accessed April 15, 2020, 12.

¹³⁸ Burke, 228.

abroad at all costs. The whole community is desperate but, unless there is a concerted effort to call on God in humility and repentance, and a resolve to change and follow Christ as Lord and Savior, the cry for help will only be in vain (2 Chron.7:14).

Despite the brokenness and sinfulness of this world that caused man's separation from God, God gave the sacrifice of His Son to redeem man and reconcile sinners back to Himself and His Kingdom as adopted children of God through conversion, regeneration, justification, and union with Christ. All believers are born into a living hope, a new beginning, and an eternal future. All brokenness is made whole through Jesus' gift of grace on the cross.

Theoretical Foundations

Theoretical models of trauma are often based on the connection between life-threatening or violent events and their impact on the lives of its victims.¹³⁹ Past trauma studies led to the understanding of a phenomenon which is referred to as “deferred action,” implying that the effects of the traumatic experience only become visible later in the person's life, when these experiences are recalled in memory; thus, the term posttraumatic stress disorder (PTSD).¹⁴⁰ This qualitative research will not present treatments or therapies for PTSD but will focus on the loss of hope as a byproduct of the trauma experience and the fostering of hope through the study of Scripture conducted in a group setting. These group Bible study initiatives will provide a better understanding of the self, enabling the victim to address the past, realize her present predicament, and come up with goals for her envisioned future. The discussion of the theoretical foundation of hope for the integration and restoration of trafficked victims will center on (1) the

¹³⁹ O'Hara, 61.

¹⁴⁰ Groenewald, 92.

effects of trauma, (2) the nature of despair and loss of hope, (3) trauma and spirituality, and (4) transformations and group Bible study settings.

Effects of Trauma

The overwhelming nature of trauma hinders the human process of adaptation, acting as a force causing the inability to integrate and incorporate the traumatic experience into a new framework of meaning.¹⁴¹ "Trauma is not a once-in-a-lifetime experience, but the problem of temporality is the root of the phenomenon."¹⁴² Trauma often marks a "new normal" because there is no possibility of the affected individual returning to where they were before the traumatic event. There is a break between the old self before the onset of trauma and the present self.¹⁴³ The challenge posed by the traumatic experience is the difficulty of integrating the experience in the life of the victim because of obstacles to ruptured memory, inability to narrate the experience, the loss of trust and of relational bonds that once sustained life.¹⁴⁴ The victim wants to forget, but the memory constantly haunts her, and the trauma scars do not simply go away. However, these scars can be acknowledged as one comes to terms with past hurts and transformed as the horrendous trafficking experiences are translated into living testimonies of survival against evil, providing the starting point of hope for others in the same predicament.

Nature of Despair and Loss of Hope

Martin Heidegger, a German existential writer, emphasized that the problem of living is caused by man's failure to pay attention to personal experiences which leads to a life devoid of

¹⁴¹ Groenewald., 89.

¹⁴² Ibid.

¹⁴³ Ibid., 93.

¹⁴⁴ Ibid.

authenticity. The existential challenge of living authentic lives demands the confrontation with the “givens of life” such as birth, family circumstances into which the individual is born, and the time in history.¹⁴⁵ However, there is a constant tension between living an authentic life and the demands of daily living. Soren Kierkegaard, another existential philosopher, realizing the tension between self-effort and man's inability to achieve authenticity, believed that establishing the right relationship with oneself depends on establishing a right relationship with God.¹⁴⁶ Hope enables individuals to hold the tensions associated with the paradox of man's temporal and eternal existence.¹⁴⁷

Despair occurs when a man is unable to hold the tension of existence. This tension occurs when an individual leads a life contrary to pathways leading to his eternal destiny. This loss of equilibrium is expressed defensively as a form of weakness. The individual is aware of the private pain and struggle but maintains the composure of public reserve and non-engagement. Despair is problematic because the individual is stuck in a stage of existence where the struggle to effect change no longer exists. Existential despair is about the loss of meaning and personal value coupled with an awareness of one's finiteness and realization of the end of life. Kierkegaard wrote, "... despair is the hopelessness of not being able to die, perpetually dying, dying, and yet not dying. For to die signifies that it is all over, but to die death means to experience dying."¹⁴⁸

¹⁴⁵ O'Hara, 77.

¹⁴⁶ Ibid., 79.

¹⁴⁷ Ibid., 80.

¹⁴⁸ Simon D. Podmore, "Kierkegaard as Physician of the Soul: On Self-Forgiveness and the Soul," *Journal of Psychology and Theology*, 2009, vol.37, no.3; ProQuest, 177.

This picture of despair is common among human trafficking victims who, after being rescued, are still haunted by their traumatic experience characterized by their journeys wrought with death, rape, beatings, fear, theft, abortion, starvation, and endless physical as well as mental torture. In their despair and loss of hope, they often desire death, the perceived pathway to peace and freedom.¹⁴⁹

Trauma and Spirituality

The effects of trauma influence all dimensions of life. The recovery process must therefore, give consideration to the many dimensions and facets of one's life. For example, for Christians, the goal of recovery is not simply a recovered self, but also a consideration of what authentic spirituality has to offer. "Spirituality is a personal belief in and a personal experience of a supreme being or an ultimate human condition along with an intense set of values and active investment in those values, a sense of connection, a sense of meaning, and sense of inner wholeness within or outside the formal religious structure."¹⁵⁰ The traumatized self presents a toxic spirituality where the victim lives in the past and does not understand her behavior and emotions. Her relationships with others are rigid and chaotic, like her own thoughts and perceptions of the outside world. With an effective coping mechanism, a redeemed spirituality resulting in a flourishing hope is possible.¹⁵¹ Flourishing is moving toward a sense of meaning about the trauma and a sense of connectedness to God without fear or appraisal.¹⁵² In a renewed

¹⁴⁹ "You Pray for Death", *Human Rights Report*, Human Rights Watch, [hrw.org. /sites/default/files/report/pdf/nigeria0819](http://hrw.org/sites/default/files/report/pdf/nigeria0819), 5.

¹⁵⁰ O'Hara, 83.

¹⁵¹ Gingrich & Gingrich, 25.

¹⁵² Ibid., 24.

spirituality, the victim lives in the present and hopes in the future. She has gained control over her emotions and behaviors and is able to build a trusting relationship with others.¹⁵³

Christian faith provides hope that the biblical concept of *shalom* is a possibility. *Shalom* is translated as peace, the absence of hostility. However, *shalom* goes beyond being uninjured and safe. As a result of eternal hope, *shalom* means flourishing in all dimensions of existence - within oneself, with others, and in a relationship with God.¹⁵⁴

Transformations and Group Bible Study Setting

Christian ministers and social workers act as agents of transformation by offering/ providing therapeutic relationships that help people change or cope with things they cannot change.¹⁵⁵ Transformation requires four elements: (1) an emotionally charged confiding relationship with a helping person, (2) a healing setting, (3) a rational, conceptual scheme or methodology to meet the set objective, and (4) a procedure that requires the active participation of both parties.¹⁵⁶

The first element, a confiding relationship, has been established because of a 3-month weekly Bible study with the 22 human trafficked victims from the DSWD. Participants for the research came from this group. The group Bible study sessions at Hannah's Home provide the healing setting. The third element is the specifically chosen scriptural studies that center on hope. The fourth element includes discussions, reflections, and journaling activities facilitated and guided by the researcher.

¹⁵³ Ibid.

¹⁵⁴ Ibid.

¹⁵⁵ Townsend, 103.

¹⁵⁶ Ibid., 107.

The group Bible study provides a supportive and caring environment for the participants. The shared experiences in a group setting promote peer support. The trust built through the sharing of personal reflections allows positive expectations for a chance to talk about the traumatic experience. Hope is kept alive through a meaningful relationship with each other in the group, through prayers and the sharing of life goals.

Chapter 3: Methodology

The Intervention Design

This project will seek to affirm the belief that engaging human trafficking victims through a group Bible study series will help foster hope in the lives of these victims. The researcher will present a fundamental theological truth in each session, followed by group activities or individual journaling. Focus group questions are noted in Appendix J while prompts for journaling are in Appendix K.

Each session will build on the previous session and will introduce the gospel narrative which reveals that man was created in the image of God; but fell through disobedience which caused sin to enter the world and separate mankind from their Creator. This teaching series will also introduce God's redemptive plan, highlighting that God's children are "wonderfully and fearfully made" (Psalm 139:14), and have the hope of restoration after sin, trauma, or brokenness. The participants will always be reminded of God's sustaining mercy and love through prayers, memory verses, and reflections. The *Christian Therapist's Notebook* by Philip J. Henry will be used as a resource for some exercises; with modifications being made to conform to the cultural needs of the participants. Considering the participants' skills and intellectual levels, pictorial representations will be used instead of narrative accounts in cases where written exercises are needed. The group Bible study will be twice a week, at an hour per session, for a total of 12 sessions.

Participants will be expected to respond to Hope Evaluation Questionnaires (Appendix F) before and after completing the program. The Hope Questionnaire consists of 10 questions that measure various dimensions of hope using a four-point Likert scale, ranging from strongly

disagree (1 point) to strongly agree (4 points). A higher score means greater hope. The use of the Hope Questionnaire was adapted and patterned after the Herth Hope Index which was the most proper choice as it had reported satisfactory properties such as at least 2-week stability, and contains fewer questions compared to other test scales, which run to as many as 40. Three dimensions of hope are evaluated:

1. The inner sense of temporality and future (Q1, 2, 4)
2. Positive readiness and expectancy (Q7, 8, 10)
3. Interconnectedness with self and others (Q3, 5, 6, 9).¹⁵⁷

Group Bible Study Lesson Plans

Each session begins and ends in prayer led by a co-facilitator. Two co-facilitators assist in every session. The format includes (1) conceptualization, (2) integration, (3) application, and (4) conclusion. Conceptualization is a discussion of the theme or topic with appropriate scriptural verses. Integration involves doing activities such as writing, role-playing, watching videos, listening to other stories, and other related activities. The participants suggest applications of the scriptural verses and the Christian principles to their lives and goals. The conclusion is the summary statement arrived at after all the group discussions and exercises.

Session 1: What's in a Story?

The first Bible study session will focus on Hannah's story (1 Sam. 1:1-28), which is the foundation of Hannah's Home's mission and vision. The message of this story is that God is a loving and merciful God who responds to a woman's cry of pain. The hope is that the participants will connect with the biblical character Hannah and realize that they are no different from other individuals in the biblical text who also experienced trauma or sorrow.

¹⁵⁷ O'Hara, 154.

Using a storytelling format will hopefully put the participants at ease while at the same time enabling them to learn that life difficulties and abuses have always been present in this world. The facilitator will question and write the participants' verbal responses on a whiteboard. Participants will also be invited to comment on what they would have done if they were Hannah. The group discussion will end with Hannah's song (2 Sam. 2:1-10) and a summary statement of God's sovereignty over all the affairs of people.

Session 2: A Hole in the Soul

The facilitator will the participants to and hold on to the chair with the number corresponding to the intensity of their feelings at that moment (0 as unhappy, 10 as overjoyed). They must remember their choice for a later exercise. The next activity is a visual presentation of "hole in the soul," which can be classified as mental, physical, emotional, and spiritual need. An individual can react to every thought, feeling, or behavior because God endowed him with free will. The discussion will proceed to the story of creation and the idyllic life of Adam and Eve in the Garden of Eden as they walked, talked, and lived in the presence of God. The soul flourished because man was in perfect harmony with God. However, the peaceful existence was cut short by Adam and Eve's disobedience to the single provision commanded by God, not to eat from the tree of knowledge of good and evil. Sin, man's disobedience from God, entered the world as Adam and Eve were banished from the presence of the holy God. With sin came pain, suffering, brokenness, and death (Gen. 3:14-17).

The participants will quietly reflect on Ps. 42:5, "Why, my soul, are you downcast? Why so disturbed within me? Put your hope in God, for I will yet praise him, my Savior and my God." Then they will verbalize the intensity of their feelings and respond to the question: what does every soul need to thrive? The memory verse assignment for this lesson is Micah 6:8.

Session 3: Broken Mirror

One's perception of self affects their cognitive, physical, and spiritual well-being, and any unresolved issues bring about distortions of one's understanding of life. The facilitator will therefore emphasize God's comment in Genesis 1:31 after the creation of man, "God saw all that He made, and behold, it was very good." She was created in the likeness and image of God. She will then show an image of a broken mirror with words written around it including "adultery, sexual abuse, being overweight, unemployment, laziness, alcoholism," and other negative descriptions. Below the mirror is the verse Jeremiah 29:11. The participants will be given irregularly cut colored papers representing pieces of the broken mirror, with one of the negative descriptions written on each piece. Participants will select as many negative labels as they like, which they feel to be descriptive of their lives or experiences. They will then glue the labels onto a blank sheet of paper. At the bottom of their composition, they will copy the same verse, Jeremiah 29:11. The facilitator will explain the verse's meaning and uses open questions to determine if the participants could personally apply the verse to their situations.

Session 4: In the Beginning

The participants will take turns reading Psalm 139 aloud. The facilitator will explain the meaning of the Psalm, emphasizing the concept that God is omnipresent; He is present in every aspect of life, from inception to death, from beginning to the end. His character goes into the creation of every person. The participants will be invited to examine anxious or disturbing thoughts from their past as expressed in Psalm 139:23-24.

The participants will receive old rag dolls, toys from childhood, baby clothes. As they touch these items, they are asked to recall childhood memories. Then they are given four index cards, one each with a picture of a mother, father, a member of the family, and self, in the upper

right corner. its right corner is a picture of a mother, father, and a member of the family. The card has two columns (marked + or -), and numbers 1 to 5 in each column. The participants describe the positive or negative characteristics of their mothers, fathers, a significant member of the family, and themselves as a child. They can elaborate on the negative description with an event or example. The group is then divided into pairs and arranged to sit opposite each other. Each participant confronts her partner, who represents a family member who offended her. There will be a facilitator observing and taking notes or recording the conversation. The session ends with the reading of Psalm 139 in the local dialect.

Session 5: It was Wrong!

The researcher will present the importance of putting hope and trust in God as she shares Jeremiah 17:10 and Psalm 43:11. Then, in 2 -3 minutes, each participant (or protagonist) will relate her traumatic experience in front of three co-facilitators, one noting facts (people, time, places), another, feelings (connected to incidents and injuries) and the third, values and beliefs. These co-facilitators will reflect what they heard as other members of the group stand behind as audience. The group will then describe any perceived variance between what was said and that which was heard. This exercise will enable the audience to connect to their own traumatic experience. Understanding their own story from different filters will allow each participant to discover a more in-depth perspective of herself and an awareness of her internal process.¹⁵⁸ Each participant will follow the same process of relating her story. The lesson ends with private prayers for closure and forgiveness with the soft background song of *Amazing Grace*.

¹⁵⁸ Alan J. Katz and Mary Hickam Bellofatto, *The Experiential Group Therapy Interventions With DBT: A 30-Day Program for Testing Addictions and Trauma* (New York, NY: Routledge, 2018), 19.

Session 6: Lifting the Veil

The objective of this session will be to understand the reasons behind the continuous victimization. Participants will be invited to assess whether issues of fear, irrational beliefs, shame, feelings toward the perpetrator (Stockholm Syndrome), or a lack of faith are causing them to remain in a state of victimization. All these possible reasons will be written down on large pieces of paper and arranged around the perimeter of the room. The facilitator will explain the meaning and implication of each reason. She will then proceed to narrate the *Story of the Prodigal Son* (Luke 15:11-32). The participants will then review and evaluate their circumstances then move towards the paper containing the word or words which best described their tendency or pattern to remain in a victimized state. Sometimes there are several reasons. What is essential is for the participant to review her past and stop the self-blame game. She will then narrate her patterns and tendencies toward victimization with the rest of the group. At the end of the session, everyone will take home a copy of Ephesians 6:10-13 as a memory passage.

Session 7: It's Alright

The group will be encouraged to rely on God for wisdom in dealing with all the negative emotions resulting from their exploitation, through forgiveness. The facilitator will start the discussion by asking participants to express their feelings about their abusers, what things they may have wanted to do in retaliation, and the consequences of their abusers' actions. All these responses will be written on a whiteboard. Written on the other side of the board will be verses on forgiveness such as Luke 17:3-4, Ephesians 4:31-32, Matthew 6:14-15, Matthew 18:21-22. The concluding activity will be to write a letter to the abuser to release all the negative feelings and thoughts.

Session 8: Just for Today

This session will focus on Matthew 6:9-13, the Lord's Prayer, emphasizing, among other things, the request for God to provide the participants' "daily bread." The participants will enumerate their basic needs of food, clothing, shelter, and other essentials. Allowing them to express their problems related to these underlying issues will hopefully address the concerns which fuel worry and anxiety. The facilitator will record the individual complaints and issues for referral to appropriate government and non-government agencies. Each participant will prepare a prayer request to be shared with the group, and they will be teamed up with a prayer partner for the duration of the program.

Session 9: Radical Acceptance

Victims of human trafficking face indifferences and even labeling by people in their community. Consequently, they often find themselves isolated and lonely. One of the skills the victim must learn is radical acceptance, the ability to be skillful enough to let go of past things and move forward with life. The willingness to sit with negative emotions instead of escaping through behaviors like drugs, alcohol, or sex, allows acceptance of discomfort and brings awareness of one's values, morals, and beliefs.

A study of Hebrews 11 and the heroes of faith will prepare the participants to get ready to run the race of life. The facilitator will lead a group discussion to help identify the problems of adjusting into relationship with family and community members. Participants will determine and evaluate the advantages and disadvantages of three adjustment options. Option 1 is the willingness to work on the problem, while option 2 is the refusal to take any action. Option 3 is

the refusal to acknowledge the problem and a conscious choice to look the other way.¹⁵⁹ Other scriptural passages for consideration related to this issue are Philippians 4:6-7 and Proverbs 3:5-6.

Session 10: Run the Race

General anxiety can continue to affect victims of human trafficking. This scriptural study of “*Run the Race*” by Philip Henry helps the participants reevaluate core values and create a specific focus for their lives.¹⁶⁰ There are five questions for the participants:

1. Why am I running?
2. What am I running from?
3. Where am I running?
4. Who is running with me?
5. How am I seeking God's will as I run?

The corresponding passage for this exercise is Hebrew 12:1-2.

After the 10 sessions, participants will be invited to participate in a one-on-one, 30-minute interview to ask questions or discuss any issues which are not clear to them. They will also be encouraged to give any suggestions that will be useful in implementing the program for others.

¹⁵⁹ Katz and Bellofatto, 51.

¹⁶⁰ Philip J. Henry, Lori Marie Figueroa, and David R. Miller, *The Christian Therapist's Notebook* (New York, NY: Routledge, 2007), 75.

Participants, Consents, and Approvals

Two weeks before the intervention's actual launch, in one of the Bible study meetings with the 22 DSWD trainees, the researcher/facilitator will announce the program as an invitation to experience God's grace and promise of a transformed life to true believers. She will lay out the program concept, schedules, participation requirements, privacy and confidentiality commitments, ground rules of engagement, and expected outcome. She will encourage participants to thresh out any cause of apprehension or fear. She will also inform participants that no monetary considerations or remunerations are involved; each meeting is an act of Christian love and concern for others. After each session, there will be snacks and fellowship. At any point in the program, participants can discontinue, though this is not encouraged. Reasons for dropping out will need to be clearly expressed. Dropping out will be evaluated as to its effect on the design and execution of the program.

The participants' willingness to maintain privacy and confidentiality, along with acknowledging the facilitators' right to refer to other government and non-government agencies, are imperative. The ages of participants will range from 24 to 45 years old; thus, there is no need for permission from the Department of the Social Welfare of the Philippines; however, the Institutional Review Board's approval and academic mentors are required (Appendix C: IRB approval).

The researcher with a co-facilitator will meet the participants in pairs to discuss interview methods, recording methods, disclosure requirements, personal apprehensions, and other issues, and to obtain the participant's consent. All this information will be in the Consent Form (Appendix E), which the participant must sign and which must be witnessed by the other participant present in the discussion. It will be ideal if both participants give their consent. If a

participant does not give her consent, she will be requested to return for a second meeting with her a family member whom she trusts, to hear a reiteration of the intervention plan's purpose and benefit. The co-facilitators are volunteers who completed the training modules conducted by Entrust4 before the onset of this program. These modules are *Facilitating Relational Learning*, *Developing a Discerning Heart*, *Discovery Bible Study*, and *Equipping Women to Serve*.

Fostering Hope and the Truth about Human Trafficking

Trauma experienced by the victim remains embedded in her memory, and keeps her isolated, aloof, and devoid of any enthusiasm to pursue life goals. She is without hope; hope defined as “a positive motivational state that is based on an interactively derived sense of successful pathways to meet goals.”¹⁶¹ It is often said that one starts dying when he or she stops hoping. Anxiety sets in leading to depression and hopelessness. While both hope and anxiety are projected in the future, hope and anxiety are on opposite sides of the spectrum. The pain, depression, and other negative emotions, commonly experienced by other survivors can be expressed in a Bible study group, providing healing and stability, as well as a sense of optimism and trust. It is essential that the victim confront the traumatic experience, address the wrong perception of self-blame, and bring up the embedded emotions of anger towards those who tormented her. It is crucial that as the victim goes into this process, the corresponding belief in her self-worth as a child of God, justice, forgiveness, and the nature of God be implanted in her to replace the distorted beliefs in her mind. Scriptural truths will guide her to spiritual maturity resulting in a restored, renewed, and transformed way of life. The discovery of Bible truths, goal setting, testimonies, prayer, and reflection can bring about hope and faith, leading to a whole-person perspective, one that is uniquely created for God’s purpose and glory.

¹⁶¹ Snyder, Irving, and Anderson, 287.

The psychological problems associated with human trafficking are often ignored in the Philippines. The focus is more on helping the victim to learn new skills for possible employment. The immediate need to find work to support the family is the prime priority since, after all, it is poverty which is the leading cause of human trafficking. While therapy is commonplace in Western culture, other cultures resort to folk healing for psychological wellness. Counseling is usually for the middle and upper classes in the Philippines because of its cost and the time constraints. Filipinas would go to family members rather than trust strangers to help them solve their problems. At times, these victims simply go through life without experiencing real hope and joy. A group Bible study fostering hope is essential to lead the frustrated soul to a pathway of hope and regeneration that rests on the mercy and love of Christ Jesus. The researcher, being a Filipina, is in a better position than others might be, to gain the trust and confidence of the weary sojourners. A positive and fruitful outcome of this qualitative research is expected through the prayer interventions of a support group as the enemy is most active when Christians are more driven to do purposeful work for the glory of God (Rev.2:10).

Implementation of the Intervention Design

The projected implementation date was scheduled to be mid-August to late September 2020. The researcher was planning to travel to the Philippines to invite prospective participants from those attending employment skills training at the DSWD center near Hannah's Home. The 22 ladies who frequent Hannah's Home, in conjunction with their DSWD job training, would be invited to participate in this group Bible study. Of the 22 DSWD participants, it was expected that 12 to 15 ladies would agree to participate in this research project. Upon agreeing to participate, each participant would complete written consent forms (Appendix E), and the Hope Questionnaire (Appendix F).

All written responses to the session exercises, along with all intake interviews, questionnaires, consent forms, and recorded responses would be compiled and kept by the researcher. To protect identity, each participant would also be assigned a number which will be affixed to all her written documents. Only the researcher would know a participant's number. Each participant would also have a journal notebook where she could write her comments or impressions after each session. Likewise, the facilitator would maintain a reflective journal to guard her against possible bias and unguided interpretation during the entire project. This was the projected plan, until the global COVID-19 pandemic disrupted everything.

The Pandemic

Although the dates and plans for this research project had been established, Scripture makes it clear that “The heart of man plans his way, but the Lord establishes his steps” (Prov.16:9). As a result of COVID 19, communities around the globe were forced to impose quarantines and severe social restrictions. International travel was suspended to prevent the spread of the virus.

In the Philippines, government authorities implemented a lockdown of business establishments and mandated the wearing of face masks and social distancing. There were shutdowns of all schools, government offices, private and public institutions, businesses, religious and sports facilities. The Philippines government even provided free transportation and travel expenses to all non-city dwellers so they could return to their native hometowns. By April 2020, there was no public transportation, public markets were opened at limited times, and only one household member could leave home to purchase food. The world seemed to have stood still as everyone watched with anxiety the spread of the deadly COVID-19 virus.

The implications of the pandemic meant that the research for this project could not be conducted as originally planned. The researcher's plan was to conduct actual research during the summer of 2020. However, this study could not go on as planned. However, since I could not travel to the Philippines, it was decided that I would try to engage the intended participants through Zoom.

Virtual Bible Study Group Sessions

Several issues had to be resolved before virtual meetings could proceed. Since no one had a personal computer, Hannah's Home had to secure a computer with a large monitor. WIFI and mobile hot spots are not accessible in the Philippines, so the center had to apply and connect to an internet service provider. Another hurdle was finding a common time to meet. Some participants need childcare; others have urgent house chores. Finally, all the participants made the necessary adjustments to make 10 a.m. to 12 noon, twice a week, feasible.

The participants had never experienced virtual meetings prior to this project. While they seemed to be excited, they were also apprehensive as they did not know what to expect. The researcher had to assure them of total confidentiality and confirmed that the virtual meeting was between the researcher and those present at Hannah's Home, only.

The first virtual Bible study group meeting was held October 10, 2020, with eight participants who accepted the research invitation and submitted written consents. The rest of the 22 trainees at DSWD took advantage of the government initiative to return to their hometown; thus, there were fewer participants than originally expected. The first meeting was an orientation, a discussion of rules of engagement, and a time to get to know one another. There was some clarification needed on some questions in the Hope Questionnaire, such as: "I look forward to

every day" and "I enjoy others' company." These questions seemed irrelevant to the participants because of their predicament.

Meetings were held Tuesday and Thursday each week from 10:00 a.m. to 12 noon (local time) at Hannah's Home. The director and volunteer staff were available to assist the participants even though the researcher led the sessions from the United States. Each session began with a 20-to-30-minute PowerPoint presentation, followed by 20 minutes of group discussion and 15 minutes of journaling. Ten minutes were set aside for worship in song and prayer before and after each session. Immediately after each session, all written remarks or questions in the journals were photographed and sent directly to the researcher via Messenger.

The sessions usually lasted almost two hours because of the lack of continuous internet connection. When disruption occurred, it took some time to get back to the discussion. There were also challenges in ensuring that the audience fully grasped the theological concepts. Unlike in a face-to-face meeting, in which the audience's facial expressions send messages as to possible agreement or confusion, in a virtual meeting, the presenter lacks this guidance. Expressions and interactions are limited in a Zoom meeting. Follow-up questions were helpful in clarifying and resolving some of these remarks:

- "I will take any pain for the survival of my family."
- "I have no future."

The researcher, as much as possible, adhered to the lesson plans. However, due to time constraints, modifications were made to some lessons. Role-playing in Session 4 was too emotional, so that session had to be cut short. Participant F confessed that a relative molested her at a young age and kept the secret for almost two decades. The whole group was in tears, and it was heartbreaking not to be physically present to offer comfort and consolation. This sharing of

personal stories and deep-seated secrets broke all walls among the participants and brought about bonding and deep concern for one another. God's presence provided comfort and mercy during the moments when these women cried out from the pits of despair.

Instead of coming with individual trauma narratives, the researcher presented the confession of a Filipina who was a "comfort woman" during the Japanese occupation in a YouTube video entitled "*Meet Estelita Dy: A Filipino Comfort Woman.*"¹⁶² Through this video, the participants were able to collectively witness the heartache and pain of a sexually trafficked Filipino woman.

Instead of relating their individual trauma experiences, the participants opted to discuss their disgust over authorities who interrogated them, devoid of compassion. The questioning and insensitivity of these authorities left the participants embarrassed and vulnerable. All the participants unanimously agreed that they were tired of recalling their traumatic experiences. They now wanted to move forward. After taking notes of their comments, the session ended with everyone bowing in private prayer, lifting to God every painful struggle, every hurt, the sense of hopelessness, and their plea for His mercy and love.

The last meeting was a one-on-one 30-minute FaceTime interview with each participant to discuss goal-setting responses. The researcher encouraged each one to comment on theological topics that seem vague or confusing and to suggest how the virtual group Bible study can be more effective. The participants were appreciative of the opportunity to learn more about God and the Bible and expressed hope and strength to meet life's daily challenges. They are all looking forward to regular Bible study meetings once the pandemic is over and conditions get back to normal.

¹⁶²"Meet Estelita Dy: A Filipino Comfort Woman," *You Tube*, <https://www.youtube.com/watch?v=j7FXmsLBqNI>

Chapter 4: Results

An integrated Bible study initiative was designed to foster hope in the lives of Filipina trafficking victims. The purpose of this study was to help the victims, through the lens of Bible truths, to address the fears and confusion associated with their trauma. Group discussions, written reflections, role-playing, and goal setting were the activities incorporated in the research.

The designed approach was for the victims, having realized biblical truths and the constant presence of the Spirit of God, to feel the freedom and encouragement to explore and address her pain in a safe environment. The project aimed to help women move beyond a sense of self-imposed isolation and shame to a place of renewed hope and engagement. Another intended goal was for the participants to envision an ideal future and to set goals for their future at the conclusion of the Bible study sessions.

Although the pandemic necessitated a virtual approach to the study sessions and reduced the number of potential participants, the collected data, along with the researcher's observations, revealed that this study of God's Word did foster a greater sense of hope in the lives of these women who had been broken in body, mind, and soul.

The participants' responses to the Hope Questionnaire before and after the study revealed a notable increase in the levels of hope. The researcher also took note of the composure of the participants, their engagement in the meetings, and overall demeanor as the lesson progressed. Cross-checking participants' remarks, journal notes, and personal observations helped the researcher increase the credibility and validity of the results.

The data collected consisted of the Personal Information Sheet, Consent Form, Hope Questionnaires, pictures, journal notes, observation notes, PowerPoint presentations, and video recordings. Significant portions of the video recording were transcribed and included in the

personal file of each participant. This data was securely stored at Hannah's Home. The results are summarized under these themes: (1) The Participants, 2) Lessons Responses and Reactions, (3) Pretest and Posttests Results, (4) Life Goals and Correction of Distorted Beliefs, and (5) The Emerging Hope.

The Participants

The participants in this study were once part of the 10 million migrant workers working in 170 countries, mostly in the Middle East.¹⁶³ They were household service workers who left loved ones to ensure a better life for their families. In the Philippines, a third-world country that relies predominantly on foreign remittances because of the lack of manufacturing and agricultural jobs, these workers are hailed as 'heroes,' contributing \$2.76 billion to the country's economy in 2019, with that amount increasing yearly by 9.3 percent.¹⁶⁴

Unfortunately, significant numbers of Filipino migrant workers become victims of human trafficking. The increasing number cannot be housed in the 44 residential facilities specifically provided for such purpose, due to space limitations. At best, the victims receive assistance in livelihood and skills training, but reintegration and trauma-focused counseling are seldom or ever provided.¹⁶⁵

Originally, eight women responded to the invitation and signed the consent forms. The number of participants was ideal because meetings had to be limited to a maximum of 10 per local health guidelines. However, after two meetings, one had to quit because her child

¹⁶³2020 Trafficking in Person Report: Philippines, <https://www.state.gov/reports/2020-trafficking-in-persons-report/philippines/> accessed February 24, 2021.

¹⁶⁴ Ibid.

¹⁶⁵ Ibid.

contracted COVID-19. For safety reasons, it was necessary to quarantine her whole family.

Participants' Profile

Profile	A	B	C	D	E	F	G
Age	40	32	33	39	40	38	36
Marital Status	Single	Married	Married	Separate	Separated 2x	Separate	Separate w/live in
No. of Children	1	2	4	2	4	5	4
Age of Eldest	17	5	12	17	25	20	15
Age of Youngest	NA	3	3	15	12	5	9
Pretest Level of Joy (1-10)	8	6	5	3	3	3	5
Pretest % Hope	65%	65%	60%	50%	57.50%	40%	60%
Post Test % Hope	95%	92.50%	85%	80%	92.50%	72.50%	87.50%
Most Significant Lesson	Forgive	Neg. Labels/ Image of God	Comfort Women/ Forgiveness	Neg. Labels/ Image of God	Forgiveness/ Goal setting	Forgive	Forgive

The seven participants diligently completed all sessions and actively responded to the questionnaires, prayer requests, group discussions, and goal setting. It would have been difficult to identify them as victims of human trafficking if the DSWD did not refer them. This scenario is common among victims who refuse to identify themselves as being exploited. They remain in their horrific situations for some time because, in their minds, they are simply in the middle of a difficult situation or constrained by a traumatic bond. In their goal setting, it is often their role as

mothers that gives them hope as they prioritize their children's education. In the Philippine culture, education is a means of ensuring a good future and deliverance from poverty.¹⁶⁶

Five participants were single or separated and without a marriage partner's support based on their marital status. While the two were married, the husband of Participant C works abroad, so she, in effect, single-handedly took care of the children and kept family matters in order. Participant B lived with her husband and was at the same initial level of hope as the single participant A at 65%. In their goals, not a single participant mentioned the plan to seek a life partner or to improve the marriage relationship. Their prime motivation was related to the future of their children.

Besides the Vatican, the Philippines is the only country in the world where divorce is not allowed. Thus, in most marital disagreements, the solution is separation. The husband abandons the home, and the wife is left on her own to take care of the children and all other financial obligations. In Philippine society, a man can have many extramarital affairs.¹⁶⁷ Wives who cannot tolerate the situation resort to separation. This prevailing condition leads to disregard for the institution of marriage. Data from 2007 to 2016 showed a decrease in marriage by 14.4%.¹⁶⁸ Unfortunately, there is no data available for broken families and abandoned wives.

In evaluating the marital status, the researcher sought to determine the availability of other support sources and encouragement in the home. When asked, "Who is running with you?"

¹⁶⁶ Dalisay S. Maligalig, Rhona B. Caoli-Rodriguez, Arturo Martinez, J. & Sining Cuevas, "Education Outcomes in the Philippines," *Asian Development Bank Economics Working Paper*, Series 199, <https://www.adb.org/sites/default/files/publication/28409/economics-wp199.pdf>.

¹⁶⁷ Tashia Wibawa, "Divorce is Illegally Trapping Women in the Philippines," <https://www.abc.net.au/2018-10-09/Philippines>, accessed February 7, 2021.

¹⁶⁸ *Philippine Statistics Authority*, "Marriage Statistics," <https://www.psa.gov.ph/tags/marriage-statistics>. Accessed February 7, 2021.

(goal-setting/personal interview), the common response was the children, specifically the eldest. Filipino parents work hard to secure the firstborn's college education, as they believe that eventually, he/she will ensure the same for the next sibling and down the line.

Lesson Responses and Reactions

Lesson 1: What's in a Story?

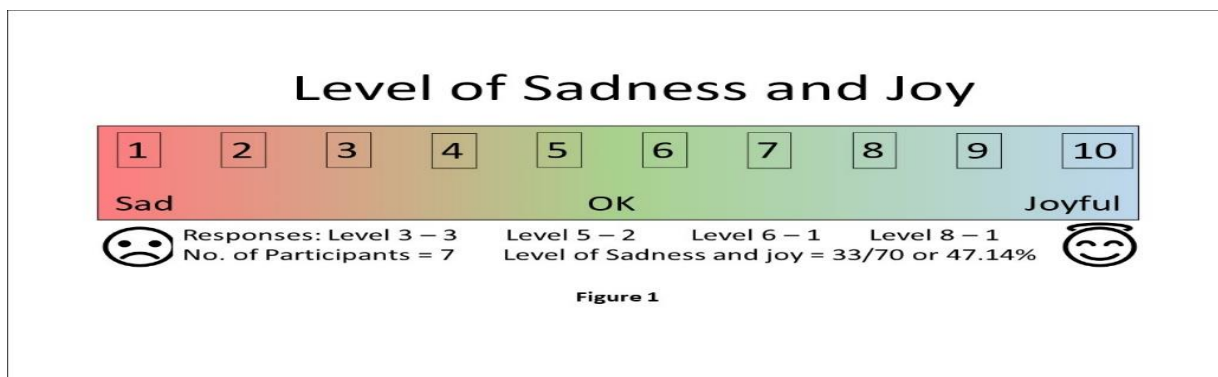
The lesson was about Hannah's story in 1 Samuel 1:1-28. Hannah was barren and shared her husband, Elkanah, with another woman, Peninnah. She, having borne sons and daughters, would often ridicule Hannah, causing her grief and discouragement. However, Hannah, instead of retaliating and giving up hope, presented her dilemma to God. God heard her prayer. She conceived and gave birth to the prophet Samuel.

Three of the seven respondents blamed Hannah for her predicament because of her inability to keep her man. In the culture, this is the common rationale behind the philandering husband. If they were Hannah, their course of action would be to get even. They would retaliate and cause problems for Peninnah and her children and find hope by having another man replace Elkanah. The group discussion revealed that while they sympathized with Hannah, they did not agree to be passive and rely on prayer as a solution. There was consensus that God is transcendent and is not concerned about the daily, petty circumstances affecting His creation. The researcher wondered if this concept about God resulted from their frustrations and disappointments during desperate times when they cried for help and found themselves alone. The originally passive and indifferent participants became an enthusiastic group. These observations encouraged the researcher.

Lesson 2: A Hole in the Soul

The participants were asked to indicate their level of joy and sadness before the presentation of the creation story and the idyllic life of Adam and Eve in the Garden of Eden. Their peace was disrupted due to their disobedience thus they were cast out from God's sight. Pain, sadness, and death resulted from Adam's sin; and the world have been in turmoil since then. In Lesson 2, the participants learned that the soul needs right relationship with God in order to flourish.

There was an evaluation of the group's level of sadness/joy using a 10 Likert scale with increasing joy beginning from sadness at 1, neutral at 5, to fullness of joy at 10. The group level of joy was at 47.14%, barely on the neutral state. Three out of seven respondents were at level 3, two at level 5, one at level 6, and one in level 8, as illustrated in Figure 1.



The participant at level 8 remarked that she had fully surrendered her life to God, and thus she had peace. When asked to clarify her statement, the participant revealed that she saw her traumatic experience and daily sufferings as God's will, and deserved punishment for the family's past sin or sins.¹⁶⁹ The Filipino culture is predominantly Catholic and relies on spirituality to

¹⁶⁹Gingrich and Gingrich, 23.

cope with suffering.¹⁷⁰ To follow Christ is to suffer; however, the participants must understand that there is a difference between suffering to bring about a better situation and suffering imposed against one's will and contrary to God's purpose. One cannot comprehend suffering without the concept of sin.¹⁷¹ The participants learned in Lesson 2 the creation of man in God's image, sin entering the world through Adam and Eve's disobedience, and salvation. The session concluded with the need for faith for the soul to thrive and God's requirement for man expressed in Micah 6:8. The findings from their level of joy seemed to be discouraging but it was indicative that the participants were honest about their feelings.

Lesson 3: Broken Mirrors

After presenting the concept of man being created in God's image and likeness, the participants wrote in their journals the negative labels or perceptions received from family or members of the community. Some hurtful remarks were:

- "My husband kept on saying that I was a whore, so I went out to prove it."
- "My siblings say that I am a hopeless case."
- "People around me say I am a failure because my mother was one."
- "They say that no matter what I do, I will amount to nothing."

The group Bible study emphasized that all of God's creation was very good (Gen. 1:31) and that every individual is uniquely and wonderfully made (Psalm 139:14). The negative labels attached to the individual cause perceptions leading to uneasiness, embarrassment, ambiguity, and intense effort to impress. Eventually, the negatively labeled person develops low self-esteem and tends to withdraw from the community exhibiting mistrust, and to find comfort with those who

¹⁷⁰ Forsyth, 42.

¹⁷¹ De Plano, 260.

accept them as they are, thus reducing social bonds and increasing life chances of being involved with deviant groups.¹⁷² As part of their grooming process, the traffickers use their victims' vulnerabilities to ensnare, create dependence, take control, and dominate their victims.¹⁷³ The ladies must know and recognize that they are uniquely created in God's image and loved by a personal God. God being both transcendent and immanent, He "knows their need and lament, as well as their past, present, and future. Learning and memorizing Jeremiah 29:11 helps them realize the truth.

Lesson 4: In the Beginning

The group proceeded to describe their parents and another adult who significantly impacted their childhood. One participant was abandoned as a child and practically grew up in the streets through strangers' mercies or abuses. She commented, "I was already broken in the first place, so sexual trafficking was not a big deal. I was used to it." The remaining six participants had alcoholic fathers who often beat them up and eventually abandoned them. One participant confessed that her mother "sold" her for 20 pesos (\$0.40) because they needed food. She was barely 12; she ran away after that incident. In the role-playing activity, another participant confronted an uncle who sexually abused her as a child. She had been forced to keep it a secret for the sake of peace in the family.

¹⁷²Jon Gunnar Bernburg, "Labeling Theory," *Handbook on Crime and Deviance*, June 2009, <https://link-springer-com.ezproxy.liberty.edu/> accessed February 12, 2021, 192.

¹⁷³ Litam, 48.

Adolescents who have experienced childhood trauma related to their sexuality are more vulnerable to human trafficking.¹⁷⁴ The homeless, those who lack protection and are in want of basic needs, and those who have experienced high levels of neglect and abuse, are easy prey to traffickers who groom them with the promise of shelter and fulfillment of unmet family needs.¹⁷⁵ Narratives from participants affirm these statements. At this juncture, the participants had completely dropped their guards and openly shared their life stories, frankly and honestly. The researcher noted the sense of healthy vulnerability within the group. There was a shift in perception from survival mode to gratitude. The participants became more active and supportive of each other, sharing prayer requests and daily concerns. Initially, they remarked that the first statement on the Hope Questionnaire: “I look forward to every day,” seemed absurd, since who would look forward to a day filled with uncertainty and amid poverty? Their hand-to-mouth existence meant frequent chaos, misunderstanding, and petty quarrels. There was no peace in the home. The participants reported that since they had started the Bible studies, they became calm and more able to control their tongues. Their children seemed to listen more and become more obedient. They even started praying with their families.

Lesson 5: It was Wrong!

The objective of Lesson 5 was to define and discuss the facts and feelings associated with the traumatic experience. The session started with PowerPoint scenes from the Holocaust and a

¹⁷⁴Kelly A. Gill, Giselle Gavinia, “Vulnerability Factors when Women and Girls are Trafficked,” *Handbook of Sex Trafficking*, https://link-springer-com.ezprox.liberty.edu/chapter10/10.1007/973-3-319-7362-1_7, accessed February 14, 2021, 63.

¹⁷⁵ Ibid., 70.

YouTube video on the story of Estelita Dy, a Filipina “comfort woman” survivor.¹⁷⁶ After the presentation, several participants confessed that they were uncomfortable recalling the details of their traumatic experiences. They had experienced a great deal of humiliation in responding to the investigating authorities, lawyers, and the DSWD representatives. Considering the request, the facilitator concluded with the reading of Psalm 3 and Psalm 42. As they listened to Christian music, the participants reflected on their traumatic experience silently and privately come to the Lord, lifting her pains and anxieties in prayer.

Lessons 6 and 7: Lifting the Veil/It’s Alright

The researcher combined Lesson 6 and 7 to a single Scripture study on the prodigal son (Luke 15:11-32). The characteristics and predicaments of the three main characters - the father, the older brother, and the prodigal son - were discussed with the pros and cons of giving or offering forgiveness. The guiding scriptural verses were Luke 17:3-4, Ephesians 4:31-32, and Matthew 6:14-15. At the end of the study, the participants each drafted a letter of forgiveness to the person who offended them. Two participants commented that they must forgive others as God has forgiven them. Another participant expressed that she did not see how forgiveness would affect the person who had already passed away, but she was doing it nonetheless as closure to her life's trauma. Others inquired if the process of forgiving their abusers would help them forget their trauma. The response was that there is no quick fix in life; it is a healing process and walking in faith. God in His perfect time heals all wounds and dries all tears (Psalm 71:20, 2 Kings 20:5).

¹⁷⁶ Meet Estelita Dy: A Filipino Comfort Woman Survivor | STAY CURIOUS #13
<https://www.youtube.com/watch?v=j7FXmsLBqNI>

Lesson 8: Just for Today

The participants recognized and acknowledged that God indeed supplies every need, as discussed in Matthew 6:9-13, the Lord's Prayer. A participant shared that she used to question why God seemed to provide abundant provisions to the rich and neglect the needy. The researcher pointed out that the rain falls both on the roses and the weeds. Joy stems from a grateful heart. At this time, a super typhoon has just started in the southern portion of the Philippines. The ladies began to be concerned about the needs of those affected by the disaster and began to pray.

Lesson 9: Radical Acceptance

The objective of this lesson was to encourage the participants when they are confronted with negative remarks from family and other people as they walk in their newfound faith. The lessons centers on the heroes of faith in Hebrew 11. However, because of the impending super typhoon, this was cancelled.

Lesson 10: Run the Race

The last lesson was about goal setting for the race of life as described in Hebrews 12:1-2. Each participant was to set specific life goals. The slide presented to them was of a female athlete at the starting point of a race. Each participant gave her impressions of the picture. Some described the training and discipline that resulted in the physique and readiness of the athlete. Another noticed the facial expression, and the eyes focused intently on the track. Somebody noted the uniform and her lack of any extra stuff that might hinder her speed. Another participant wondered what could be in her mind and what was her main motivation to succeed. At the end of the Bible study, the researcher asked them to remember these discussions and incorporate them

in their goal-setting homework. As they left, each received a schedule for the one-on-one meeting with the researcher.

Pre-test and Posttest Hope Questionnaire Results

C.R. Synder conceptualized hope as a feeling of efficacy that one can work toward a goal (agency or way power) and can plan to achieve such goals (pathways or willpower).¹⁷⁷ K. Herth modified this concept of hope by adding a third element: the recognition of interdependence and interconnectedness between self and others. The definition of hope has been modified to include the individual. As noted earlier, “hope is a dynamic life force characterized by a confident yet certain expectation of achieving good, which to the hoping person is realistically possible and personally significant.”¹⁷⁸ Hope is not grounded on any real understanding of how exactly the expectations or goals will be realized. Hope always has an aura of agency or motivation because hoping is essentially the process of positively and expansively encouraging the drive to move forward towards the future interests, concerns, desires, or goals.¹⁷⁹

The hope scale is a measure of perception rather than reality.¹⁸⁰ The perception provides a sense of meaning to one's present existence. Meaningful goals produce a strong sense of hope as these goals are related to a meaningful life. Studies confirm that the presence of a meaningful life eliminates depression and anxiety.¹⁸¹ Results of empirical studies point to higher levels of

¹⁷⁷ Randolp C. Arnau, “Hope and Anxiety,” *Oxford Handbook on Hope*, ed. Matthew W. Gallagher and Shane Lopez, <https://www-oxfordhandbooks-com.ezproxy.liberty.edu/view/10.1093/oxfordhb/9780199399314.001.0001/oxfordhb-9780199399314, 2>.

¹⁷⁸ Ibid.

¹⁷⁹ Victoria Mc Greer, “The Art of Good Hope,” *The ANNALS of the American Academy of Political and Social Sciences*, Vol 592, Issue 1, 2004, <https://doi.org.ezproxy.liberty.edu/10.1177/0002716203261781, 101>.

¹⁸⁰ Feldman and Synder, 403.

¹⁸¹ Ibid.,407.

hope being associated with lower levels of anxiety. Hopeful thinking is likened to bricklaying to form a building where the bricks are the goals assembled to form a solid foundation of meaning.¹⁸² Defining purpose and giving meaning to life allows one to adopt an attitude of hope when circumstances dictate otherwise.¹⁸³

The Hope Questionnaires used in this research was patterned and adapted from Herth Hope Index (HHI). Originally designed for clinical nursing care, the HHI was modified to a shorter version from 30 to 12 questions and has been widely used in studies related to hope and anxiety among patients in the hospitals.¹⁸⁴ The HHI is a list of questions that measure various dimensions of hope using a 4-point Likert scale ranging from 1 (strongly disagree) to 4 (strongly agree). The questions are grouped to correspond to the dimensions of hope: (1) the sense of temporality and future, (2) positive readiness and expediency, and (3) connectedness with self and others. Temporality and future denote that the desired outcome is realistically probable and indicates evidence that there is a goal in mind.¹⁸⁵ Positive readiness and expectancy reflect a “feeling of confidence with the initiation of plans toward goal attainment.”¹⁸⁶ The third element demonstrates a perception of social and spiritual support.¹⁸⁷ The Herth Hope Index was modified and shortened from twelve to ten questions to adapt to the culture and level of understanding of the participants. The resulting new questions adapted from the Herth Hope Index are as follows:

¹⁸²Feldman, 407.

¹⁸³ Lear, 160.

¹⁸⁴ Herth, K., “Development and Refinement of an Instrument to Measure Hope,” *Scholarly Inquiry for Nursing Practice*, 5 (1), 1991, 39.

¹⁸⁵ Arnau, 2.

¹⁸⁶ Ibid.

¹⁸⁷ Ibid.

*Hope Questionnaires*¹⁸⁸

Listed below are 10 statements about hope. Read each statement and put an [X] on the box that best describes how you agree with the statement. Please answer fairly and quickly as there is no right or wrong answer; the response is up to you.

	Strongly disagree	Disagree	Agree	Strongly Agree
1. I look forward to every day.				
2. I can give/receive love and care.				
3. I enjoy the company of others.				
4. I have a set of goals in life.				
5. I can handle my daily responsibilities.				
6. I am not a failure; I feel good about myself.				
7. I can cope well with the memories of the past.				
8. I can recall happy days of my childhood.				
9. I can forgive or ask forgiveness.				
10.I have faith that gives me inner strength.				

¹⁸⁸ Denis O'Hara, *Hope in Counseling and Psychotherapy* (Thousand Oaks, California: Sage Publication, 2013) , 173. ProQuest Ebook Central.

Scoring Information: Strongly Disagree = 1, Disagree = 2, Agree = 3, Strongly Agree = 4

Interpretation of Scores

31-40 indicates a high level of hope, greater goal performance.

21-30 means intermittent hope influenced by feelings and circumstances.

11-20 shows low level of hope requiring consistent motivation/guidance to effect change.

1-10 is at the level of hopelessness negatively impacting coping mechanism and could lead to severe depression.

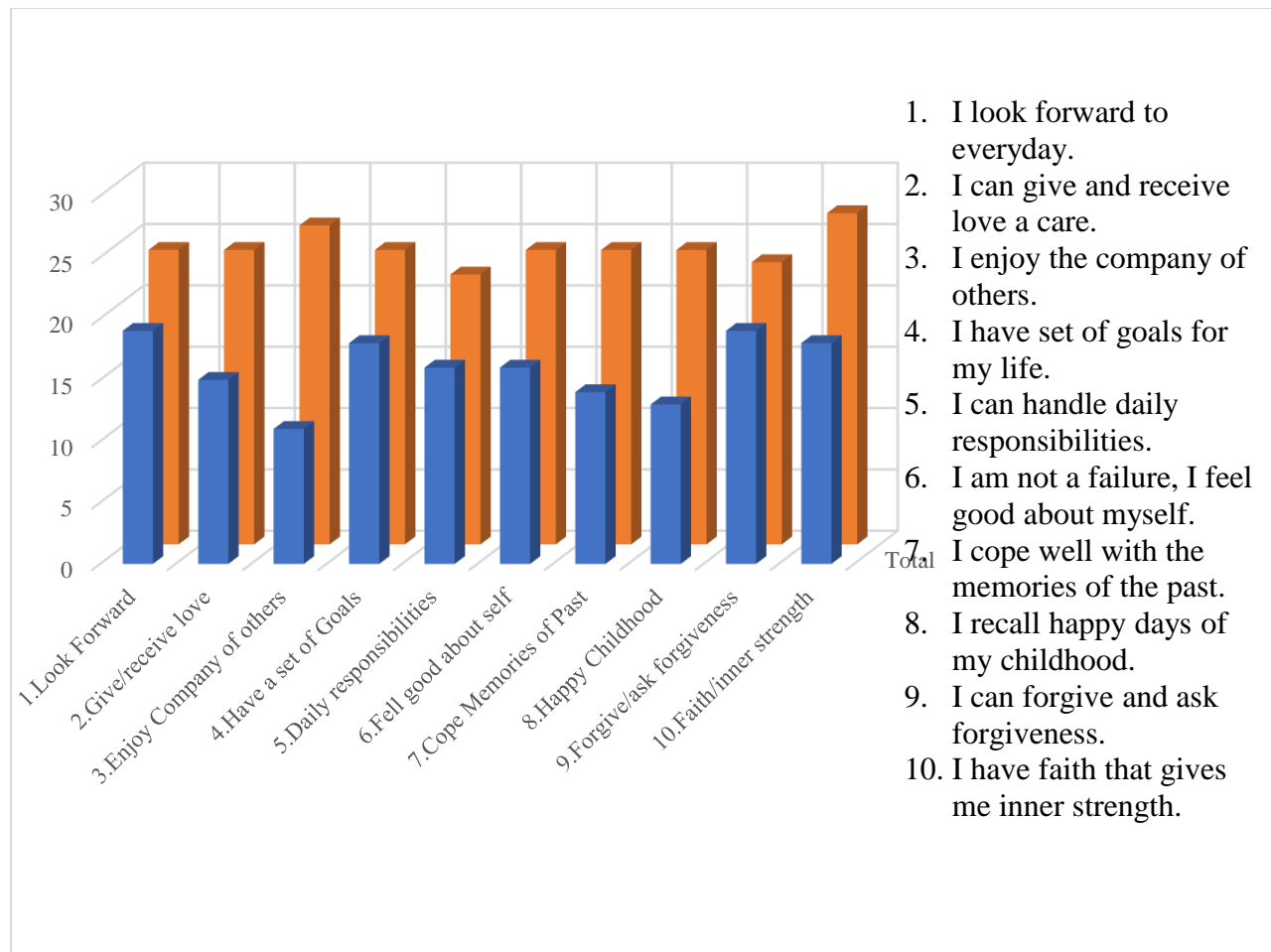
Analysis of the three dimensions of hope (Appendix H) shows a marked increase in the level of confidence and the awareness of interdependence with scores of 66.7% and 53.2%, respectively. The likelihood of attaining the goal also increased by 38.4%. This number was, however, impacted by heightened difficulties due to the health risks adding to the prevailing economic hardship that the participants must overcome.

The pretest result of the Hope Questionnaire shows 159 points out of the total possible 280 or 56.8% level of hope for the group. The group's lowest score levels are on Q3 (enjoying company of others) with 11 points and Q8 (happy childhood) with 13 points. The inability to cope with memories (Q7) is congruent with the lack of a happy childhood (Q8). The pretest also indicated similarly to scores on Q2 (ability to give and receive love) with Q6 (feel good about self), and Q5 (handling daily responsibilities). Faith, forgiveness, having goals, and looking forward to every day, which corresponds to Q10, Q9, Q4, and Q1 respectively, are equally the same at 19 points or 67.8% level of hope, but still on the low side. Participant F had the lowest hope score of 40%, while the rest were about the same at 60% hope level.

The post-test reflected a remarkable improvement in all areas, the most significant of which was Q3 (enjoy the company of others) at 136%. This positive development is observed as

the participants started to relate to one another and formed a cohesive group, particularly after sharing the traumatic experiences and becoming prayer partners.

The Q7 and Q8 scores also showed a marked increase of 71.4% and 84.6%, respectively, indicating possible acceptance of childhood experiences and increased ability to cope with unpleasant memories. All the participants described their fathers as alcoholics and irresponsible, and it was usually the mother who kept the family together. The highest group score was on faith and inner strength (Q10), followed by enjoying the company of others (Q3). All the other scores were about even. Comparative pretest and posttest results are illustrated by bar graphs in as shown:



Before the group Bible study sessions, two participants had a low level of hope, requiring consistent motivation or guidance to effect change. The rest had intermittent hope influenced by feelings and circumstances. After the study, all but one has a high level of hope with the possibility of greater goal performance. Participant F, who initially had a low level of hope, improved markedly reaching just below a point of high hope level. She had the largest increase in hope levels, 81.3% (refer to Appendix G).

The t-Test

To determine the change of hope levels in the participants, a comparison was made of their scores in the Hope Questionnaires before and after the completion of group Bible study sessions, which were designated as pretest and post-test scores respectively. A t-test is conducted to determine if the two sets of data, the pre-test and post test scores, are statistically different from each other. If the two conditions are statistically different, then the conclusion is that the two sets of test scores differ because of something that has been done to make the difference, in this case the implementation of the group Bible study lessons. The measurement is computed using the difference between the means in each condition relative to the spread of the variability of their scores.¹⁸⁹ The formula is shown in Appendix L. If the result of the t computation is 0, this means that there is no tendency for the participants to perform differently before and after the implementation of the research study.

However, the resulting t value upon computation was $t = 5.987$, well beyond the critical value for t. Referring to the calculated value of t to the table of critical values of t with df (degree

¹⁸⁹ Helen Gavin, *Understanding Research Methods and Statistics in Psychology*, (London: SAGE Publications Ltd, 2008), 105, accessed April 7, 2021, <http://dx.doi.org/10.4135/9781446214565.n6>.

of freedom) equals to $N-1$, where N corresponds to the number of participants, the corresponding alpha value α or level of significance for $t = 5.96$, is .001.¹⁹⁰ This means the confidence level that the analysis is correct is 1 minus α or $1 - .001 = 99.9\%$. The positive change in the hope level of the participants therefore is 99.9% due to the condition in which the participants were subjected, that is the group Bible study lessons. It is safe to conclude that the pretest and post-test conditions were highly correlated.

Life Goals and Corrections of Distorted Beliefs

In addition to the review of the Hope Questionnaire responses, two other major areas were taken into careful evaluation; the traumatic narratives with corrections of distorted views/beliefs and each participant's set goals.

The confession of child abuse by one participant encouraged the group to come forward with their childhood trauma, mostly from alcoholic fathers. A couple of ladies expressed that they expected to be sexually trafficked even at a young age because initially, they were already broken and did not have any future. Pain and abuse had been a standard part of their lives. This revelation brought about a deep concern and a call for the researcher to coordinate with community leaders to take a closer look at the prevailing physical, psychological, and spiritual conditions of children and minors in economically depressed areas. Traffickers are quick to spot and target children and youth with a previous history of sexual abuse, low self-esteem, neglect,

¹⁹⁰ T test tables, <http://faculty.washington.edu/Books/Biostatistics/Tables/t-tables>, accessed April 7, 2021.

and minimal family connection. The latest report on human trafficking revealed that the Philippines is one of the largest sources of online sexual exploitation of children.¹⁹¹

The participants learned of God's unconditional love and His willingness to forgive and give second chances. Every morning is a new beginning, and God is faithful to walk with those who seek Him, to bring about restoration and renewal (Phil.1:6). This truth led the participants to regained self-worth. The participants became volunteers for Hannah's Home, participating in the preparation and distribution of relief goods during the ensuing typhoon calamities and community emergencies like fires, water shortages, etc. Their demeanors have changed from indifference and depression to joy and concern for their children and immediate neighbors that others in the community noticed. In the coming days, they influenced other women. to come to Hannah's Home as they petitioned to start weekly Bible studies.

Alcoholism is another issue that came up in the group discussion. Alcoholic fathers physically abused some participants, and elders told them to take the beatings, as drunks do not know what they were doing. Their fathers were apologetic once they were sober, and this behavior affirmed this notion. Scripture states that drunkenness leads to debauchery (Eph.5:18) and works of the flesh (Gal. 5:21). Moreover, studies show that families of alcoholics are more troubled and dysfunctional.¹⁹²

In their goal setting, the ladies focused on their children's futures and aimed to have a closer relationship with God, the source of their eternal hope. As mothers, they resolved to

¹⁹¹ 2020 Trafficking in Person Report: Philippines, <https://www.state.gov/reports/2020-trafficking-in-persons-report/philippines/> accessed February 24, 2021.

¹⁹² Rotunda, R. J., Scherer, D. G., & Imm, P. S. (1995). Family systems and alcohol misuse: Research on the effects of alcoholism on family functioning and effective family interventions. *Professional Psychology: Research and Practice*, 26(1), 95–104. <https://doi.org/10.1037/0735-7028.26.1.95>

provide, guide, and protect their children from suffering the same predicament they have suffered. Their courses of action are not simply wishful thinking coated with optimism. While hope and optimism both point to the future with positive expectations, hope is self-focused, depending on one's abilities and intentions, and requires a thoughtful process in setting up plans rather than simply an emotional impulse.¹⁹³ Optimism covers a broad spectrum of dependence on the world and others for the desired outcome.¹⁹⁴

The Emerging Hope

November 12, 2020, just three days after our last group meeting, a powerful tropical cyclone, Vamco, locally referred to as Ulysses, landed in the Philippines, bringing torrential rains, strong winds, mudslides, and the worst flooding in 75 years. Hannah's Home was in one of the few areas not affected by the flood, which lasted for three days. People across the globe heard the cry for disaster relief. Hannah's Home responded to the need by soliciting aid from local and foreign donors. The seven “new graduates” from the special Bible studies were active coordinators and distributors of the relief packages. It was encouraging to see these ladies working with great enthusiasm as they sought to share their hope with others. As they handed the relief packages, they shared words of encouragement and assurance that God will deliver His people from difficult situations. The once helpless, depressed victims of man's cruelty became agents of hope. Once more, Scripture confirmed, “Therefore, if anyone is in Christ, he is a new creation, the old has passed away; behold, the new has come” (2 Cor. 5:17).

¹⁹³Kevin L. Rand, “Hope, Self-efficacy, and Optimism: Conceptual and Empirical Differences,” *Oxford Handbook on Hope*, ed. Matthew W. Gallagher and Shane Lopez, <https://www-oxfordhandbooks-com.ezproxy.liberty.edu/view/10.1093/oxfordhb/9780199399314.001.0001/oxfordhb-9780199399314>.

¹⁹⁴*Ibid.*

This study not only had a significant impact on my life as the researcher, but also resulted in eight of my family members becoming Christians and six becoming active participants in the work of serving the trafficked women of this study. We were all inspired by the incredible impact that God's message of hope had on the lives of these women. Two months after the research, the participants continued to come for weekly virtual Bible studies, even at this writing. They have also invited eight other ladies to join the group. Members of my family continue to provide the venue and other needs to make the current weekly Bible study feasible. There is less restriction on community gatherings lately due to the availability of vaccines to combat the virus. These developments reflect the positive impact of the study and God's manifestation of His grace and mercy.

Hope Made a Difference

In addition to the Bible study, the researcher recognized other factors contributing to the increase of hope levels among the participants. One of these factors is the safe environment that provided an avenue to disclose the innermost pains and traumatic experiences and provided a feeling of being accepted, a sense of belonging. In a non-judgmental atmosphere, they realized the commonality of hardship and challenges; thus, they developed positive relationships. The care and concern for one another was further enhanced when they became prayer partners and responsive to the hope of others. The concern for others stimulates their confidence, thus, reducing their vulnerability to despair.¹⁹⁵ Realizing that they are concerned for ends they communally endorse, such as access to education for their children, peaceful environment,

¹⁹⁵ Fredrike Bannink, *Practicing Positive CBT: From Reducing Distress to Building Success* (Hoboken, New Jersey: John Wiley and Sons, Inc., 2012), 76.

regular source of income, and the like, they developed a collective hope, leading to socialization and fellowship.

The use of open questions in group discussions led to the discovery of their reasons and solutions to their predicaments. This self-evaluation of the negative labels imposed by others gave them new perspectives as they evaluate the causes and circumstances that led to the labeling and low self-esteem. The opportunity to verbalize their thoughts in the group discussions and interact with others enabled them to see themselves from a different perspective. Peer evaluation gave them greater self-acceptance.

Journaling, aided by images and prompts, help the ladies disclosed their anger and despair, goals, and aspirations. Writing a letter of forgiveness to the perpetrator of the trauma was a form of closure. The picture of an athlete at the starting point of the race gave them a vision of themselves getting ready for the race of life and the need for discipline and training before the actual run. There was excitement and enthusiasm because they pictured themselves as a team, each striving to be the best yet happy for the success of others.

These observations and factors contributing to the increased hope in a group setting demonstrated that hope is a deeply social phenomenon. Those who empower others with the energy of their own hope, likewise, empowered themselves.¹⁹⁶ This observation was evident when the participants shared the gospel, the message of hope, as they distributed the relief goods and Christmas presents to members of the community.

Further research is recommended to find out how the number of participants affects hope and its sustainability. This determination will optimize counseling groups allowing a much

¹⁹⁶ Mc Greer, 108.

greater number to be served. Other variable conditions to be considered would be age group, marital status, and the number of dependents.

Chapter 5: Conclusion

The researcher's objective, through this research project is to foster hope among human trafficked Filipina through a group Bible study initiative. Evaluation of the Hope Questionnaire responses before and after the program's implementation indicated a marked increase in hope levels. The initial low hope level, which would need consistent motivation to effect change, rose to a high level of hope after the study. While the positive result should confirm the effectiveness of the Bible study program design, there is still a need to try the design with a much larger population. Due to the small sample size ($n=7$), any deviation from a single response can drastically affect the trend or outcome. The Bible study program can be tried with several groups of 12 to 15 participants to prove its effectiveness. It would also be interesting and useful to do an actual, face-to-face group Bible study, rather than virtual study. The researcher proposes testing the effectiveness of this project with a younger group of ladies (20-30 years old), and to consider how relationships with spouses and children affect the movement from depression to hope.

The concept of hope presented in this research is not simply a motivation towards accomplishing a goal, but rather, it is the coping strategy to overcome all kinds of trials and difficulties in this world. This kind of hope does not diminish but is renewed and replenished by seeking it at its Source. It is the true hope that urges every man and woman to everlasting life and salvation (1Peter 1:3-9). Hope in Christ is believing by faith in God's promises and looking forward to a time when God will fulfill His promises to restore the brokenness in this world. While the initial focus of this research is to foster hope among the human trafficked victims, a similar application of the group Bible study curriculum can be applied to other cases of abuse

such as domestic violence and the like. Battered women are comparable to trafficked victims. Both experience vulnerability, lack of resources, fears, and lack of control of their lives.¹⁹⁷ They both long to escape from a trapped life. This Bible study curriculum fostering hope provides courage and internal strength, helping victims counter internalized stigma and negative labels through Scriptures' truth. Despite their crisis, the question of self-worth can be answered by their identity as daughters of the King, redeemed and made whole, dedicated to serve others for the glory of the Father.

Hope is not only the positive expectation and successful pathway or plan to meet goals, it also requires trust, which is the third element of hope.¹⁹⁸ Hope presented in Scripture rests on faith, the enduring belief that God will deliver and sustain His children (1Peter 1:3). Hope is both here and now, as well as in the distant future, beyond the earthly existence. Hope in the present and for the present is exemplified by Victor Frankl while in the Nazi prison camp. His statement, "While we are no longer able to change our situation, ... we challenged ourselves to change ourselves" defined his hopeful attitude.¹⁹⁹ Similarly, Estelita Dy practiced the same attitude to survive her ordeal.

Erikson surmised: "If life is to be sustained, hope must remain even when confidence is wounded, trust is impaired."²⁰⁰ Captors, abusers, or traffickers changed the lives of

¹⁹⁷Farley, 162.

¹⁹⁸ Kristina Callina, Nancy Snow, and Elise D. Murray, "The History of the Philosophical and Psychological Perspectives of Hope: Toward Defining Hope for the Science of Human, Development," ed. Matthew W. Murray and Shane J. Lopez, *The Oxford Handbook of Hope*, <https://www-oxfordhandbooks-com.ezproxy.liberty.edu/view/10.1093/oxfordhb/9780199399314.001.0001>.

¹⁹⁹ Victor E. Frankl, *The Feeling of Meaninglessness* (Milwaukee, Wis.: Marquette University Press, 2010), 116.

²⁰⁰ Erik H. Erickson, *Insight and Responsibility: Lectures on the Ethical Implications of Psychoanalytical Insight* (New York, NY: W.W. Norton, 1994), 115.

their victims into meaningless, senseless existence.²⁰¹ Survivors are motivated to move on through a sense of radical hope, “hoping against hope.” “Radical hope anticipates good from which those who have hope yet lack the appropriate concept in which to define it.”²⁰² Radical hope place our will in the will of the divine.²⁰³ The captive longs either for a miraculous rescue or by being united with God in the afterlife.²⁰⁴

The researcher recognizes the need for continuous growth toward spiritual maturity. After the session, the participants must be referred to and get connected with a Christian church. The newfound hope can continually grow through other Christians who can lead and assist in their spiritual walk. Connecting with other Christians will enable the victims to regain their ability to trust others, which they have lost in their traumatic experience. In a church setting, they can discover their spiritual gifts and callings, adding to their self-worth and identity. Their successful assimilation into a Christian group will help them reintegrate into the greater community.

This researcher seeks to remind those in authority to deal with victims as fellow human beings. There is a need to set up standard protocols for interrogation and investigation of human traffic victims to avoid recreating aspects of the traumatic experience. Perhaps a special task force can be trained for such purpose. Since these law enforcers are the initial conduit to rescue and safety, the approach to victims must be coupled with compassion, even as law enforcers and victims have differing goals. Enforcers intend to get to the trauma details, while the victim's goal

²⁰¹ Sadler, Kindle loc. 2415.

²⁰² Jonathan Lear, *Radical Hope: Ethics in the Face of Cultural Devastation* (Cambridge, MA: Harvard Publishing Press, 2008) <https://ebookcentral-proquest-com.ezproxy.liberty.edu/,103>.

²⁰³ Ibid.

²⁰⁴ “You Pray for Death”, *Human Rights Report*, Human Rights Watch, [hrw.org. /sites/default/files/reportpdf/nigeria0819](http://hrw.org/sites/default/files/reportpdf/nigeria0819), 5.

is to forget or avoid recalling the pain. When Estelita Dy, the Filipina “comfort woman” survivor was asked why she only related her traumatic experience to her mother and both kept the ‘secret’ from the father, she responded, “Because he is a man.” With the growing number of human trafficking victims, it is high time to consider training Filipina enforcers to handle such cases.

The virtual group Bible study learning method provides improved accessibility and inclusivity for victims. Virtual learning also allows flexible schedules and a customized environment. Christian organizations engaged in the welfare of abused women and children can replicate this study and use the same concepts of restoring hope. In the absence of trauma-focused counseling, the research can be adapted for presentation in safe houses in the Philippines. Addressing the trauma associated with human trafficking at its onset helps prevent the further degeneration of the victim's spirit. Moreover, the group Bible study method costs much less than psychological counseling. The group Bible study format is highly recommended for survivors of human trafficking because sharing similar experiences in a safe atmosphere with no condemnation and guided by the truth of Scripture restores self-worth and offers solace and clarity leading to hope and a new beginning.

A life reconciled to God allows new beginnings providing pathways to a meaningful and purposeful existence. Though man stumbles, gets wounded, and sinks to the bottom of the pit, his spirit rises with the Spirit of God (Job 11: 17-19), allowing man to continue his journey with faith, hope, and joy towards Home. Hope, indeed, springs eternal.

Appendices

- A – Letter of Intent
- B – Approval Letter from Hannah’s Home
- C – IRB Approval
- D – Letter of Recruitment
- E – Consent
- F – Hope Questionnaire
- G – Responses to Hope Questionnaires
- H – Three Dimensions of Hope Pie Chart
- I – Comparative Bar Graphs Pre- and Posttest Results
- J – Focus Group Questions
- K – Prompts for Journaling
- L – t-Test Results

Appendix A: Letter of Intent

May 25, 2020

Ms. Cristina Osea

Managing Director

Hannah's Home

No. 9 Felipe, Remarville, Bagbag

Novaliches, Quezon City Philippines

Dear Ms. Osea:

As a graduate student in the John W. Rawlings School of Divinity at Liberty University, I am conducting research as part of the requirements for a Doctor of Ministry, Pastoral Counseling degree. The title of my research project is “*Fostering Hope and Peace among Human Trafficking Victims in the Philippines through a Group Bible Study Initiative*” and the purpose of my research is teach the participants about the hope and peace discussed in the Bible through a 10-session group Bible study. This study will address biblical principles and stories in an attempt to encourage the participants to explore how to apply these principles in their own lives.

I am writing to request your permission to conduct my research at Hannah's Home, as well as invite the women who are attending your weekly Bible study to participate in my research study. Participants will be presented with informed consent information prior to participating. Taking part in this study is completely voluntary, and participants are welcome to discontinue participation at any time.

Thank you for considering my request. If you choose to grant permission, please provide a signed statement on official letterhead indicating your approval. A permission letter document is attached for your convenience.

Sincerely,

Emily D. Garcia

Doctor of Ministry Candidate

Appendix B: Approval Letter from Hannah's Home

May 27, 2020

Emily D. Garcia

Doctor of Ministry Candidate

John Rawlings School of Divinity

Liberty University

Dear Ms. Garcia:

After careful review of your research proposal entitled “*Fostering Hope and Peace among Human Trafficking Victims in the Philippines through a Group Bible Study Initiative*”, I have decided to permit you to conduct your study at our facility, Hannah’s Home. You can also invite members of our weekly Bible study to participate in your research. Please provide us the timetable of your research to prepare the venue and provide the needed staff assistance.

Sincerely,

Cristina Osea

Managing Director

Hannah’s Home

Appendix C: IRB Approval

LIBERTY UNIVERSITY

INSTITUTIONAL REVIEW BOARD

August 14, 2020

Emily Garcia

Claudia Dempsey

Re: IRB Approval - IRB-FY19-20-437 Fostering Hope and Peace Among Human Trafficking Victims in the Philippines through a Group Bible Study Initiative

Dear Emily Garcia, Claudia Dempsey:

We are pleased to inform you that your study has been approved by the Liberty University Institutional Review Board (IRB). This approval is extended to you for one year from the date of the IRB meeting at which the protocol was approved: August 14, 2020. If data collection proceeds past one year, or if you make modifications in the methodology as it pertains to human subjects, you must submit an appropriate update submission to the IRB. These submissions can be completed through your Cayuse IRB account.

Your study falls under the expedited review category (45 CFR 46.110), which is applicable to specific, minimal risk studies and minor changes to approved studies for the following reason(s):

7. Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies.

Your stamped consent form can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. This form should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document should be made available without alteration.

Thank you for your cooperation with the IRB, and we wish you well with your research project.

Sincerely,

G. Michele Baker, MA, CIP
Administrative Chair of Institutional
Research Ethics Office

Appendix D: Recruitment Letter

Date:

Dear _____,

As a graduate student in the John W. Rawlings School of Divinity] at Liberty University, I am conducting research as part of the requirements for a Doctor of Ministry Pastoral Counseling degree. The purpose of the study is to teach the participants about the hope and peace God offers His children through a 10-session group Bible study and I am writing to invite eligible participants to join my study.

Participants must be at least 21 years old, female, a Filipino citizen, and must be able to read and write in either English or the Filipino language (Tagalog). Participants, if willing, will be asked to attend a one-hour Bible study twice a week, 10-11AM Tuesday and Thursday. You will be provided with a Bible, journal notebook, and all the necessary learning materials.

In order to participate, please /complete the attached questionnaires and return it by handing it to Ms. Cristina Osea of Hannah's Home, at 9 Felipe Remarville, Bagbag Novaliches, Quezon City.

Sincerely,

Emily D. Garcia

Doctor of Ministry Candidate

Email: egarcia15@liberty.edu

Appendix E: Consent

Title of the Project:

Fostering Hope and Peace among Human Trafficking Victims in the Philippines through a Group Bible Study Initiative.

Principal Investigator: Emily D. Garcia

Institutional affiliation: Liberty University John W. Rawlings School of Divinity

Invitation to be Part of a Research Study

You are invited to participate in a research study. In order to participate, you must be at least 21 years old, female, a Filipino citizen, and must be able to read and write in either English or the Filipino language (Tagalog). Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research project.

What is the study about and why is it being done?

The purpose of the study is to teach the participants about the hope and peace God offers His children through a 10-session group Bible study. This study will address biblical principles and stories in an attempt to encourage the participants to explore how to apply these principles in their own lives. The group will be composed of 12 to 15 women from human traffic victims who are undergoing skills training located at the local Department of Social Welfare in Novaliches, Quezon City, Philippines.

What will happen if you take part in this study?

If you agree to be in this study, I would ask you to do the following things:

1. Attend a one-hour Bible study twice a week, 5-6 PM Tuesday and Friday. You will be provided with a Bible, journal notebook, and all the necessary learning materials. All group sessions will be audio/video recorded for evaluation purposes.
2. After the completion of the 10 Bible study sessions, you will have a one-on-one discussion with this researcher to discuss any issues and goals which you have indicated in your journal notebook. This will be a private meeting for about an hour which you will set at your convenience.
3. Should you miss any session you will have to come 30 minutes earlier on the next meeting for make-up session so that the researcher can explain the scriptural lesson which you have missed.

4. The researcher will halt participation if the participant has missed more than three sessions.

How could you or others benefit from this study?

The direct benefits participants should expect to receive from taking part in this study are:

- An understanding of the peace and hope that God makes available to His children.
- An understanding of how life's trials, disappointments, and hurts can disrupt peace and hope.
- An understanding of what it means to be made in the image of God (and to live as an image bearer).
- An opportunity to explore how the biblical principles associated with hope and faith can be applied to one's life and circumstances.
- An awareness of the impact that old habits and negative self-messaging have on one's ability to walk in peace and hope.
- An awareness of how to differentiate between one's wants and needs so as to better understand what it means to walk in a state of contentment.
- A personalized game plan for how to pursue personal goals of hope and peace you will set for yourself and monitored by an accountability partner whom you will personally appoint to help you in your spiritual journey.

What risks might you experience from being in this study?

The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

How will personal information be protected?

The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records. Data collected from you may be shared for use in future research studies or with other researchers. If data collected from you is shared, any information that could identify you, if applicable, will be removed before the data is shared.

- Participant responses will be kept confidential through the use of pseudonyms/codes. Interviews will be conducted in a location where others will not easily overhear the conversation. Moreover, there will be scheduled interviews per participants.
- Data will be stored on a password-locked computer and may be used in future presentations. After three years, all electronic records will be deleted.
- Interviews/focus groups will be recorded and transcribed. Recordings will be stored on a password locked computer for three years and then erased. Only the researcher will have access to these recordings.
- Confidentiality cannot be guaranteed in focus group settings. While discouraged, other members of the focus group may share what was discussed with persons outside of the group.

How will you be compensated for being part of the study?

Participants will not be compensated for participating in this study.

What are the costs to you to be part of the study?

There is no cost associated to you as participant of this study.

Is study participation voluntary?

Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw, data collected from you will be destroyed immediately and will not be included in this study.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is Emily D. Garcia. You may ask any questions you have now. If you have questions later, you are encouraged to contact her at egarcia@liberty.edu. or call 703-489-0804. You may also contact the researcher's faculty sponsor, Dr. Claudia Dempsey, at cedempsey@liberty.edu.

Whom do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, you are encouraged to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

Your Consent

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

☐ The researcher has my permission to audio-record/video-record/photograph me as part of my participation in this study.

Printed Subject Name

Signature & Date

Appendix F: Hope Questionnaires

Listed below are 10 statements about hope. Read each statement and put an [X] on the box that best describes how you agree with the statement. Please answer fairly and quickly as there is no right or wrong answer; the response is up to you.

	Strongly disagree	Disagree	Agree	Strongly Agree
10. I look forward to every day.				
11. I can give/receive love and care.				
12. I enjoy the company of others.				
13. I have a set of goals in life.				
14. I can handle my daily responsibilities.				
15. I am not a failure; I feel good about myself.				
16. I can cope well with the memories of the past.				
17. I can recall happy days of my childhood.				
18. I can forgive or ask forgiveness.				
10.I have faith that gives me inner strength.				

Scoring Information:

Strongly Disagree = 1

Disagree = 2

Agree = 3

Strongly Agree = 4

Interpretation of Scores

31-40 indicates a high level of hope, greater goal performance.

21-30 means intermittent hope influenced by feelings and circumstances.

11-20 shows low level of hope requiring consistent motivation/guidance to effect change.

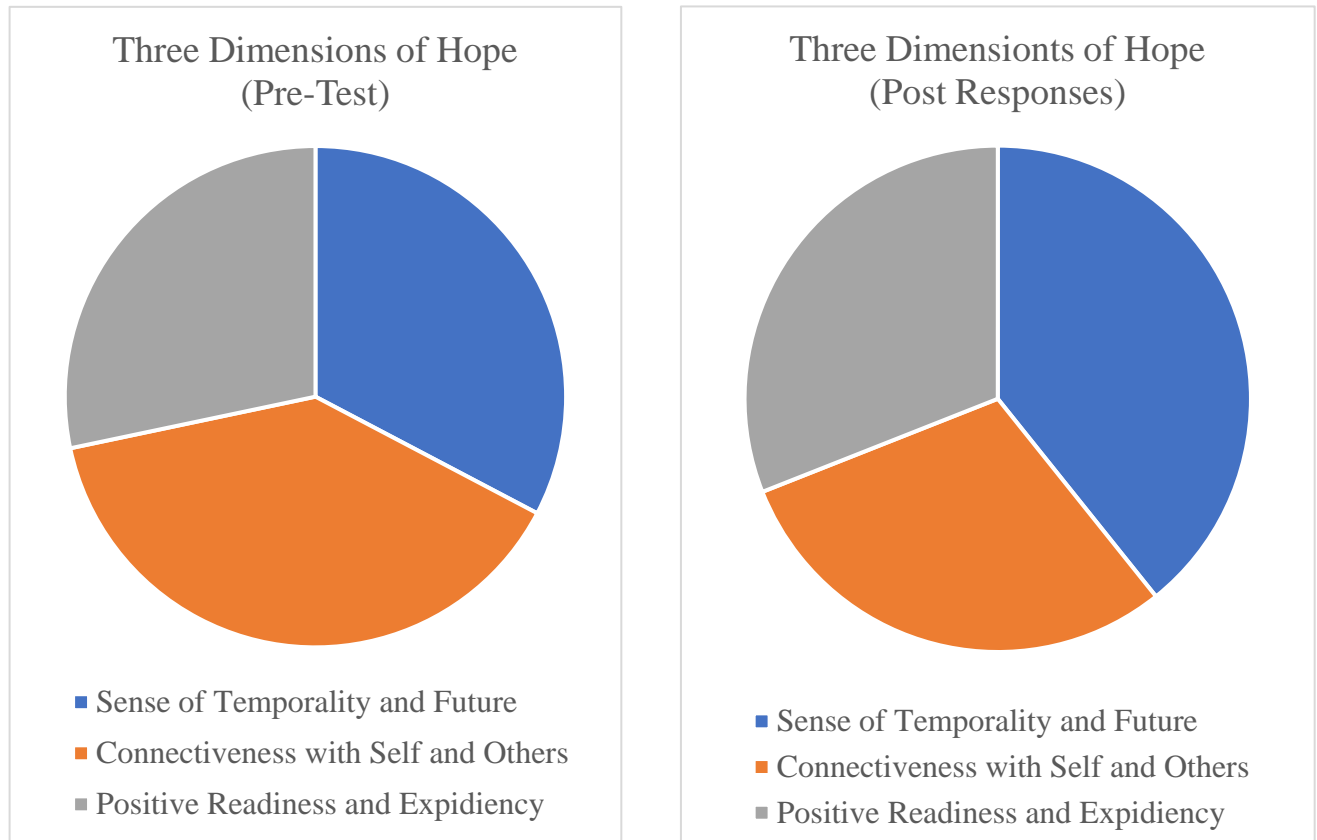
1-10 is at the level of hopelessness negatively impacting coping mechanism and could lead to severe depression.

Adapted from Herth Hope Index. Denis O'Hara, Hope in Counseling and Psychotherapy, SAGE Publications, 2013, ProQuest Central.

Appendix G: Hope Questionnaire Responses

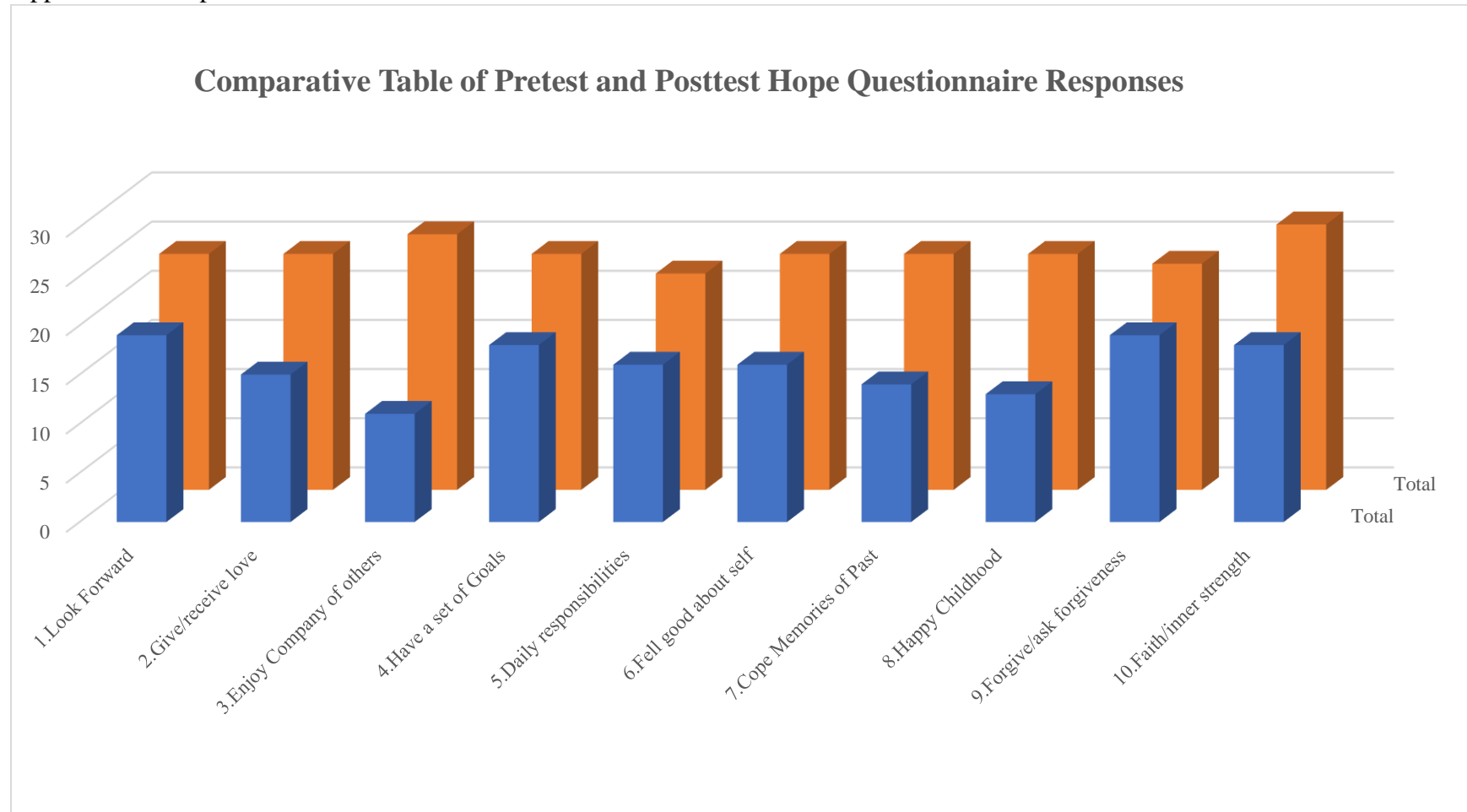
Participants' Responses	Pre-Test								Post Test								
	A	B	C	D	E	F	G	Total	A2	B2	C2	D2	E2	F2	G2	Total	
1.Look Forward	3	3	3	3	2	2	3	19	4	4	3	3	4	3	3	24	26.3%
2.Give/receive love	2	3	3	0	2	2	3	15	3	4	4	3	4	3	3	24	60.0%
3.Enjoy Company of others	2	3	1	0	3	1	1	11	4	4	4	3	4	3	4	26	136.4%
4.Have a set of Goals	2	3	3	3	2	2	3	18	4	4	3	3	3	3	4	24	33.3%
5.Daily responsibilities	3	2	2	3	2	2	2	16	4	4	2	2	3	4	3	22	37.5%
6.Feel good about self	3	2	2	2	3	1	3	16	4	3	4	3	4	2	4	24	50.0%
7.Cope Memories of Past	3	3	3	0	2	1	2	14	4	3	4	3	4	2	4	24	71.4%
8.Happy Childhood	2	2	1	3	2	2	1	13	3	4	4	4	3	3	3	24	84.6%
9.Forgive/ask forgiveness	3	3	3	3	3	1	3	19	4	3	2	4	4	3	3	23	21.1%
10.Faith/inner strength	3	2	3	3	2	2	3	18	4	4	4	4	4	3	4	27	50.0%
Totals	26	26	24	20	23	16	24	159	38	37	34	32	37	29	35	242	52.2%
Hope level %	65.0%	65.0%	60.0%	50.0%	57.5%	40.0%	60.0%	56.8%	95.0%	92.5%	85.0%	80.0%	92.5%	72.5%	87.5%	86.4%	
Increase In Hope %	46.2%	42.3%	41.7%	60.0%	60.9%	81.3%	45.8%	52.2%									

Appendix H: Dimensions of Hope



	Pretest	Posttest	% (+ or -)
Sense of Temporality and Future Likelihood of Attaining Goal (Q1, Q2, Q4)	(19,15,18) 52	(24,24,24) 72	38.4%
Positive readiness and expediency Feeling of Confidence (Q7, Q8, Q10)	(14,13,18) 45	(14,13,18) 75	66.7%
Connectiveness with Self and Others Awareness of Interdependence (Q3, Q5, Q6, Q9)	(11,16,16,19) 62	(26,22,24,23) 95	53.2%

Appendix I: Comparative Table of Pretest and Posttest Results



Appendix J: Focus Group Questions

Focus Group Questions

Participants will have an individual journal notebook which has to be submitted to the researcher after each session.

Session	Question/Topic	Responds/Method of Recording
1. Hannah's Story (1Sam.1:1-28)	What can we learn from Hannah's story?	Group discussion/video recording
2. Hole in the Soul (Nature of Sin)	What does every soul need to thrive?	Written narrative/Journal Notebook
3. Broken Mirror (Genesis 3)	How do labels impact our perceptions?	Written reflections/Journal Notebook
4. In the Beginning (The Image of God)	How do early foundational years shape us?	Description & influence of key people/Journal Notebook
5. It was wrong! (Matt.16:23)	How do hurts and hardships impact us?	Written reflections/Journal Notebook
6. Lifting the Veil (Salvation)	Why are some patterns hard to change?	Group discussion/Audio recording
7. It's all Right! (Redemption)	What makes us worthy of forgiveness?	Written reflections/Journal Notebook
8. Just for Today (Matt. 6:9-15)	What is the difference between a desire and a need?	Group discussions/Audio recording
9. Radical Acceptance (Hebrew 11)	Why is accepting hardship necessary to surviving hardship?	Written course of action/Journal Notebook
10. Why am I Running? (Romans 8)	Why are goals necessary for growth and success?	Group discussion/ Audio recording

Appendix K: Journal Prompts

Journal prompts for personal written reflection:

Session	Topic	Prompt
2. Hole in the Soul (Nature of Sin)	What does every soul need to thrive?	<i>My most desperate need is _____ and to meet this need I will ...</i>
3. Broken Mirror (Genesis 3)	How do labels impact our perceptions?	<i>The most negative label attached to me was ... and because of this label...</i>
4. In the Beginning (The Image of God)	How do early foundational years shape us?	<i>I have a _____ childhood and the key people who caused this were_____</i>
5. It was wrong! (Matt.16:23-24)	How do hurts and hardships impact us?	<i>I was deeply hurt when _____ and the effects of this painful experience were.....</i>
7. It's all Right! (Redemption)	What makes us worthy of forgiveness?	<i>I received God's grace and forgiveness. Now I forgive _____ for _____</i>
9. Radical Acceptance (Hebrew 11)	Why is accepting hardship necessary to surviving hardship?	<i>What I find difficult to accept at this time is _____ I need help in _____</i>

Appendix L: T test Paired Results

T Test Paired Results

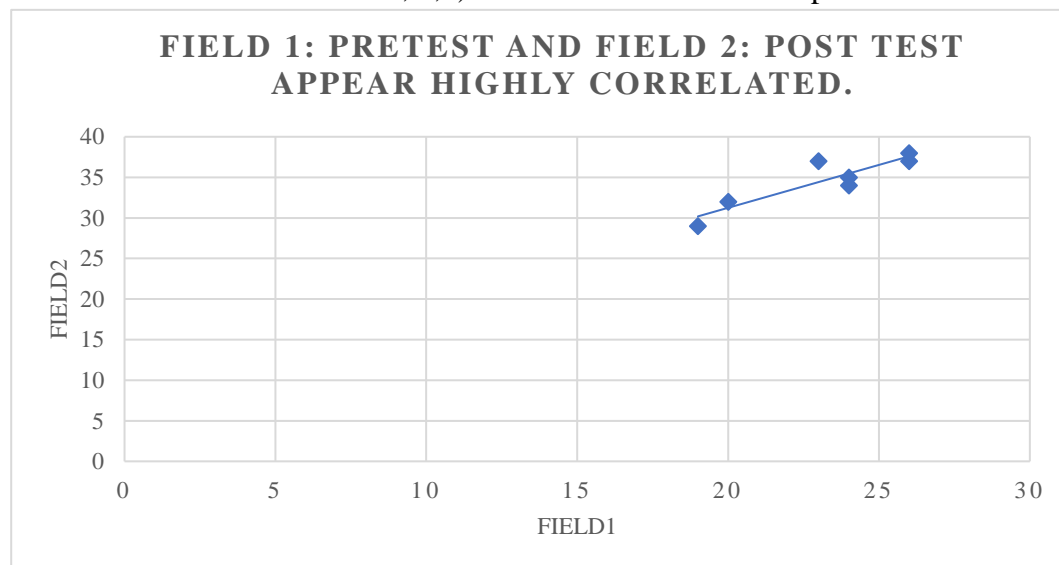
Participants	Pretest	Post Test	Difference
A	26	38	-12
B	26	37	-11
C	24	34	-10
D	20	32	-12
E	23	37	-14
F	19	29	-13
G	24	35	-11

Mean of Difference -11.857

T test (B1-7,
C1-7, 1,1)

3.17838

At df=6,
p<0.01



T test formula:²⁰⁵

$$t = \frac{(\sum D)/N}{\sqrt{\frac{\sum D^2 - \frac{(\sum D)^2}{N}}{(N-1)(N)}}$$

²⁰⁵ Helen Gavin, *Understanding Research Methods and Statistics in Psychology* (London: Sage Publications Ltd. 2008)) 103, accessed April 13, 2021, [Http://dx.doi.org/10.4135/9781446214565.n6](http://dx.doi.org/10.4135/9781446214565.n6).

Bibliography

- 2020 *Trafficking in Person Report: Philippines*. <http://www.state.gov/reports/2020-trafficking-in-persons-report/philippines>., 2020. Accessed February 24, 2021.
- Alarcon, Renato d., Mark D. Williams. Kathleen A. Pope, Mary Jo Moore, Mark A. Frye. "'Comparing the Beck Depression Inventory-II (BDI-II) and Patient Health Questionnaire (PHQ-9) depression measures in an integrated mood disorders practice.'" *Journal of Affective Disorders*, 145, 2013: 341-354. www.elsevier.com.
- Al-Bedal, Naseem Akhtar Qureshi and Abdullah M. "Mood Disorders and Complimentary Alternative Medicine." *Neuropsychiatr Dis Treat*, 2013, v.9: 639-658, DOI:10.2147/NDT.S43419.
- American Psychological Association. n.d. <https://www.apa.org/topics/trauma/> (accessed March 24, 2020).
- Arnau, Randolp C. "Hope and Anxiety." In *Oxford Handbook of Hope*, by ed. Matthew W. Gallagher and Shane Lopez, 1-18. <https://www-oxfordhandbooks-com.ezproxy.liberty.edu/view/10.1093/oxfordhb/9780199399314.001.0001/oxfordhb-9780199399314>, 2018.
- Authority, Philippine Statistics. *Marriage Statistics*. <https://www.psa.gov/ph/tags/marriage-statistics>. Accessed February 7, 2021., n.d.
- Baker, Debra A. & Elizabeth Grover. "Responding to Victims of Human Trafficking: Interagency Awareness, Housing Services, and Spiritual Care." *Social Work and Christianity Vol. 40 no.3*, 2013: 308-324.
- Bannink, Fredrike. *Practcing Positive CBT: From Reducing Distress to Building Success*. Hoboken, NJ: John Wiley and Sons, Inc., 2012.
- Bernburg, Jon Gunmar. "Labeling Theory." In *Handbook on Crime and Deviance*, by Marvin D., Alan J. Lizotte, Gina Penly Hope Krohn, 187-207. New York, NY: Springer, June 2009.
- Braulein, Peter J. "We are 100% Catholics: Philippine Passion Rituals and Some Obstacles in the Study of Non-European Christianity." *Journal of Religion In Europe* 5, 2012: 384-413. DOI10.1163/18748929-00503003.
- Burke, Mary. *Working with Human Trafficking Survivors*. New York, NY: Routledge, 2019.
- Busch-Armendariz, Noelle Bridget, Maura Nsonwu, and Laurie Cook Heffron. *Human Trafficking: Applying Research, Theory, and Case Studies*. Thousand Oaks, CA: Sage Publishing, 2018.
- Callina, Kristina, Nancy Snow, and Elise D. Murray. "The History of Philosophical and Psychological Perspectives on Hope: Toward Defining Hope for the Science of Positive Human Development." In *The Oxford Handbook of Hope*, by Editors: Matthew W. Gallagher and Shane J. Lopez. <https://www-oxfordhandbooks-com.ezproxy.liberty.edu/view/10.1093/oxfordhb/9780199399314.001.0001/oxfordhb-9780199399314>, 2018.

- Campbell, Meghan, John Barner and David Okech. "Implications of human trafficking in Asia: A scoping review of aftercare initiatives centered on economic development." *Journal of Evidence-Informed Social Work*, Vol.15, Issue 2, 2018: 203-213. DOI 10. 1080/23761407.2018.143526.
- Chilton, Bruce. *Mary Magdalene: A Bibliography*. New York, NY: Double Day, 2005.
- Chricaden, Kimberly. *Impact of COVID-19 on people's livelihood, their health and our food systems*. WHO News, .www.who.intl/news, Octobe 2020.
- Chricaden, Kimberly. *WHO News*. www.who.itl/news, n.d.
- Clements, William and Norma Sinclair. *Horrific Trauma: A Pastoral Response to the Post Traumatic Stress Disorder*. New York, NY: Routledge, 2014.
- Clinton, Tim & Ron Hawkins. *The Popular Encyclopedia of Christian Counseling*. Eugene, Oregon: Harvest House, 2011.
- Coley, Kenneth. "Active Learning Techniques in the Christian Education Classroom and Ministry Context." *Christian Education Journal*, Vol.9 Issue 2, Fall 2012: 357-359.
- Covington, CoLine. *Everyday Evil: A Psychoanalytic View of Evil and Morality*. New york, NY: Routhledge , 2017.
- Cukor, Judith, Josh Spitalnick, JoAnn Difede, Albert Rizzo, Barbara Rothbaum. "Emerging Treatments for PTSD." *Clinical Psychology Review* (Elsevier LTD), no. 29 (2009): 715-726.
- Datillio, Frank and Arthur Freeman. *Cognitive Behavioral Strategies in Crisis Intervention*. New York, NY: The Guilford Press, 2007.
- De Piano, Frank, Ashe Mukherjie, Scot Mitchell Kamilar, Lynn Hagen, Elaine Hartsman, and R.Paul Olson. *Religious Theories of Personality and Psychotherapy: East Meets West*. New York, NY: Routledge, 2002.
- Erickson, Erik H. *Insight and Responsibility: Lectures on the Ethical Implications of Psychoanalytical Insigh*. New York, NY: W.W. Norton, 1994.
- Erickson, Milliard. *Christian Theology*. Grand Rapids, MI: Baker Academics, 2013.
- Everstine, Diana Sullivan Everstine and Louis. *Strategic Interventions for People in Crisis, Trauma, and Disaster*. New York, NY: Routledge, 2006.
- Farley, Melissa. *Prostitution, Trafficking, and Trauma*. Binghamton, NY: Haworth Maltreatment and Trauma Press, 2003.
- Feldman, David B. and C. R. Synder. "Hope and the Meaningful Life: Theoretical and Empirical Associations Between Goal-directed Thinking and Life Meaning." *Journal of Social and Clinical Psychology*, 2005, Vol.24: 401-421.
- Figley, Charles. ed. *Encyclopedia of Trauma: An Interdisciplinary Guide*. Thousand Oaks, CA: Sage Publishing, 2012. DOI.10.4135/9781452218595.
- Forsyth, Christina. *"The Impact of Vicarious Traumatization on Lay Counselors Working with Survivors of Human Trafficking in the Philippines."* PhD diss. Azusa Pacific University: ProQuest Dissertations & Theses. 10113165., 2016.

- Frankl, Victor E. *The Feeling of Meaninglessness*. Milwaukee, Wis.: Marquette University Press, 2010.
- Frankl, Viktor E. *Man's Search for Meaning*. Boston, Mass.: Beacon Press, 2006.
- Frechette, Christopher . "Two Biblical Motifs of Divine Violence as Resources for Meaning-Making in Engaging Self-Blame and Rage after Traumatization." *Pastoral Psycho*, 2017: 239-249, DOI10.1007/s11089-016-0745. Accessed June 19, 2020.
- Galvin, Helen. *Understanding Research Methods and Statistics in Psychology*. London: SAGE Publications Ltd., 2008, <http://dx.doi.org/10.4135/9781446214565.n6>, accessed April 7, 2021.
- Garcia-Zamor, J. C. *Ethical Dilemma of Migration*. New York, NY: Springer International Publishing, 2018.
- Gavin, Helen. *Understanding Research methods and Statistics in Psychology*. London: Sage Publication Ltd., 2008, accessed April 13, 2021, <http://dx.doi.org/10.4135/9781446214565.n6>.
- Gill, Kelly A., Giselle Gavinia. "Vulnerability Factors When Women and Girls are Trafficked." In *Handbook of Sex Trafficking*, by Giselle Gavinia, Kalyani Gopal Leonor Walker, 63-71. Cam, Switzerland: Springer, 2018.
- Gingrich, Heather Daveiuk and Fred C. Gingrich. *Treating Trauma in Christian Counseling*. Nashville, TN: Intervarsity Press, 2017.
- Groenwald, Alphonso. "Trauma is suffering that remains: the contribution of traumatic studies to prophetic studies." *Acta Theologica*, 2018 Suppl26: 88-102, DOI:<https://dxdoi.doi.org/10.18820/23099089?actat.Sup26.5>. Accessed June 19, 2020.
- Henry, Philip J., Lorie Marie Figueroa, and David Miller. *The Christian Therapist's Notebook*. New York, NY: Routledge, 2007.
- Herth, K. "Development and Refinement of an Instrument to Measure Hope." *Scholarly Inquiry for Nursing Practice*, 5 (1), 1991: 39-51.
- "ILO Forced Labor Convention." <https://ilo.org/global/topics/forced-labour/definition/lang/index.htm>. Accessed March 22, 2020.
- Jewell, Glenn M. Harden & Dawn Herzog. *Sex Trade, Evil, and Christian Theology*. Eugene, OR.: Wipf & Stock Publisher, 2016.
- Kangaspunta, Kristiina. *An Introduction to Human Trafficking: Vulnerability, Impact and Action*. UN.GIFT UNODC, 2008, [https://www.unodc.org/doc/human-trafficking/An Introduction to Human Trafficking Background Paper.pdf3](https://www.unodc.org/doc/human-trafficking/An%20Introduction%20to%20Human%20Trafficking%20Background%20Paper.pdf3).
- Katz, Alan J. and Mary Hickam Bellofatto. *The Experiential Group Therapy Interventions With DBT: A 30-Day Program for Testing Addictions and Trauma*. New York, NY: Routledge, 2018.
- Lear, Jonathan. *Radical Hope: Ethics in the Face of Cultural Devastation*. Boston, MA: Harvard Publishing Press, 2008.
- Lemahieu, Jean-Luc. *UNDOC Global Report on Trafficking in Persons*. https://www.unodc.org/documents/data-and-analysis/glotip/2016_Global_Report_on_Trafficking_in_Persons,, UNDOC, 2016.

- Litam, Stacey Diane A. "Human Trafficking in America: What Counselors Need to Know." *The Professional Counselor*, 2017 (accessed February 6, 2020). https://link-gale-com.ezproxy.liberty.edu/apps/doc/A517948469/HRCA?u=vic_liberty&sid=HRCA&xid=e4ae45fe.: 45-61.
- Maligalig, Dalisay S., Rhona B. Caoli-Rodriguez, Arturo Martinez, Jr. & Snig Cuevas. "Education Outcomes in the Philippines." *Asian Development Bank Economics Working Paper, series 199*, 2010: 1-69.
- McGreer, Victoria. "The Art of Good Hope." *The ANNALS of the American Academy of Political and Social Sciences*, Vol.592, Issue 1, 2004: 99-102, <https://doi.org.ezproxy.liberty.edu/10.1177/0002716203261781>.
- McMinn, Mark R. *Psychology, Theology, and Spirituality in Christian Counseling*. Carol Stream, IL: Tyndale House Publisher, 2011.
- Meet Estelita Dy: A Filipino Comfort Woman Survivor*. <https://www.youtube.com/watch?v=j7FXmsLBqNI>, n.d.
- Michael Weber, Katarina O'Regan and Liana Rosea. "The State Department's Trafficking in Person Report: Scope, Aid Restrictions, and Methodology." *Congrational Research Service*, October 30, 2019: 1-45, fas.org/sgp/crs/row/R44953. Accessed June 20,2020.
- Monson, Candice & Philippe Schnaider. *Treating PTSD with Cognitive Behavioral Technique: Interventions that Work*. Washington, DC: American Psychological Association. Retrieved from <http://psycnet-apa-org.ezproxy.liberty.edu>., 2014.
- Pai, Anushka , Alena M. Suri, & Carol S. North. "Posttraumatic Stress Disorder in the DSM-5: Controversy, Change, and Conceptual Considerations." *Behavioral Science* 7 (1), Mar. 2017: 1-7.
- Pascual-Leone, Antonio, Jean Kim, & Orrin-Porter Morrison. "Working with Victims of Human Trafficking." *Journal of Contemporary Psychology*, Vol.47, Issue.1, 2017: 51-59.
- Pierce, Simon. *PTSD - Causes and Care*. New York, NY: Greenhaven Publishing. ProQuestEbook Central, 2019.
- Rand, Kevin L. "Hope, Self-efficacy, and Optimism." In *The Oxford Handbook on Hope*, by ed. Matthew W. Gallagher and Shane Lopez. <https://www-oxfordhandbooks-com.ezproxy.liberty.edu/view/10.1093/oxfordhb/9780199399314.001.0001/oxfordhb-9780199399314>., n.d.
- Report, Human Rights. *You Pray for Death*. Human Rights Watch, hrw.org/sites/default/files/report/nigeria0819, 2019.
- Ruland, Christi Kessler and Jurgen. "Responses to Rapid Social Change: Populist Religion in the Philippines." *Public Affairs* Vol. 79, no.1, Spring 2006: 73-96, Accessed June 13, 2020, www-jstor-org.ezproxy.liberty.edu.<https://www.jstor.org/stable/40019304>.,.
- Sadler, Raleigh. *Vulnerable: Rethinking Human Trafficking*. Nashville:TN: B&H, 2019.
- Schiraldi, Glenn R. *The Post-Traumatic Stress Disorder Sourcebook: A Guide to Healing, Recovery and Growth*. New York, NY: McGraw Hill Education, 2016.

- Schlumpf, Helen. "Who framed Mary Magdalene?" *US Catholic*, 2000: 12-16. <https://search-proquest-com.ezproxy.liberty.edu/docview/225353806/accessed April 15, 2020>.
- Scott, J. Julius Jr. *Jewish Background of the New Testament*. Grand Rapid, MI: Bakers Academic, 2007.
- T test tables*. n.d. <http://faculty.washington.edu/Books/Biostatistics/Tables/t-tables> (accessed April 7, 2021).
- Townsend, Loren. *Introduction to Pastoral Counseling*. Nashville, TN: Abingdon Press, 2009.
- Tsai, Melinda Gill & Laura Cordisco. "Building core skills among adult survivors of human trafficking in a workplace setting in the Philippines." *International Social Work*, 2018: 1-7. journals.sagepub.com/home/isw.
- UNODC 2015 Human Trafficking Report. <https://www.unodc.org/documents/congress/background-information/> accessed March 22, 2020., 2015.
- UNODC.org. n.d. [Unodc.org/blueheart/en/html/](https://www.unodc.org/blueheart/en/html/) (accessed March 22, 2020).
- US Legal Support. <https://definitions.uslegal.com/p/prostitution>. accessed March 22, 2020., n.d.
- Van Deusen, Deborah. *Bearing the Unbearable Trauma, Gospel and Pastoral Care*. Grand Rapids, MI: Eerdmans Publishing, 2004.
- Vance, Todd. "Counsel Talk Webinar." n.d. <https://learn.liberty.edu/webapps/blackboard/content/listContent.jsp?course> (accessed September 24, 2019).
- Warren, Alan and RJ Parker. *In Chains: The Dangerous World of Human Trafficking*. Toronto, Ontario: RJ Parker, 2015.
- Wellesley Center for Women. n.d. <https://www.wcwoonline.org/pdf/lawcompilation/PhilippineRepublicAct9208AntiTrafficking>, (accessed March 26, 2020).
- Wibawa, Tashia. *Divorce is Illegally Trapping Women in the Philippines*. <https://www.abc.net.au/2018-10-09/Philippines>, accessed February 7, 2021., 2018.
- Williamson, Erin, Nicole M. Dutch, & Heather J. Clawson. "Evidence-Based Mental Health Treatment for Victims of Human Trafficking." *US Dept. of Health and Human Services*, 2007: 1-13.
- Wright, H. Norman. *The Complete Guide to Crisis and Trauma Counseling*. Minneapolis, MN: Bethany House., 2011.